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THE METHOD OF PHYSICK,

CONTAINING THE *CAVSES, SIGNES, AND CVRES OF* INWARD DISEASES IN MANS *body, from the head to the foot.*

Whereunto is added, the Forme and Rule of making *remedies and medicines, which our Physitions commonly use* at this day, with the proportion, quantity, and names of each medicine.

By PHILIP BARROUGH.

The eighth Edition.

LONDON,
Printed by GEORGE MILLER dwelling in Black-Fryers, MDCXXXIX.

LONDON:

Printed by GEORGE MITTER, dwelling in Black-
Friers. MDCXXXIX.

TO THE RIGHT HONORABLE AND HIS SINGVLAR *GOOD LORD AND MASTER, THE LORD* BURGHLEY, high Treasurer of *England*, Knight of the most noble order of the *Garter*, and one of the *Queenes* Majesties most honourable privy Councell.

P. B. wisheth all health with long life, and increase of honour.

THE chiefest thing (right Honourable and my singular good Lord) that emboldeneth men to dedicate their labours unto any personage, is the affinity between the matter of the worke which they offer, and the mind of him to whom it is presented. And as the ancient comicall Poëts were wont to pen such Enterludes, as they thought would be plausibly heard of all the auditory: So our common writers do fashion and shape the subject of which they intreat, according to the affection of him, whose patronage they require in countenancing their writings. This, I say, though it be practised of all writers now adaies, and might have served as a fit president for me to have followed: yet I have swerved and digressed from so generall a custome, in preferring this labour of mine to the view of your Honour (the matter so far dissenting from your Honours disposition) so that as it may perhaps not without some colour be objected, that I might have provided farre better (had I bin any way sufficient) both for the acceptation of my labour, and also for the fit answering of your Honours affection, if I had treated of the politicke government of our country, and of the weilding of a Common-wealth: to the necessity of which calling, not Fortune the Queene of the old Philosophers, but

God himselfe hath called, or rather enforced you; if that opinion of Plato be true, that every good Magistrate taketh upon him his office unwillingly. But that objection will soone be taken away, if we consider how foolish a thing it were to instruct him with his imaginary precepts, whom (besides a great light of nature) most happy experience hath made a perfect and absolute governor. Plato that most grave and wise deemer of the state tyrannicall, was so many times convicted of folly, how often he adventured in the presence of Kings to discourse of the regiment of a Commonwealth. Dionysius (of whom it was doubted, whither he did more harme by his extreme cruelty, or good by his provident wisdome, which both he left alike to his successours to imitate) called that notable Philosopher (whom I even now named) into Sicilia, of purpose to heare him, and with great patience listened to him, as he disputed of mans felicity, and admired him as he handled those morall virtues, which Socrates his master was feigned to have brought from heaven, and as he treated of the frame and machine of the world: But on a time (taking advantage by the Kings attention) when he had stolen into the discourse of Policy, Dionysius felt himselfe so moved, that he had exercised his tyranny against him also, if Dion and Aristomanes had not recovered him out of his jawes, and so rid him out of the land, by selling him to Polis the Lacedæmonian Merchant. And this was the verdict, that the wise King (when his fury was somewhat calmed) gave of that most learned Philosopher for his wholesome counsell (as he thought) namely, that his discourses seemed unto him to be the prattles of idle old men: so much Experience disdaineth to be controlled by Art, and so impatient is he of institution, whose knowledge is acquired Usu & Memoria (the two ancient parents of wisdome.) What a great argument of folly therfore shall he give, that shall go about to lay a plot for your Honour, from whence you may derive an example of government, who have so many years, in so troublesome a Commonwealth, and to the most wise and vertuous Princesse in the world, been retained as a most Honourable and grave Counsellour? I will not say as Zopyrus unto his Darius, or as Cineas unto his Pyrrhus, or as Cræsus unto his Cyrus, the one of which by policy advised his King to circumvent his enemies, the other allured them to his subjection by his eloquence, and the third by his owne unfortunate ex-

experience, directed him how to convey any dangerous enterprise; all which served their Princes to none other use, but to help them to purchase the worst part of glory by bloudy oppression: But rather as a Nestor *unto his* Agamemnon, *as a* Xenophon *unto his* Cyrus, *and as a* Plutarch *unto his* Trajan, *who thought it not so glorious to tie their enemies to them with forced feare, as their friends and neighbours by peaceable amity, the strõgest guard that Princes can trust unto. I must needs confesse that these comparisons do faile in representing so much as I do conceive. For that I may not feare the suspition of flattery in so manifest a truth, can the whole Scene of mans life, so gorgeously and stately set forth by the Historians of severall ages, shew us at one time on one stage, two such notable actors; namely, so redoubted, so peerlesse, and so vertuous a Princes holding the Scepter? so grave, so wise, and so provident a Counseller sustaining the person of* Eubolus? *I would I might (my credit saved with your Honor) pursue your praises yet farther; but I know very well, that you (who with an unwearied affection do not cease continually to commit such vertuous deeds as deserve to be eternized for ever) are soone tyred, when you heare them remembred by another. And truly I would not have spoken so much for feare of offence, but that I know for a certainty, that you ascribe the being of your vertues to God the giver of all good things; before whom to extenuate our graces, I know not whither it be more blameworthy, then shamelesly to assume unto our selves whatsoever is wrongfully attributed unto us by flattering friends. But to what end (will you say) are all these words? Namely to this: to excuse my selfe, in that I have not laboured to fit your affection in the presentment of this my labour, which is so impossible in respect of your singular knowledge in all kind of good learning, that there is no man so self-wise or lofty which feareth not to come under your learned censure. Which excellency of yours when I had looked into, and had found my selfe altogether unable to answer, I purposed (as I thought) more politickly to assay your humanity; which indeed graceth all the rest of your vertues: which (I thought) I might soone abuse, in offering such a subject, in which some study and industry (besides many yeares) had made me in part able to judge; and such a one, as the earnest affaires of the commonwealth, in which you are alwayes busied, together with the inconvenient use of the study, hath kept your Honour from being acquainted*

with. Which bold attempt of mine, your wisdome shal so much the easier be brought to pardon, by how much the more earnestly your rare clemency encouraged me to enterprise it. For I do plainly confesse, that I have not thought this book of mine worthy to be perused of your Honour, as well because of mine owne unability, who am altogether insufficient to performe any thing that your honour may like of, as also in respect of those manifold graces wherewith the Lord hath filled you: by the vertue of which you could in a tongue farre more eloquent then this of ours, discerne and know the secrets of Physicke, which I have now in part revealed, if the Common-weale of us all did not rather carry you away, then that delight which is otherwise reaped by private study. And yet nevertheless, when I consider with my selfe, that it was not the affection of any popular praise, but an honest zeale to benefit my country-men, which begot in me this desire to publish this worke: and also (if I may without the suspect of vaine-glory seeme to divine of the issue of my labours) perceiving that they might bring some commodity unto the more ignorant sort of our common Practitioners and Emperiques (if they were with diligence perused:) and thirdly, when I perceived in my selfe a certaine earnest willingnesse which I have alwaies had (though of late it hath been more vehemently inflamed) to commend some peece of service unto your Honour: I say, these causes meeting thus together, did especially induce me (though many doubts stept afore me in mine enterprise, offring to re-inforce my over presumptuous determination) with such a bold confidencie as it were to rush into your presence, and to demand without any shew of merit your Honours most favourable protection, that this book of mine (unable of it selfe) may run under your patronage, which as it were Gorgon *his buckler, I will obvert and turne against all the venimous bitings of slanderous tongues. The Lord God (who hath made you a notable instrument to work the advancement of his glory, the furtherance and propagation of good learning) lengthen & protract your life beyond your fatall period, and give you a will to live, a desire still to beare up that burthen which her Majesty hath laid upon your shoulders; and with these, all good successe in this world, and eternall happinesse in his kingdome.*

Your Honours most humble servant,
PHILIP BARROVGH.

The Preface to the Reader.

WHEN God had perfected that wonderfull worke of his (I meane the frame of the world) and had assigned to every part therof his speciall duty: namely to the water to harbour fishes, to the aire to uphold all fethered fowles, to the earth to foster beasts, and to produce and bring forth good and wholsome herbs and trees: and over all these, as regent and governour, had appointed man, his last and noblest creature: he demanded of his Angels who were present with him at this worke, what might be desired in this so rare and strange a workmanship: who answered, Nothing but a tongue to unfold the secrets of his labours, to talke and commune of them; with the which also, he, as workman of all, might be extolled and magnified: who partly moved by this suggestion, perceiving it to be a notable meanes to advance his glory; as before he had infused into man a conceivable mind, apt to understand his mysteries: so now he gave him a tongue able to utter the sundry conceptions of the heart, whatsoever is imagined. This fable (proceeding I know not from what brain) is remembred of *Philo* the Jew in his Treatise of the world, which seemeth to imply thus much, that as there is nothing within this mortall circuit, that God hath as it were kept to himselfe, and not made subject to the industrious capacity of man: so there is no meanes by which a man can approach nearer unto the perfection of that nature which he first enioyed, and then lost by his fall, then by the painfull indagation of the secrets of nature, or any way whereby he may more truly glorifie his maker, then in his life time with his tongue to communicate that knowledge which he hath by his industry atchieved, and to have a care also that it may be faithfully commended to his posterity. And doubtlesse this was the consideration that moved the wise King *Salomon* to wade so far in the searching of the causes of things, who abandoning all those glistering shewes which his riches and Kingdome profer'd him, applied his mind to the study of nature and compiled a great Volume, wherin he largely discourst not only of birds and beasts, but of all herbes and trees, even from the *Cedar* of *Lebanon*, to *Hyssope* that groweth out of the wall. And the selfe same opinion of the excellency of that kind of life, hath from time to time invaded the mindes of many Kings and noble personages, vowing to themselves without any light of their forefathers to go through the cloudy darknes of nature. And although they sometimes stumbled, yet are they to be pardoned, if we consider both the obscurity, and the length of the way they went in. *Zoroastes* the reputed son of *Noah* was the first that of many confused experiments, began to fashion out and as it were to delineate the beginnings of an Art, by setting downe certain

precepts of the same; and after him *Osiris* the King of *Ægypt*, and *Zesostris* also King of the same country (though rudely) laied the foundation of Astronomy by demonstration of the course of the heavens, and of Physicke, by opening the nature of many herbes, and also the secrets of their water of *Nilus*. To the worthinesse of which secret, *Plato* that great Philosopher did willingly subscribe, when falling into a grievous malady in *Ægypt*, and being not able by his owne experiments (though he had assaied many) to cure himselfe, he was preserved by the Priests of that countrey, who taught him the vertue of their water, wheras after in remembrance of this benefit he wrote this verse, rehearsed by *Laertius: Mare universa proluit hominum mala:* The sea doth wash away al the infirmities of man. So that by this we may see, that this noble and learned Philosopher had never brought us news out of *Ægypt*, either of their policy and government of their country, or of their rare and exquisite knowledge in Astronomy, if he had not tasted of the benefit which the Physicke of that time afforded him. But we will remember some of those Kings, who had an especiall fantasie to this Art, whose names are devolved and brought unto us by the succession of ages, though their works have not escaped the wracke, but have perished in the sea-gulfe of antiquity, which hath swallowed the doings of many men. And *Mithridates* the King of *Pontus* shall be the first, who at one time undertooke two mighty battels, the one with the Romanes, the other with nature. In the last of which the more dangerous, he prevailed like a conqueror: and in the first he dealt so valiantly, that the glory of his forepassed victories suppressed and killed the remembrance of his last overthrow. The which (as *Pliny* remembreth) was alike profitable to the common-wealth, and to mans life: for in his Manour where he lay, there were found many books written by his owne hands, both of the vertues of herbes, and of the constitution of mans body, with remedies for many infirmities of the same. *Evax* also the king of *Arabia* wrote a booke of the effects of simples, which he dedicated to *Nero* the Emperour. But what should I reckon particularly the names of every one, when in former ages there was no King, either of *Æthiopia*, *Ægypt*, or *Arabia*, who did not himselfe either write somewhat concerning this Art of Physicke, or else by his liberality encouraged others to employ their time in the same? Which may make much (no doubt) to the credit of the Art, when as Kings have appropriated it to themselves, and have thought themselves honoured by the profession of the same. And, as many arguments do induce me to beleeve (besides the witnesse of Historians) that Physicke is the Art wherein many Kings have travelled and delighted: so nothing more strongly then this that wheras other gods were tied to their severall places, as *Iupiter* to *Elis*, *Diana* to *Ephesus*, *Apollo* to *Delos*, and so forth; *Æsculapius* the sonne of *Apollo* by the daughter of *Phlegias*, made a god for his cunning in Physicke, hath his temple and altars every where, in Corinth, in Lacedæmon, in Athens, in Thebes, in Epidaure, in Arcadia, Messenia, and in many other countries (as *Pausanias* remembreth:) al which honors so done to him, were instituted (no doubt) by the Kings and rulers of those countries, who especially favoured that art, thinking it great reason, that he who invented an Art so generally availeable to mankind, should be generally honoured of all men. And I pray you how much

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inferiour was the renowne of *Hippocrates*, who descended of his line, saving that the one was placed amongst the Gods in heaven, and the other reverenced as a mortall god upon earth? Did not he make *Coos*, the place where he was borne, of an inglorious Iland, a famous country, only by the acceſſe of other nations, who were brought thither by the report of his wonderfull skil in Phyſicke? What familiarity had he with Kings? What eſtimation among the Philoſophers of that time, as *Democrates* and others? And to conclude, how was his fame ſpread univerſally throughout all Greece? I will not tarry upon the recitall of the famous Phyſitions who have lived before us in ſeveral ages, as *Dioſcorides*, *Galen*, *Paulus*, *Ætius*, *Ægineta*, and others. For it will eaſily appeare, of what credit this noble ſcience of phyſick was in times paſt, if you conſider the inſolency and pride of ancient Phyſitions, wherof many of them diſdained the fellowſhip of Kings, and ſome of them emboldened onely by the credit of their ſcience purchaſed amongſt men, grew to ſuch impudency; that they would have ceremonies and rites performed unto then as unto gods. One ſuch was *Themiſon Cyprius* the dainty of *Antiochus*; another was *Theſſalus*, whom *Galen* maketh mention of, who went about to innovate and change the Method of phyſick ſet downe by *Hippocrates*, and others. But the moſt famous of all was *Menecrates* the *Syracuſan*, who fooliſhly uſurped the name of *Iupiter*, oftentimes boaſting, that by his Art he could breath life into mortall men, after the manner of *Iupiter*: which arrogant title the people never went about to derogate from him, but rather ſuppoſed that it was deſarved on his part, becauſe he cured many of the falling evill, which diſeaſe eſpecially reigned in his time. This *Menecrates* in a certain Epiſtle which he wrote to *Philip* the King of Macedon, uſeth theſe words: Thou art King of Macedon, and I of Phyſicke: it lieth in thy power at thy pleaſure to deſtroy men which enjoy their health; and in mine to preſerve ſickemen, and reſtore dead men to life, and to keepe the health of men unſpotted even unto their old age, if they will obey me. Unreaſonable ſurely and monſtrous was the pride of this man; and it was ſo fed with the applauſe and approbation of his citizens, who wondred at his rare cunning; that he marched in the City with a traine of gods after him: one in the habit of *Hercules*, another in the ſhape of *Mercury*, another tooke upon him the forme of *Apollo*; and he himſelfe ſupereminent in the midſt reſembling *Iupiter*, wore a purple robe, and a crowne of gold upon his head, and held in his hand a mighty Scepter. The opinion of this Science did ſo poſſeſſe the minds of the people in thoſe daies that they imagined the profeſſour of the ſame to be ſent immediately from heaven, for the commodity of the whole country, and for the preſervation of mankind: which made them not to doubt to do unto them all ſuperſtitious reverence that might be; whereof grew this exceſſive pride, which hath arreſted as it were the minds of many Phyſitions. I would not wiſh that the Phyſitions of our times ſhould draw this unto an example, but rather with all lowlineſſe to viſit even the pooreſt, when their helpe is required. For, ſeeing the life of the moſt miſerable vaſſall is as deare in the ſight of God, as the life of the moſt renowned Monarch, ſhall not the Phyſition looke to have a ſhrewd checke at Gods hand, if he either hath proudly denied his helpe to the poore, or negligently viſited them? I will not deſcend into this common place, though

though (to speake the truth) the arrogancy of many of our Physitions might give us sufficient occasion, wishing them to leave off to imitate the swelling insolency of *Menecrates* and the rest, and to tract rather in the steps of *Hippocrates* & *Galen*, of whom it is thus written: that they never disdained to shrowd themselves under the simplest roofe in their countrey, to do the poorest man good. and as they themselves said (besides the glory that they purchased by their courteous benignity) they added alwayes to their cunning, and by experience confirmed their Art and knowledge, which might well stagger, if you respect the infinite variety of diseases, and the strange diversities of mens dispositions. And truly if nothing els, yet the enriching of their knowledge, which is gathered especially by long experience, might be cause good enough to attract and draw them to lay hold of any occasion to goe to the diseased person. And in mine opinion, the neglecting of this, which proceedeth either from covetousnesse or pride, hath been the onely cause, that even from the beginning there have been reckoned so few good Physitions. For (exempt onely *Hippocrates*, *Galen*, *Avicen*, *Ægineta*, *Ætius* and *Soranus*, though the number of common Physitions have beene great) you shall not find any that have climed up to the perfection of their science: nay far from that which might challenge the fift or sixt place. Which although some men will ascribe to the laborious difficulty and confused vastnesse of this Art especially; yet I dare boldly affirm, that there hath not beene, nor is any such block or stay, which hath impeached somuch their endeavours, as the defect of experience. And truly I cannot more fitly compare our Emperiques and practitioners, then to him that purposeth to be a Seaman and traveller, who though he studiously striveth to attaine to the perfection of his Art, though he carefully busieth himself about the cosmographicall maps, though he industriously peruseth the books of Navigation, nay (which is more) though he conferre diligently with very expert Saylers; yet when he hath forsaken the quiet haven, and lanced out into the rough seas, and hath taken upon him the government of the ship, when he shall behold so many horrible mountaines of water, the roaring of so many huge waves, and the outraging surges of the disquieted monster; he will then confesse, that he only dreamed before, when he imagined of the course of the Seas; that his books were lame Schoole-masters, that the tales of his companions, were a great deale lesse then the things themselves: when he shall cast up his eyes, and think that every starre which he had hoped to have used as guides and directions, had threatned his ruine and destruction: when he shall look down, and tremble at the rising of every wave: when he shall turne him about and with great feare seek to eschue those rocks, which he had read were couched in that part of the Sea: and to conclude, when he shall consider the hugenesse of the Ocean Sea, and the smalnesse of his barke, he will think sure the least perry or gale were of force to overwhelme him, notwithstanding his great cunning hee had thought he had gained on the land. Even so fareth it with our common Physitions, who while they containe themselves within the compasse of their little study, where they do as it were *e tabula pictos edi∫cere morbos*, where they perceive their science redacted into a method, where they see *Galen* reaching his hand unto them, to lead them through the whole body of Physick, by whom they

they are taught the constitution of the body, the diversity of temperatures, the variety of diseases, the causes, signes, and symptomates of the same, they straight way imagine, that they have runne the race, and that they have acquired as much knowledge as becommeth an Emperique. But after that, when they shall go into the commonwealth to practice, whē they shal meet with diseases which *Galen* never dreamed of, when they shall view the marvellous and secret affections and properties of mens bodies, the sudden and momentany changes of the same (which a man can scarcely follow with his mind,) when they shall perceive that in respect of the strange temperature of the body, and the violent alteration of the same, they scarcely can aime at the disease, when they shall strike upon so many rockes, besides their great paines and watchfull industrie: will it not (thinke ye) amaze them? will they not confesse then that their Art is unperfect? will they not acknowledge (thinke you) that as experience was the ancient beginner of Physick, so that now it is the true and sincere accomplisher of the perfection of the same? Since therefore the case so standeth, that Art is weake without practice, and that (as *Galen* saith) experience is gotten *longo rerum usu*, let the Physition (if he preferre not lying fame and vile lucre before true and absolute knowledge) let him, I say, that his minde may be enriched, not leave the poorest house unfrequented. But to say the truth, nothing derogateth so much from the excelling in their science, as doth the opinion of perfection, which is especially gotten by the judgement of the multitude, the perverse determiner of things. For, when a man knoweth his name to flie amongst them, he sitteth still, and admireth himselfe, thinking then that he hath studied enough both for himselfe and his countrey, when he hath gotten his name enrolled amongst the number of excellent Physitions, by that ignorant and unadvised register. I have spoken this by the way, and the interjecting of these few lines hath not made me to forget (good Reader) that before I discoursed of the glory of this Science, and how it hath beene accounted of in times past: the dignity whereof, though it be something lessened and empaired, (which whether it hath happened by the ignorance of our Physitions, or by the sinister opinion of the world, I will not now discusse:) yet if we will uprightly weigh with our selves, we may perceive that the judgement of men hath not any whit detracted from the true dignity of the thing it selfe. For truly, what can be more noble, then to preserve the body of man in a good estate, which of the Philosopher is termed, a little world, in respect of the variety of his severall functions? What can be more excellent, then to be able to maintaine and keepe in order that best workmanship of God, and (which is more) to correct, reforme, and amend it, and as it were a cunning Pilote to governe and rule it as a little vessell cast out into the great Ocean, subject to I know not how many rocks and dangers, if it be not uprightly weilded? And seeing there is nothing given unto us of God more acceptable than the health of the body, how honourably must we think of the means by which it is continued, and restored if it be lost? *Pyrrhus* the King of Epire did sacrifice unto no other god or goddesse, but only unto Health, to whom he erected a famous temple in his owne countrey, calling it *Templum Sanitatis*. He contemned, or at the least neglected al oracles, which other Princes busily sought after, as predictions of the events & successes

of

of the battels which they attempred, or any other the like enterprise. He craved nothing at the hands of the gods, but only the fruition of his health; thinking that industry and diligence meeting with the health of the body, were able to atchieve any thing, were it beset with never so many dangers. And in mine opinion, (as the Historian very gravely discourseth) men do foolishly erre, when they complaine of nature, for limiting the age of man within the compasse of so few yeares, as three or foure score: when as truly if the matter were well expended, we would confesse, *Industriam potius quàm tempus deesse* (as he saith) and that there is no art and science, be it never so difficult, but might be perfectly known within that short precinct, if the greater part of our life did not passe and vanish away in darknesse, (sloth and ignorance drowning and overwhelming in us all light of nature) or if the course therof were not interrupted and cut off by untimely death, which is hastned on our parts by our inordinate and heedlesse living. The yong man flourishing, as it were in the *Aprill* of his age, cockereth in himselfe a foolish imagination of his owne lustinesse, and reputeth it as a discredit unto him to seeme to feare the approach of any disease leaving the provident government of the body to decrepit and withered old age. In the meane time he laieth the reines upon his affections, and exposeth himselfe to any inconvenience: either he weltereth in idlenesse, or is tired with immoderate exercise, or (which is incident specially to that part of our age) he admitteth unseasonable watchings, surfetting banquets, and the unsatiate executing of the follies of *Venus*, thinking indeed that there is nothing lesse agreeing unto youth and adolescency, then to be pliant and obedient to any commendable and wholesome method of life: yea many of them are of this mind, that the time of their youth is infamously overslipped, when they do not rush into their voluptuous and inordinate demeanour, at what time the lusty prime of their age doth somwhat enable and support them. And if at any time they be overtaken with any infirmity (which often hapneth) as unwilling to be beholding to the science of physick, they leave it to be worne away by the strength of their body; which indeed I confesse hideth many diseases, and for the time taketh away the sense of them, but never utterly extinguisheth any. For although in the infancy of the infirmity, in respect of the weakenesse of it, it is easily depressed and overmastered by the valour of the body (which in youth is something puissant & forcible) yet when age commeth on with his stealing steps, or els retchlesse life doth detract from the force of the one, & maketh way for the other to spread and gather power, the disease being as it were the surveyour, possesseth the whole body, and at the last procureth his utter subversion. And many times it hapneth, that a disease breaketh out in old age, the cause whereof perhaps was given in our youth. And it fareth with us as it doth with them that are bitten with the little serpent of *Arabia*, which striketh a man, but so secretly, that he never feeleth it, neither doth he know it, but by the wound which sheweth it selfe a long time after the foundation therof was laied. The opinion that the ancient Physitions had of the effect of snow-water, is of force to perswade this, who have written that if snow resolved into water be drunk of a yong child, it will as it were maintain war against natural heat, & that with such continuance, as it will not shew his effect untill he hath attained unto extrem

extreme old age. I do not altogether beleeve this, although the great cold which is naturally in that water may lead me to thinke, that it is of a mighty operation: But there is nothing more certaine then this, that many men reposing too much truſt in the ſtrength of their bodyes, and ſo being careleſſe in gainſtanding and reſiſting the beginnings of maladies (which their diſſolute order of life hath begotten and ingendred) have beene yoked by old age before the courſe of their yeares did require it, and have brought it ſo to paſſe, that their bodies have been nothing elſe but ſtorehouſes and manſions of diſeaſes. Which kind of men I may well compare to an evill and negligent tenant, who being ſetled in a faire dwelling houſe by his land-lord, ſuffereth it to ruinate, and in the end to fall upon his own head for want of repairing: ſo they, when God hath beſtowed their bodies upon them as gorgeous palaces or manſion houſes, wherein the mind may dwell with pleaſure and delight, do firſt by this evill demeanour ſhake and diſcraſe them, and then being altogether careleſſe of repairing them, do ſuffer them to run to deſtruction, or elſe while they go about too late to underprop them declining to ruine, (as he that is lodged in an old cabbin, feareth leaſt with every puffe of wind it ſhould be overturned) ſo they quake at the leaſt alteration of the body, and at every little pain do expect a finall diſſolution: then they will confeſſe unto you, that while they rioted unadvitedly in their youth, they did but build matter for repentance in age. And what do they els but by their examples give us to learn, that as the interception and preventing of diſeaſes is very available, which carrieth a man throughout his race with pleaſure and delight, even ſo nothing commeth more neare unto the goodneſſe thereof, then (if by chance when we be plunged into any diſeaſe) carefully to provide that the beginning therof may be impeached: the which that thou mayeſt the better do, I have (good reader) for thy benefit collected out of ſundry Authors, as it were a breviary or abridgement of phyſick; & together with thoſe deductions, I have enterlaced experiments of mine owne, which by long uſe and practiſe I have obſerved to be true. Throughout the whole booke I have bin more curious in preſcribing the ſundry curations and wayes to helpe the diſeaſes, then in explaining the nature of them: my reaſon was, becauſe if my books ſhould come to the hands of the unlearned, a little would ſuffice (the former being more neceſſary.) Againe, I knew that the learned would not be contented or ſatisfied with it, though it had beene never ſo great: and yet I have not omitted any neceſſary ſigne, that the diſeaſe may appeare eaſily to any capable braine I ſhall ſeeme boldly to have adventured the Edition of this labour, ſeeing that I ſhall run into the babble of our country Phyſitions, who think their Art to be diſcredited, when it is publiſhed in a baſe tongue; and againe, are loath to have the ſecrets of their ſcience revealed to every man. Indeed I know that under ſome colour they may object ſomewhat, but yet they may underſtand, that I have followed the example of many learned Phyſitions, both of our Engliſhmen and other countrimen alſo, who publiſhed their practiſes in their mother tongue, and in other countryes, eſpecially it is ſo rife and common, that in *Italy* and *France* you ſhall not find any learned Phyſition that hath not written as much (nay rather more) in his owne country language, then in Latin: yea we have many books in Phyſicke, that

have

have first been set out in *French* and *Italian*, and afterward for the commodity of other Nations, have beene translated into *Latine*, and so made generall, which before the writer had as it were bequeathed to his countrymen. And no doubt they were all touched with an especiall care to profite their owne countrey, being willing that all men (as indeed it concerneth all) should reape the commodities of their labours. For I cannot see how that saying of *Quintilian* can be verified in this one Art (which is this) That then all Arts should be truly happy, when the professours of the same should onely judge of them: but I have alwayes beene of this mind, that it behoveth every man to be cunning in his owne constitution, and to know so much as may serve to forestall the comming of many ordinary diseases, which commonly light upon the ignorant: yea and sometime to be able to chase away a malady when it hath already caught hold of the body: my reason is, both because every man may judge best of his owne body: and perceive the declinings and alterations of the same. And againe we know, how many have dyed, and do die continually for want of help, (the Physition being not alwayes at their elbow) whereas in the beginning of their sickneſſe, a little knowledge might have stopped the passage of the infirmity In the old time when Physicke was brought under no forme, but consisted only of a few experiments which passed from hand to hand, young children, together with other arts, did receive certaine precepts and rules, how to order and governe the body, and learned also preservatives against poyson, and the receipt of salves to cure any greene wound, and the meanes to helpe certaine ordinary diseases, which indeed were but few, the age of man being then farre more strong. We read how *Linus*, who was schoolemester to *Hercules*, when he had instructed him in the Art of wrastling, (which then was honoured especially) and in Musicke, that he gave him the receipt of a certaine balme, which he often used in many of his adventures. And what was it that gave matter to the fable of *Achilles*, how his mother *Thetis* had made his body impenetrable, but that knowledge of his which he had learned of his master *Chyron* the *Centaure*, who taught him the vertue of an herbe, which to this day beareth his name, by which he healed all the wounds he received in battel? What an honourable mention doth *Homer* make of *Machaon* and *Podalirius* the sonnes of *Æsculapius*, in that they could cure themselves when they were at any time hurt of the enemy? This cunning also had *Mithridates*, and *Fabricius* the *Romane*, he that vanquished *Pyrrhus*, and also *Marcus Curius*, and many other who are recorded by histories, whose names I would remember, if I did not see the enlarging of this common place by examples to be altogether unnecessary, when there is no man which so farre swarveth from common sense, that will not confesse it to be very expedient and needful for all to know the estate of their owne bodies. I will therefore forsake the proving of so manifest a thing, and returne unto thee (good Reader) whom I have already offended in exceeding the just length of a Preface, like unto that wayfaring man, who when he had purposed to undertake a long journey, stumbled even in the very threshold of his doore. But if it be an offence, I did voluntarily run into it, chusing rather to be carped at of the *Rhetorician* for using too many words, then to bee worthily reprehended

ded of the readers for being too ſparing in uttering the reaſons wherby I was firſt induced to publiſh this my labour. For I know not how it cõmeth to paſſe, yet we ſee it daily, that ridiculous toyes, and abſurd pamphlets, being put forth without any colour, be nevertheleſſe plauſibly and pleaſingly accepted: whereas a man moved with an honeſt care to profit his country, being willing to leave a teſtimony of the ſame behind him, when he offereth any worke, if it hath not a delectable ſubject, it behoveth him to ſhew many grave and ſubſtantiall reaſons of his doings, or elſe they will not yeeld their hoped for benefit, which is to be benignely conſtrued, and peruſed with humanity. So that if a man covet to have his bookes favourably accepted and read, he muſt behave himſelfe ſo in writing, as *Solon* did in framing his lawes, who (as *Plutarch* ſaith) did not faſhion them according to the true line of equity, but ſet downe ſuch as he thought the people would willingly obſerve: even ſo the iniquity of the time hath brought to paſſe, that thoſe books which are generally peruſed and read throughout, muſt not ſerve the time, but muſt ſatisfie the opinion of men. A man may eaſily diſcourſe of this, but the fantaſies of men are too variant to prevaile a whit in diſſwading them. For mine owne part (that I may now end) I have not ſought nor hunted after any vaine-glory by the edition of this my labour, but onely I have endeavoured by this meanes (being unable any way elſe) to do ſome good to my country-men: which deſire of mine ſhall ſufficiently comfort me, though I want the outward probation of the world. And yet this one thing I would crave at the hands of the learned, that if by chance my books come under their cenſure, they will either give them their good word, or els ſuffer themſelves to be judged of by performing the like labour. And as *Martiall* pretily ſung;

Cum tua non edas, carpis mea carmina Leli:
Carpere vel noli noſtra, vel ede tua.

Though indeed this ſupplication of mine may rather more fitly be preferred unto the unlearned, who thinke they have gotten a goodly meanes to purchaſe their owne credit, when they can, under ſome colour, maligne the doings of any man, as though others well doings were as impeachments to their eſtimations, or the errours of other men the ſubject of their praiſes. Thoſe kindes of ſerpents, I ſay, which do nothing elſe but picke quarrels with Authors, I would adviſe them either to ſpeake themſelves, or (if their ignorance will not let them) to lay their fingers on their mouth till other men tell their tale, and not to make their harveſt of other mens offences unwillingly committed, whileſt they themſelves reſt unable to do any whit of good. And thus, good reader, I will abruptly end, expecting the favourable acceptation of theſe my labours; which expectation of mine if it be not deluded, I ſhall be further encouraged to conſecrate the reſidue of my ſtudies to thy commodity.

PHILIP BARROUGH.

Of

OF WEIGHTS.

A briefe declaration of the notes of all those kinds of weights, which are generally used, and contained throughout this whole Book, and of the quantity of them.

FOrasmuch as the true and perfect knowledge in compounding of medicins cannot be attained unto without the knowledge of the quantity of weights, which are at this present day most commonly used in making of medicines: I will therfore here briefly declare the use of them For seeing the weights of some medicines be so justly and certainely ordained and made, that if any man do chance rashly to erre in the true quantity thereof, he doth much hurt to the body, and many times putteth the life in ieopardy: you must therefore diligently indeavour, and apply your mind to study and consider of the medicines, that so you may have the more full and perfect knowledge thereof. The notes which I (following the order of other Physitions) have used in this my booke in writting of weights, be these, as followeth.

1. Grana.	have this note,	*G.*
2. Scrupuli.		℈.
3. Drachmæ.		ʒ.
4. Unciæ.		℥.
5. Quar.		*qr.*
6. Libræ.		℔.
7. Semis.		ß.
8. Manipuli.		*M.*
9. Pugilli.		p.
10. Ana.		ana.

A Graine is a barley corne taken out of the middest of the eare.
A Scruple is twenty barley cornes.
Three Scruples containe a Drachme.
Eight Drachmes containe one Ounce.
Quart, signifieth a quart of any thing.
Libra, is a pound.
Semis is the halfe of every weight.
Manipulus, is a great handfull.
Pugillus is a small handfull.
Ana, signifieth of every one a like much.

THE METHOD OF PHYSICKE,

Containing the Causes, Signes, and Cures of inward diseases in mans body, *from the head to the foot.*

THE FIRST BOOKE.

The first Chapter; of Headach.

GALEN the Prince of Physitions affirmeth, that there are onely three sundry paines in the head: wherof the one is called of the Greeks κεφαλαλγία *Cephalalgia*, and of the Latins *Capitis dolor*; the barbarous sort of Physitians call it *Soda*: in English it is called commonly the headach. The second kind is called of the Greeks κεφαλαία, and in Latine likewise it is called *Cephalæa*, in English it may be called a long continuing or inveterate headach. The third is called of the Greeks ἡμικρανία, *Hemicrania* also is the Latin name for it, in English it is called the Megrim. Of the two last kinds shall mention be made herafter, for now we wil intreat of the first kind, declaring only in this chapter what it is, and what be the general causes thereof, and then in the chapters next following, shall the signes and cures of each cause be declared. Vnderstand therfore first, that *Cephalalgia* is nothing els but a laborious and painfull sense and feeling, newly begun in the whole head, through some great mutation thereof: this word newly, is added to make it differ from *Cephalæa*, which is an old paine that hath long continued: & the whole head is added to make it differ from *Hemicrania*, which occupieth but the one half of the head. Note also that by the head we mean so much as is covered with haire, wherin pain is ingendred, somtime without the scull, and somtime within; sometime in all the outward parts, and somtime in al the inward parts; somtime not in all, but in one part, as in the arteries onely, or the veins, or sinewes, or the filmes, or the skin, or in the brain it selfe; but these differences, as *Galen* testifieth, be very hard to know. But this may easily be known, whither the paine be within the scull or without it, if you consider well the headach: for if the paine be extended to the roots and bottome of the eyes, the paine is within the scull, for unto the eyes are certaine branches derived from the braine, and from the filmes, and other vessels that are about it so that the paine will quickly come

Differences of paine in the head three.
1.
2.
3.

What Cephalalgia or Soda is.

The diversity of places that paine is in.

Whether the headach bee within the scull or without it.

come from them to the roots of the eyes: but if the paine that is felt, do not extend to the eye roots, then is the ach without the scull. This pain of the head generally (as also all other paines) is causèd of an unequall distemper comming with humours or without, especially when it is hot or cold, or it is causèd by solution of parts coherent, or of both. But as for particular and speciall causes of headach there be very many. For sometime it commeth only of a simple distemper without any humours, and sometime it commeth through the evill quality of humours, sometime it commeth through great abundance of humours, sometime through humours that stop the passage of the vapours and moisture in the head, sometime through windinesse ingendred in some part of the head being weake. Also sometime headach is causèd of some disease in the stomacke: sometime of an outward cause, as of heat of the Sunne, of great cold, of drunkennesse, or of some stripe or wound. Hereby it appeareth that the headach is ingendred of seven sundry causes, which are to be knowne by their proper signes, wherof we will speake more at large in the chapters following, for in this chapter they shall be but briefly touched. Note therefore that the headach which is causèd of a simple distemper without humours, is not easie to be knowne, except a man be well exercisèd in Physick, and by much and diligent looking on the griefe: but that paine of the head is most vehement, which is causèd of a simple distemper being hot or cold. The headach that is causèd of drinesse, is moderate. As for a moist distemper, alone it doth cause no headach, except it be joyned with heat or cold, or with abuadance of humours, or sharpenesse of them. If pain of the head doth come through abundance of humours, contained in one part of the head, or in two, or in all parts, the paine is more vehement that commeth of hot humours or of cold; that which commeth of drie things is more moderate, if there be no manifest heat or cold joyned with them: as for moist things touching their quality, they do cause no pain at all, but with their quantity they may fill the passages, and so cause paine. If abundance of all foure humours equally, or of bloud alone, do cause headach without obstruction and stopping of the passages, it maketh the head heavy and full, as it were stretched out and swolne; but if the multitude of humours be with obstruction, it causeth moderate paine if the obstruction be but little; but if the obstruction be great, there shall be very great paine. Also if the multitude of humours have a sharpe and biting quality, according to that quality, the paine will be pricking and shooting. If with the heavines or stretching of the head, there be beating, and as it were a pulse, it betokeneth inflammation in the head: but if the stretching be present without heavines or pulse, it declareth abundance of windy spirits, and in this kind of headach there will be noise in the eares. Those that have headach comming of an externall cause, as of heat of the Sun, cold of the ayre, drunkennes, stripes, or of any hot savours, can easily tell themselves the cause therof. Seek for signes more particular in the Chapters next following.

Causes of headach generall.

Causes of headach speciall.

Signes of each cause of headach generally.

CHAP. II.

Of headach causèd of heat.

VNderstand, that by heat in this Chapter is meant a hot distemper without any kind of humour. It is ingendred for the most part of the burning heat

heat of the Sunne in Sommer, when any body hath taried long in it. Also it is sometime causéd of immoderate mooving, or by hot baths, or by being long nigh the flame of the fire, or through anger, or furiousnes, or last of all, through hot diseases, or hot savours of outward things. The signes which declare headach by burning heat of the Sunne, are, that besides vehement paine, you shall feele their head hot as soone as you touch it, and their skinne drier then it was wont to be; their eyes do looke red, and they are delighted with the sprinkling or annointing of cold things, and do feele great ease by them. As for the other causes, they may be knowne by relation of the sick. For the cure of this kind of headach, you must first provide that the ayre and the chamber where the sicke abideth, be very cold of nature, or else it must be made so by your diligence, as by strewing in the house flowers and branches of cold things, (as Roses, Violets, Water-lilly-flowers, and Vineleaves, Bryer boughes, Willow, and such like.) Also it will coole the ayre well, to sprinkle cold water in the house, or to poure it out of one vessell into another. Great respect must be had to his sleeping, for he must sleepe longer then he was wont to do, he must altogether eschue long watching, and keepe himselfe quiet: he must not retaine his excrements, but avoid them by and by after sleepe if he can, or let nature be helped to expell them by a lenitive clyster, for their retention increase paine in the head. Let him eschue carnall copulation, exercises, and baths. Let him eschue all perturbations of the mind, especially anger and fury. Let him have but a little meat, of good digestion, and let it be cold in operation; as is bread dipped in cold water, juyce of Ptisan, Lettuce, Endive, Purslaine, flesh of Chickens, Hens or Pigeons, with verjuyce made of Grapes. Fishes are good that come out of stony rivers, and that are tender. Also Almond-milke, Pomgranates, Raisins, and ripe Peares may be given to him. He must abstaine from milke, and meates that fume into the head, or that be hard of digestion. For his drink, let him use water altogether, if his stomack will beare it; if not, seeth a little Cynamon in it, or Coriander seed prepared; or mixe with the water, juyce of soure Pomegranates, of syrupe of Endive, or *Syrupus Acetosus simplex*, or *Oxysaccharum*: or if they cannot abide that, you may give them small wine well allayed with water. The paine of the head causéd of heat, is cured with such things as doe coole without manifest restriction, especially if they be of thin and piercing substance. Therfore in the beginning nothing is better then to poure on the head good oyle of Roses, made of unripe oyle: and if a little vinegar be added to it, it will pierce the faster and the deeper. The places that you must poure or annoint it on, is the fore-part of the head, where the seame goeth overthwart, for it is the thinnest place of the scull, and the seames have pores in them: also you must use it on the top of the fore-head, where the haire leaveth growing, and on the sides of the temples, where the haire groweth towards the eares. The best thing next oyle of Roses, is oyle of Cammomill to be used in likewise, especially in those bodies that we would not coole too much, as womens, eunuches, children and other that have soft flesh, and are white in colour. If there be need of greater cooling, you may add to the oyle of Roses, juyce of Housleek, or Purslain, or Knotgrasse, or of unripe grapes, or Nightshade, or Sorrell, or Psilium, or such like. Use not juyce of Pop-

Signes.

Ayre.

Sleepe.

Meat.

Drinke.

Cure.

Oyle of Roses.

Oyle of Cammomill

pie, or of Mandrake in this cause, for they do hurt: you may make medicines of the former things, or such like, in this sort, ℞ oyle of Roses, ℥ ij. Rose water, ℥ j. strong vineger, ℥ ß. or juyce of Housleeke, or Purslaine, or Lettuce, ℥ j. and so commixe them. Or thus, ℞ distilled water of Housleeke, Lettuce, and Nightshade, ana. ℥ ij. water of Cammomill, ℥ j. ß. vinegar, ℥ j. commixe them and dip a cloth in it, and lay it all over the forehead, and the temples where the haire groweth not. But let not this medicine touch the hinder part of the head, for that part cannot suffer cooling without hurt, because the marrow of the back bone beginneth there. Those medicines which you will use for cooling, especially in Sommer, must stand a while in very cold water. This also is good for abundance of humours and vapours, that be lifted up into the head. In like manner also you may use other oyles that have vertue to coole as oyles of Quinces, Violets, Water-lillies, and Gourds. Neither will it be unprofitable to use a linement made in this sort: ℞ of the mucilage of the seeds of Quinces, and great Mallowes, or of Psilium, ana. ℥ iij. juice of Purslaine, ℥ j. ß. juyce of Nightshade. ℥ ß. oyle of Roses, ℥ j. commixe them, and make a Linement: or by putting to Waxe and other medicines, make an ointment in this sort: ℞ *unguenti Populeon*, ℥ j. oyles of Violets and Roses, of each, ℥ ij. dry flowers of white Water-lillies, and of red Roses: ana ℈ j. Waxe as much as is sufficient, and make an ointment, and anoint it upon the forehead and the temples. It profiteth also to use Embrocations (that is, decoctions made of certaine things to powre upon any member by little and little, or to let it drop down) they may be made of Roses, Violets, flowers of water lillies, willow leaves, vine leaves, Purslaine, Barley, and such like. You must not apply stupefactive things to the griefe, because they coole not without hurt, and therefore Opium, juice of Poppy and mandrogora are to be eschued. Iuyce of nightshade also because of his stupefaction is not to be used at all, or very little of it at once, as we do use in the Liniment aforesaid. Also those things that have manifest astriction and binding, with their cooling, are to be refused, except necessity require it, and therefore the juyces of sweet Pomgranates, Quinces and Medlars, are to be avoided, but juyce of sowre Pomgranats is good, because it cooleth more. Hitherto we have declared what medicines are to be used in the beginning of this griefe. Afterwards you may use to mix with the medicines that do coole and drive backe, such things as do mitigate and digest. Make therefore an Embrocation after this sort: ℞ flowers of Roses & Violets, ana. M ß. leaves of Willow, Cammomill, and Melilot, ana. M. j seed, of Mallowes, ℥ iij. Barley husked ℥ j. seeth these in two pound of water, till the third part be consumed, and make an Embrocation. Or thus: ℞ Mallow leaves, Violets, Roses, ana pug ß. the flowers of Water lillies, ℥ iij. Vine leaves, or the wreathes that they wind about things withall, Purslaine, or Housleeke, of each, M j. Cammomill, Melilot, and Fenugreek, ana ℥ ij. seeth them as is above said, and make an Embroca, adding to a little vinegar, especially if the paine be within the scull. Last of all you may use most of the discussive medicins, withdrawing the aforesaid repelling things: such be Althæa, Dill, Sothernwood, Butter, Cammomill, Barley meale, Fenugreeke, Linseed, Lupines, &c. Of these and such like things you may make quilts, or embrocations, or oyntments, as you list. For inward medicines (especially

A Liniment

Vnguenta.

Embrochæ Stupefacientia.

Note

Embrochæ

Alia.

cially if the headach be caused of exercise, anger, or such like) minister Iulep of Violets or Roses, or their conserves, or *Manus Christi*; or give the sick two or three houres before meate in the morning, ℥ j. ß. of syrupe of infusion of Roses, or of syrupe of Waterlillies, with ℥ ij. or iij. of water Borage or Cychorie. It is good for the sicke to smell Rosewater, mixed with a little vineger: also it is good to snuffe it up into the nose. *Inward medicines.* *Odours.*

CHAP. III.

Of headach caused of cold.

BY cold, is meant in this Chapter, a cold distemper simply, without the fluxe of any cold humour. This paine in the head is caused of outward cold, as when the aire is very cold, especially when one tarrieth in it long time bare headed; as also it may be caused by the sudden applying of any cold thing to the head. The signes of headach caused of cold, are contrary to those signes that are caused of hot distemper. For in this, though the paine be vehement, yet the head when it is felt, is not hot, and the face and eyes doe not looke red, nor their face is not drie and shrunk, but contrariwise full and pale, and their eyes are swolne and swart. Also they neither desire cold things, nor doe feele ease by them. Concerning the diet of those that have this kind of headach, they must eschue cold ayre, and abide altogether in hot ayre. They must sleepe moderately, but no longer then they were wont. They must use moving of the whole body, especially walking and riding. Let their bodies be soluble rather then costive, so that they may each day have a siege either by nature or by art, as by a suppositarie or a clister. Let them eschue sadnesse, and deepe cogitations, and other immoderate affections of the minde. Let them eschue all meates and drinkes that be cold in operation, as milke, fish and such like. Let them eate reare egges, and flesh of Hennes, Chicken, Partrick, Phesants and such like. For their drinke let them use wine that is thinne of substance, for that doth moderately extenuate and heate. For the same cause also hot baths are to be used; and generally for the cure hereof, your must use things that be hot in operation. But yet in applying medicines to the head, you must diligently consider the naturall temperature of the braine, for it is such a thing as cannot suffer medicines vehement hot, nor yet vehement cold. Therefore (as *Galen* affirmeth) if oyle of Rew be powred hot upon the forepart of the head, it healeth the patient perfectly. But if there be need of greater heating, you may put Pepper or *Euphorbium* into the oyle, or you may mixe some oyle of Pepper or oyle of *Euphorbium* with the oyle of Rew, or in the stead of oyle of Rew, you may use oyles of Laurel, Ireos, Dill, or Cammomil, of Spikenard, *Serpillum*, Marjoram, and such like. Herewith you may annoint the forehead also, and the nosthrils, and the holes of the eares. Of the aforesaid medicines you may make an ointment after this sort ℞ oyles of Ireos and Rew, ana ℥ ß Marjoram, Betony, Pepper, ana ϑ j of *Euphorbium*, gra v. Waxe as much as is sufficient, and make an ointment, and annoint therewith the forehead and the nosthrils: or make an ointment thus: ℞ of the oyle of Rew, Cammomill, and *Nardinum* ana. ℥ j Hysope, Lavender, and flowers of Stœchas, ana, ℥ ß Mastycke and Frankensense, of each ℥ j. Waxe a little, & make an oyntment. You may sometime add to it, if you will, *Castoreum*, ϑ j. Also Embrocations profit much, if they be made of *Cause.* *Signa.* *Victus ratio.* *Cura.* *Unguentū.* *Aliud.* *Embrochæ.*

of flowers of Melilot & Cammomil, Marjoram, Origan, Bertonie, Sage, Laurel leaves, Stæchas, and such like sodden in water. It is good for the sick to draw up the vapours of such decoctions by his nostrils. Also a quilt made in this sort profiteth much. ℞ leaves of Laurell, *Serpillum*, and Marjoram, ana M ß. flowers of Rosemarie, M j. Rew, M ß. Cloves and Stæchas, ana ℥ j. Peniroyall and Calamint, ana ℥ j. ß beate these to powder, and sew them in silke, or fine linnen cloth & make a quilt, which must be laid to the head warme, and first sprinkled with vineger. It is good also to use a pomander made in this sort: ℞. of *Storax Calamitæ*, ℥ ij. Cloves, Maces, wood of Aloes, ana. ℥ ß. Lavender, ℥ ij. *Gallia moschata*, ℥ j ß of Musk and Amber, ana gr. i j. powder them and searce them, and with water of Marjoram, and *Storax liquida*, as much as shall suffice, make pomanders.

Sacculus.

Pomum odoriferum

CHAP. IIII.

Of headach caused by drinesse or moisture.

BY drinesse is meant in this place a drie distemper of the quality alone: and by moisture, a moist distemper of the bare quality. Neither of these qualities alone, except heate or cold be joyned with them, do cause any headach at all (as *Galen* teacherh in the 5. Chapter of his first book *de Symptomatum causis*) Therefore we do not make mention here of these distempers, as though headach might be caused of them alone, but that the studious in Physick might have store of medicines, when headach commeth of heate and drinesse, or moisture with heat, or when cold mixed with drinesse or moisture causeth headach. Headach through drinesse, is caused through drinesse of the aire, or by drie medicines, by hunger, exercise, lecherie, and perturbations of the minde. And headach of moisture is caused by moistnesse of the aire, or by moistning medicines, by baths, hot waters, and other things that moisten overmuch. Drinesse is knowne by these signes, if there come few excrements, or none at all out of the nose: if the eyes be hollow, and the patient have watched much before: these be signes of headach of drinesse. Also in it the skinne of the head is drier when it is felt, then it is wonted to be, and some drie diet hath beene used. But in this kind, drie medicines do not ease the paine, but rather increase it. Moistnesse is knowne by these signes, much filth cometh out of the nose, the eyes be puffed up and swolne, and the patient sleepeth much: but of this distemper alone, there doth no headach ensue. Those that have headach caused of drinesse, let them remaine in a moist aire, and let them eate meates that doe moisten, and that be of good juice, as the yolkes of egges, Cockes stone, and the broth of them, Phesants, Partrich, and such like things, that do nourish much and moisten. Let them drink thin wine allayed with water: let them sleepe largely: let them eschue motion of the body and exercise, and use quietnesse and rest: let them eschue carnall copulation, hunger, thirst and all things that do drie: let them use baths of sweet waters that are warme: let them be merry, and eschue all other perturbations of the minde. If headach be caused of moisture, you must use the contrary diet to this that is before prescribed (that is, all such things as do drie, which you may easily know by that which hath beene said before.) For paine of the head caused of drinesse, you must annoint the former seame

Causæ.

Signa.

Victus.

Curatio.

seame of the head with oyle of sweet Almonds, or with oyle of Gourds, or with oyle of Violets and Cammomill mixed together. It is also good to drop some of these oyles into the nostrils. You may also mixe with the said oyles Goose grease, Hens grease, Calves grease, or fresh butter, after this sort: ℞. oiles of Violets and Waterlillies, ana. ℥ iiij. Calves suit, Hens grease and fresh butter, ana. ℥ ij. commixe them, and make a Liniment, and therewith annoint the head Furthermore, Embrocations profit not a little, if they be made of Violets, Mallowes and other herbes that have vertue to moisten. Against headach caused of moisture, you must use medicines cleane contrary to the aforenamed, which must differ according to the heat or cold which is joyned to the moisture. You may finde sufficient store of such remedies out of the former Chapters.

Linimentum.

CHAP. V.

Of the headach caused of bloud.

Hitherto we have spoken of the cure of headach which commeth through alteration and distemper of the bare quality; but now we will speake of that which is caused of fulnesse, and abundance of bloud. We call plenitude in this place that which the Greeks call in their tongue *plethora*: it chanceth when all the foure humours be increased in their proportion, or when bloud alone doth abound. This kind of headach is caused of all such things as do ingender great abundance of humours in the bodie, as meats and drinks of great nourishment being plentifully taken, as also the neglecting and omitting of exercises, baths, sweatings, and other naturall and artificiall vacuations, be causes of the said plenitude. The signes be these, the face and the eyes be ruddie, the veines are swolne, so that the least & smallest may easily be seene: the pulse is great & vehement, the urine reddish and thick, the veines of the temples beate, the paine in the head is a heavinesse. Concerning diet, let the sick be in a cold and drie aire, let him eschue flesh, reare eggs, and such things as nourish plentifully: let him use Ptisan made of barley, or Aliaca made of barley: let him use cold hearbs, as Endive, Scarioll, Purslaine, Lettuce, and such like. let him eschue wine, and let him drinke water wherein a little Cinamon or Barley hath bene sodden: let him use meane exercise: let him be rubbed: let him also use bathing often, but so, that his body be first emptied, and the patient free from a fever. Let his sleepe be meane: let him be merry and joyfull: and let him abstaine from all perturbations of the minde. The cure must be begun with bloud letting as soone as can be. You must open the uttermost veine, which in the arme is called *Humeralis* or *Cephalica*: it must be on the arme which is of that side that the griefe is most vehement. For this veine is so annexed to the head, that not onely by it you shall pull back bloud into a contrary part, but also you shall emptie out that bloud by it, as *Hippocrates*, and after him *Galen*, and *Rhases* doe teach. But if age or weakneſſe do prohibite bloud-letting, you must use boxing: not to the head it selfe, but to the parts adjoyning, as the shoulders and breast, to the intent to pull back the bloud. These being done, you must apply to the head medicines that be cold and astringent; whereof we have made mention before sufficiently in the second Chapter, so that they neede not here to be repeated.

What is meant by plenitude. πληθωρα. Causæ. Signa. Victus ratio. Curatio. Venæ sectio. Cucurbitæ Ventosæ. Localia.

Furthermore, the Physitiō must have speciall regard in this ease, that the patient be kept soluble. Therefore if the patient be any thing costive, you may minister this decoction or some such like ℞. flowers of Bugloſſe, Borage, roses & violets, ana. M ß. the foure great cold seeds husked, ana ℥ ij. Sebesten, damask pruines, of each in number xij. great Raisins, Tamarinds, ana ℥ j. barks of Myrobalanes, *Citrinorum, Indorum, Chebulorum, Emblicorum, Bellericorum*, ana ℥ iij. Liquorice, ℥ j Fumitory, Maidenhaire, ana M. j *Tamariſcus*, Hearts toung, ana. ℥. iij Sene & Polipody, of each ℥ ß Agarick chosen ℥. j. ß. Ginger. ℥. ß. Seeth all these in a sufficient quantity of water, untill halfe be consumed, then straine it & presse it hard. Add to that decoction Sugar sufficient to make it sweet, purifie it with the whites of egges, and make a potion, whereof the patient shall drink each morning, ℥ iiij. fasting. And if so be that the patients costiveneſſe require a stronger medicine, then you may adde to foure ounces of the said decoction, ℥ j. ß of fine Reubarbe beaten to powder, and Spikenard, ℥ ß or you may dissolve it in *Caſſia fiſtula*. ℥. j ß newly drawne, or ℥. j. of Manna, or of Diaphœnicon, ℥. iij. For the same purpose it is good also to minister unto the patient syrupe of Violets, and *Acetoſus ſimplex*. After this you must apply such medicines to the head as be able to dispense the remnant of the paine and disease, as be seeds of Mallowes, Fenngreeke, Cammomill, and Melilot flowers. Also oyles of Cammomill, Dill, and such like, whereof the Phylition may at his choise make Liniments, Ointments or Emplaisters in maner aforesaid. Note here further that if much bloud abound after you have let bloud of the *Cephalica*, you may also strike the veine in the forehead: as also for that purpose it is good to use clisters sometime very strong, and you may use frictions and bindings of the neather parts to pull back the humours. Moreover gargarising and sneesing may be used in time convenient, and boxing in the hinder part of the head, with scarification, at the discretion of the Physition, as occasion and time shall serve.

Decoctum purgans.

Diſcutientia.

CHAP. VI.

Of headach caused of choler.

HEadach comming of cholericke humours, is caused of all such things as do heate and dry the whole body, and especially the head unnaturally, that is, such things as do ingender choler, to wit, care, anger, paine, labour, exercise, watching, abstinence, famine, and eating of meates that be cholericke, as Garlicke, Onions, and such like. The signes be these: the paine is like theirs that have headach caused of burning heate of the Sunne, but they have a more sharp and pricking paine, their head is moderately hot, their face is pale and wanne. Sometime there followeth bitternesse of the mouth, drinesse of the eyes, nose, and tongue Moreover this evill chanceth most of all to flourishing yeares, a hot complexion, and to them that take overmuch businesse in hand, and such like. Let the patient abide in a cold and moist aire, which may be procured by art, as is taught before in the second Chapter, by sprinkling the floore of the chamber continually with water, or by strewing of flowers and branches that are cold and moist in operation. Let his whole diet be moist, let him eate moist meates that be of good juyce: give him Lettuce and Purslaine, & small fishes of fresh waters: Let his drinke be water alone, or water wherein a little Cinamon hath

Cauſæ.

Signa.

Victus ratio.

hath bene sodden: Let him altogether abstaine from wine: Let him be quiet, & use long sleepes, bathes that be temperate, unctions are good for him; let him be merrie, and refraine from all perturbations of the minde. The cure must be begun with purging of the cholericke humour straight way, because choler is thin and moveable, and therefore will easily purge out. But if it chance that the cholericke humour doth rest quietly in some part of the body, and so doth waxe hot, and burne that part, and by that meanes doth prohibit hot medicines (as purging things be) then before the purgation you must minister such things as do quench and concoct the heate and burning of choler, that is, such things as do alter it. For digestion that we speake of now, is nothing else but an alteration of the humour that causeth the disease: therefore such medicines must be ministred each morning fasting before you do purge, untill good concoction appeare in the urine: for by this meanes choler being concoct, and as it were tamed and made milde, is made so obedient unto nature, that it will soone without any griefe be drawne of the purging medicine to convenient places that it should avoide by. You shall therefore for a preparative use this or such like medicines. ℞ syrupe of Violets ℥j. syrupe of Waterlillies, ℥ß. distilled waters of Endive, Succorie and Roses, ana ℥j. commixe them, and let them be drunke in the morning fasting. For this purpose also you may minister Iulep of Roses & Violets, or *Syrupus Acetosus*, or the decoction of seeds of Cucumbers, Gourds, Purslaine, Endive: rootes also of Endive and Succorie, Roses, Violets, Waterlillies, Lettuce, Damaske pruines, Sebesten, Jujubes, and such like. You may purge the cholericke humour either by infusion of Wormwood, or of Aloes, or with *Hierapicra* ministred alone, or a little Scammonie mixed with it; or with pills made of Aloes. Or you shall not doe amisse to take of the purging decoction prescribed in the former Chapter, ℥iiij. and to dissolve therein ℥iij. of *Electuarium de succo rosarum*, or as much of *Electuarium de Psillio*, and so minister it. Its good also to minister infusion of Rubarbe, made after this sort: ℞ fine Rubarbe, ℥ij. Spikenard ℈j. cut them small, and infuse them in distilled waters of Endive, Doddir, and Bugloss, ana. ℥j. pure Ale, ℥ß. the space of twelve houres; then straine it hard, and put thereto of Electuaries *de succo Rosarum* and *Psillio*, ana. ℥j.ß commixe them and make a purging potion. Also you may use *Pilulæ aureæ* and *Alephanginæ*, or pils of Reubarbe, or of *Hiera simplex*, and such like, or else *Diacatholicon*, or *Diaprunes solutive* For them that are delicate you may use this Bole ℞ of *Diagridium*, ℈ ß. of Maces; Cinamon, and Mastick, ana. gr. ij. conserve of Violets and Waterlillies, ana. ℥j. Sugar as much as sufficeth, and make a Bole. Further, it profiteth now and then to use clisters made in this or like sort: ℞ Mallowes, Althæa, Endive, Succorie, Violets, ana. M. ß. whole Barly, ℥j the foure common small cold seeds, that is, Lettuce, Purcelaine, Endive, and Scarioll, ana. ℥iij. Seeth all these in running water to the third part, straine them, take of that decoction ℔j. of the pulpe of *Cassia fistula*, ℥j. of *Hierapicra* ℥ß. of oile of Violets ℥ij. oile of Roses, ℥j. of *Mel rosarum*, ℥j. of Salt, ℥j ß. commixe all together, and make a clister. After purging of the cholerick humour, you must apply medicines outwardly, which can coole and strengthen the head, whereof you shall find store in the second Chapter. If the sicke cannot sleepe, annoint the forepart of the head with oyles of Waterlillies

Curatio.

Zulapium.

Purgatio.

Dilutum Rhubarbasi.

Bolus purgans.

Cliſter.

Localia.

Sleepe.

lillies and oyle of Poppie: to them you may for a need add a little *Opium*, that sleepe thereby may be provoked. Note, that boxing without scarification and frictions of the armes and legs may be well used in time convenient.

CHAP. VII.

Of headach caused of fleame.

Causæ. HEadach comming of fleame, is caused of all such things as ingender fleame in the head, as a cold and moist aire, meates that be cold and moist, as fishes, milk, raw herbs, fruit, idlenesse, and sleeping upon a full stomack, and such other like. The *Signa.* signes hereof be fullnesse & heavinesse of the head, whiteneſse and moistnesse of the face. Moreover the sick will easily fall asleepe, he is slow, his sences are dull, and his head aboundeth with excrements, as also the signes declared in the third Chapter agree with this kind of headach. Let the sick remaine in the aire that is hot and dry by nature, or if that cannot be had, let the aire be made such by certaine odoriferous things, as with Cinamon, *Victus ratio.* Frankensence, Cloves, wood of Aloes, and such like. Let his meate that he eateth for the most part be roasted, and let him eate spices with it. For his drink, let him use thin and small wine, let his exercise be meane: to be short, let him *Curatio.* use such diet as is prescribed in the third Chapter of this book. The cure must be begun with extenuation and digestion of the flegmatick humour. Therfore you must minister such medicines as are able to extenuate, make thin, cut and divide humours: such be *Mel Rosarum*, *Oximel simplex* and *compositum*, and *Scilliticum*, syrupe of Stæchades, distilled waters of Hyssope, Betonie, Marjoram, Sage, and such like; minister therfore unto him a medicine made in this sort: *Zulapium.* ℞. of *Oximel Scilliticum*, ℥.j. of syrupe of Stæchades, ℥.ß. of distilled waters of Hyssope, Parcely and Marjoram, ana. ℥.j. commixe them and make a potion. Or if the using of syrupes and distilled waters do not like you, you may minister this *Decoctum extenuans pituitam.* or such like decoction ℞. of the roots of fenell, Parcely and *Asparagus*, ana. ℥.j. rootes of Piony. ℥.ij seeds of Anniſe, Fennel, *Siler montani*, ana. ℥.iij. *Stichados*, Origan, *Serpillum*, Marjoram, Calamint, Betonie, Sage, ana. M.ß. fine Cinamon, Mace, ana. ℥.j.ß. Seeth all these in a sufficient quantity of water, untill halfe be consumed, then straine it, and add Sugar sufficient to make it sweet, clarifie it with the whites of eggs, then put thereto syrupe of Hyssope, and *Oximel simplex*, ana. ℥.iij. commixe them all together, and make a potion. When the humours *Purgatio.* are extenuate, and made thin and prepared to be purged, then must such medicines be ministred, as are able to purge fleame, for the which cause let the sick *Pilulæ.* have these pilles ministred unto him: ℞. *Pilularum cochiarum*, ℥.j.ß. *Pilularum è hiera composita*, ℥.j. *Pil. Alephanginarum*, ℥.ß. Agarick made into trochisks, ℈.ij. *Myrobalanorum*, *Chebulorum*, ℈.j fine Turbith, ℈.ß Stichados, & Ginger, ana. gr.v. Mastick, gr.vij. seeds of Piony in number iij. *Castorei* g.iiij. with Lavender water make pilles. It is good for them that are thus affected, to be purged, not once onely, but twice or thrice, because the grosse and clammy humours will *Clyster.* not straight follow a sudden purgation, but they must be drawne out by little and little with often purging. Also clisters are good, not only because they emptie out such things as are contained in the intestines, but also for that they pull backe such humours and vapours as do ascend to the head. For clisters therefore

fore the decoction before prescribed is good if you take thereof ℥.xij.& dissolve therein *Benedictæ laxativæ*,℥ ß. *Electuarij Indi majoris*,ʒ.iij. Diaphœnicon,ʒ.ij. *Mel Rosarum*,ʒ.j.oiles of Laurell and Rew,ana.ʒ.j. ß *Sal gemmæ*,ʒ.j.commixe them together,and make a clister. After the whole body is purged,you must minister such medicines as can purge the head, as be gargarises made in this sort: ℞. long Pepper and Nutmegs, ana.ʒ ß. seed of Staviſacre and Pellitorie,ana. ℈ j.Mustard seed,Origan,ana.℈.j. beate them to powder, and put thereof in a linnen cloth, and chew it, or with Mastick or Hony make Trochiskes like Lupines, and let the sick chew one of them almost halfe an houre. Also the head may be purged by the juyce of Marjoram, *Blitum*,colewoorts and such like. *Gargarise*

You may also for this purpose minister gargarismes made of the distilled waters of Hysope, Betony, Origan,with *Hierapicra* and *Oximel compositum*, or in this sort:℞ Pellitorie,long Pepper,ana.ʒ.j.ß seed of Staviſacre,ʒ.ß.Marjoram,Pennyroyall,Hysope, Origan,Betonie,ana.M.ß. Seeth all these in sufficient quantity of water unto the third part,straine it, and add to the licour *Mel Rosarum*, ʒ.j.ß *Oximel scilliticum*,℥ ß.commixe all,and make a gargarise Also medicines to provoke sneesing,are good in this case. You may make them after this sort: ℞.Marjoram,ʒ.j.Nigella ʒ.ß. Cloves, white Pepper, Cubebs,ana.℈ j.Nutmegs,Graines,*Castoreum*,*Helleborus albus*, ana ℈ ß. beate them into very fine powder,and provoke sneesing therewith.For them which are rich,you may add Musk,and Amber,ana gr.ij It profiteth also to hold hot and sweet odours to the nose of the patient,or a Pomander artificially made,such a one as we prescribed in the end of the third Chapter Further,you may take *Nasalia* (as they call them) things to be put in the nose,sharp at one end and great at the other,like a steeple,after this sort: ℞.Staviſacre, Pellitory and white Pepper,ana ℈ ß.Nigella,Nutmegs,ana ℈ ij *Helleborus albus*,℈.ß.powder them,and with Rosin & Waxe make nasales. After the purging of the head,you may use ointments,embrocations, dry quilts, and such like other medicines to disperse the remnant of the humour remaining in the head,whereof there be examples sufficient in the third Chapter before. You may commodiously minister inwardly,Cubebs condite, or *Diambra*, *Diamoscha*, *Aromaticum rosaceum*, *Diacuminum*, *Dianthos*, *Theriaca*,*Mithridatum*,*Diacorum*,conserve of Marjoram, Rosemary, Bettony, with syrupe of Stichados. Or minister these Lozenges which are specially good. ℞ powder of *Electuarium de gemmis Dianthos*,ana.℈ j. Cubebs,Maces,of each ʒ.ß,wood of Aloes, Cloves and Fenell seed,ana ℈.ß.fine Cinamon,℈ ij.Stichados,℈ ß with Sugar molten in the distilled waters of Piony flowers & Lavender make lozenges. And thus much for the cure of headach caused of flegmatick humours.But if so be that headach be caused of a melancholy humour, then you must prescribe such diet, and use such cure as shall be declared in the Chapter of melancholy,or madnesse: and therefore it should be superfluous to intreate hereof in this place: repaire therfore for the cure of headach comming of melancholy,unto the 28. Chapter of this Book following.

Sternutamentum.

Nasalia.

Localia.

Lozenges.

Headach comming of melancholy.

CHAP. VIII.

Of headach caused of windinesse.

IF headach be caused of windinesse,the diet used before was such as did ingender wind;besides,the nature of the body,and other circumstances were such as

Causæ.

were

Signa. were apt to ingender winde, The signes be these, if there be felt distention and stretching in the head without heavinesse & beating, and if there be a sound and noyse in the eares, then doth it betoken windinesse in the head. The diet of the patient, must altogether be such as doth not ingender windinesse. For the cure, if the windinesse be not onely bred in the head, but doth ascend from some part beneath, first of all you must use such medicines as do repell and drive backe: such be vineger, Pomegranate rinds and flowers, Wormewood, Melilot, Mints, Plantine, Walwort, *Bursa pastoris*, Nutmegs, Purslaine, Housleeke, Lawrell leaves, and such like: which being moderately used a while, you must then add to those repulsive things, some such medicines as do mitigate, concoct and digest, as be Fenugreeke, Linseed, Cammomill, yolkes of egs, Saffron, Hens grease, Goose grease, &c. Last of all add discussive medicines, as oiles of Dill and Rew, Barley meale, Lupines, Lilly rootes, Nigella, &c. It is good therfore first of all to empty the belly with a strong clister, but that must be made of a decoction that doth dissolve windines, by seething in water Annise seeds & caraway seeds, Fenel seed, Comin, dry figs, bran, and such like: herein you must dissolve *Benedicta laxativa* ℥.iiij. or *Electuarium Nidum* in like quantity, or *Diaphœnicon* ℥.iiij. or *Diacatholicon*, or *Hierapicra* ℥.vij. Such kind of clisters do not only purge the intestines and the parts about the liver, but do also pull back such things as ascend to the head. Afterward you must strengthen the affected member, that it do ingender winde no more, whether it be the stomack, the liver, the splene, the intestines or any other member: which being done, if heat abound in the head together with the windines, then apply oyle of Roses, which is both repulsive, digestive & discussive, & add to it vineger, which is both repulsive & discussive also, & doth extenuate besides. Also Rose water or juyce of Purslaine, Knotgrasse or nightshade may be used & applied with a litle vineger. If there be cold in the head with the windines, then use oile of Camomil or Dil, mixed with a litle vineger, or if the grief increase, apply the juyce of Rew with vineger & oile mixed together, or apply the juyce of the root of flower-de-luce with vineger: or juyce of Laurel berries & Rew mixed with vineger, is good to be applied. Likewise bitter Almonds beaten with vineger and oile, and applied to the forehead in a linnen cloth, are very good when the griefe doth first begin to increase. And if you had rather use dry quilts, you may make them at the first, of *Milium*, Roses, Willow leaves, Knotgrasse, Nightshade and Purslaine, and so apply them to the forehead, and forepart of the head. Afterward you may add to the foresaid, Marjoram, *Serpillum*, Hysope, Rew, tender leaves of Lawrell, *Cyperus*, and such like. It is good also to use odours and smels, as *Castoreum*, Musk, Amber, and such like. To provoke sneesing and to minister inwardly to the sick is good, either *Diacumenum* or *Dianisum*, ℥.j. or as much Triacle or *Mithridatum* profiteth. But if the windines be caused through imbecility of some parts of the head it self, then you shall not need to use repulsive medicines, but rather concoctive & discussive medicines, such as are before declared. As for inward medicines, they availe or profit little in this case.

Victus ratio.

Cura.

Clyster.

Localia.

CHAP. IX.

Of the headach caused of the stomacke.

Hitherto we have declared the causes, signes and cures of headach caused principally in it self, now it remaineth that we intreate of paine in the head which

which commeth by consent. And first of that headach which commeth through evill affection of the stomacke. And that is caused most commonly when some sharpe humour aboundeth in the stomacke, especially in the mouth of it, from whence the corrupt vapours arising do ascend to the head. It may be known by the gnawing and biting paine that they feele which have that headach, and by the desire to vomit that the patient hath: especially if the mouth of the stomacke be affected. Moreover in this kind of headach if the sick fast, and suffer hunger long, the paine is more vehement, for through long abstinence the malice of the humour increaseth. You must cure those that are thus grieved, not by applying remedies to the head, but to the humours in the stomacke, which raise up vapours to trouble the head. Therefore you must with speed purge the noysome humours that are in the mouth of the stomacke. They may be purged out by drinking of warme water, if so be the patient can easily vomit: if not, he must thrust his finger or a feather into his throat, and so provoke the stomack to vomit. Note that yellow or pale choler, because of his natural lightnesse, doth readily ascend to the mouth of the stomacke: but the humours that be flegmatique, or sourc, or salt, do rather remaine in the midst of the stomacke, then in the mouth of it. It is best when such humours are in the bottome of the stomacke, for then they will easily avoid the stomacke, and passe into the guts. It is worst of all when noysome humours do cleave so fast to the filmes and tunicles of the stomack, and doth so furre them, that they can scarcely be scoured out. Therfore if any humour doth furre the tunicles of the stomack, minister *Hierapicra*, which is a soveraigne medicine therfore. And after purging, let the patient have good meates, easie of digestion, and wholesome for the stomack. And forasmuch as lacke of good digestion, and weaknesse of the mouth of the stomacke, be the greatest causes of increase of noysome humours in the stomacke, it must bee provided that good digestion bee procured, and that the mouth of the stomacke may be strengthened by such medicines as be astrictive, and have vertue to strengthen, wherof you shall find plenty hereafter in the third Booke, and therefore it were superfluous to recite them here. As we have in this Chapter spoken of headach caused of the stomacke, and referred the cure to the third Booke, so understand likewise if headach be caused of the disease of the liver or splene, or any other member: for the affects of those members being cured, the headach ceaseth.

Causæ. *Signa.* *Curatio.* *Hierapicra.* *Note.*

CHAP. X.

Of headach caused by drunkennesse.

THe causes and signes of drunkennesse are evident enough, chiefly hot wines and strong drinks are causes therof, for that they fill the braine with vapours, and that so much the more (as *Galen* said) if the braine be hot by nature: sometime also hot humours ascending to the head, doe cause drunkennesse. The cure of drunkennesse generally consisteth in two points: that is, in evacuation and refrigeration. Therfore if the wine be yet undigest, and do flow in the stomack, cause him that hath the headach to vomit, by drinking of hot water. But and if the headach do remaine after digestion, you must use medicines that doe refrigerate, and drive backe vapours which ascend to the head.

Causæ. *Curatio.* *Warme water and a little syr Acetose commixed, causeth vomit.*

head: as is oyle of Roſes alone, or mixed with vinegar, or with juyce of Ivie, or Coleworts. Alſo the leaves of Coleworts ſteeped in warme water, and bound about the head, do naturally reſiſt drunkenneſſe. Moreover the broth of Coleworts being eaten, is good for that purpoſe. To preſerve one from drunkenneſſe (as *Aetius* ſaith) let him eat vj. or vij. bitter Almonds faſting, or let him drinke Wormwood wine firſt of all. But to take away drunkennes that is preſent, give the decoction of Centory the leſſe to drink, or Harts horne, or the ſeed of Vervaine boyled in water. You muſt have a ſpeciall regard, and procure that the patient do ſleepe and reſt; which being done all day, at night bath him in a bath of ſweet water, and when thou haſt waſhed him, let him eat meats of good juyce, but not over-hot. Let therefore his food be Ptiſan broth, ſouppings made of *Alica*, bread dipped in water, reare eggs, and ſuch like. For pot herbes, Lettuce is of good juyce and cooleth, and Coleworts drieth up vapours. For drinke, let him uſe water only, if he hath been accuſtomed thereto, and can well beare it, otherwiſe give him ſmall drinke, or a little ſmall white wine. After his meat, give him of a Pomgranate, or a Peare, or a Quince, or Raiſins. To conclude, let all his diet be meates of good juyce, pleaſant to the ſtomacke, and that drive away vapours. Let him abſtaine from Dates, for their property is to cauſe headach. And if it chance that of the vapours and humors aſcending to the head, there remaine part of them impact and ſtuffed in the thinne pores, and ſo do cauſe headach after two or three daies, then leave oyle of Roſes, and uſe firſt in ſtead of it, oyle of Cammomill moderately warme. Afterward apply oyle of Ireos. After that, if need require, you may apply things that heat more, commixing with the oyle of Ireos, oyle of Nard, or *oleum coſtinum*: or other oyles and oyntments of that ſort.

Preſervatio.

Victus ratio.

Dates.

Irium.

Nardinum

CHAP. XI.

Of headach cauſed by fevers.

IF headach do moleſt thoſe that have a fever, you muſt diligently examine and conſider, whether the ſame began at the firſt beginning of the feaver, or whether it ſprung the feaver increaſing: for if the headach began not with the firſt fit of the feaver, but afterward while the feaver increaſed, and came nigh to the Criſis, then ſeek not to remedy it, for it portendeth and foretelleth that vomit or a decretory fluxe of blood at the noſe will follow ſhortly, as *Hippocrates* declareth in his book of Predictions, and *Galen* in his third booke *de Criſibus*, and in his firſt book *ad Glauconem, capit. ultimo*: If the headach began at the firſt with the feaver, it commeth of vapours or humours diſperſed abroad through the greatnes of the feaver, and as it were boyling hot elevate up to the head, and partly alſo through weaknes of the braine. Therefore if the paine do come of abundance of humours, you muſt let him bloud after the firſt or ſecond fit (if nothing prohibit it) eſpecially in luſty bodies, and in ſuch as abound with bloud. Alſo you muſt draw the humors a contrary way, & pull them back by ſharpe clyſters, ſuch as ſhall be preſcribed in the Chapter of *Apoplexia*, and by often binding and much frication in the neather parts. Moreover you may ſet cupping glaſſes to the hinder part of the head, or to the necke. You muſt apply to the head irrigations and ointments, that have vertue to repell and drive back

Cauſæ.

Cura.

backe from it, and afterward you must use discussive medicines: last of all, such things as do strengthen the braine. To repell and drive backe, use oyle of Roses, and other such like as are rehearsed before in the 2. Chapter. Vse them in Sommer time, and in hot complexions, cold and mixed with a little vinegar; but in winter season, and in cold complexions, apply them bloud warme. If the feaver be vehement, and overmuch watching do trouble the sicke, use irrigations made of Poppie heads, Housleeke, and such like medicines as have vertue to coole and provoke sleepe, in this sort: ℞ flowers of Violets, Water-lilies, and Roses, ana. M. j hulled barley, ℥ j. heads of Poppy, ℥ ß Housleek, M. ß. seeth all these in sufficient quantity of water, until the third part be consumed, and make an embrocation. Or if the paine continue vehement, take greene leaves of Henbane or Poppy, with oyle of Roses, a little vinegar and crummes of bread, commixe them, and apply them to the forepart of the head, and to the forehead. When the braine is sufficiently cooled, then apply those things which can heat the head againe, and so avoid and disperse the humours that remaine. And therefore you may use oyles of Cammomill, Dill, or Ireos, or decoctions of Cammomil, or Althæa, or such like. And if the humours be grosse and tough, you may boyle with the aforesaid things *Serpillum*, Peniroyal, Calamint, Mints, or such like. Last of all, the head must be strengthened by oyle of Roses and such like; that is, Betony, Cammomill, Melilot, &c. The rest of the cure of headach caused through the vehemency of the fever, is to be sought out in the treatise of Fevers.

Embrocha.

Note.

CHAP. XII.

Of inveterate headach.

Cephalæa both in Greeke and Latine is the name of headach which is exceeding painfull, continuing long, and hard to cease, which upon light occasions hath very sharpe and great fits, so that the patient can neither abide noise, nor loud speech, nor cleare light, nor drinking of wine, nor savours that fill the braine, nor moving, but desireth for the greatnesse of the paine to sit or lie quiet in the darke, supposing that his head were stroken with a hammer. Also some of them do feele those things that are about their head, as though they were bruised or racked. In many the paine proceedeth unto the roots of the eyes. This disease somet me doth continue painfull alwaies, sometime it hath fits and intermissions, either ordinate or inordinate. For in some there is intermission in the fits, as in the falling sickenesse, so that for a time they seeme to be perfectly whole. This disease doth vex women more then men, because of their long haire. In some of them the filmes that cover the braine are pained; but in some, only the filme that covereth the scull is grieved. It is caused of aboundance of blood and other humours, or by the sharpenes of humours or vapours contained within or without the scull, and inflaming the head, or it is caused through weaknes of the head. The paine that invadeth the sicke with gravity and heavinesse, declareth plenitude and abundance of humours: if it come with pricking, gnawing and shooting, it betokeneth sharpnes of humours or vapors: if it beat like the pulses, it betokeneth inflammation: if there be felt distension and bolning in the head without heavinesse or beating, it declareth windines

Signa.

Causæ.

Signa.

windines. But if there be beating with it, there is inflammation in the filmes of the head: and if there be heavinesse with the distension, then it declareth abundance of humors within the filmes. And if the paine be felt superficially, as it were outward, then it betokeneth that the filme which covereth the scull is grieved. But if it be felt deepe within, the filmes of the brain are vexed. Note that those that have paine within the scull, they feel griefe at the roots of their eyes, because that the tunicles of the eyes have their beginning of the filmes of the braine. And if so be that a putrified humour in the head do waxe hotter and hotter, then there is a fever joyned with the headach. They also are vexed with a fever, which have headach caused by inflammation. As for diet to be used in this griefe, you may easily prescribe it out of the former Chapters, according to the diversity of the causes thereof: and therefore I omit it here willingly, lest I should use a fond repetition of one thing often. The cure doth differ according to the diversity of the cause. For if you find abundance of humours or vapours to be the cause, if it be ingendred of plenitude of the whole body, you must begin with evacuation of the whole body. And therefore you must let him blood on the *Cephalica* on the same side, if his strength will suffer it, and no other thing let it. But if the head doth receive the humours and vapours that do ascend, for that it is weake, then you must pull backe the matter unto the whole body, and so remedy the part affected. Therefore you must use very sharpe clysters, and bindings of the armes and legges, and many frictions of the neather parts: and sometime also in this case you may let bloud in the arme. And if after that, bloud do seeme still to abound, you may open a veine in the nostrils, and draw bloud from thence, as much as shall be requisite: Shortly after you must purge the body with *Hierapicra*, or other things that are prescribed in the former Chapters. After purging of the whole body, you may safely come to purging of the head, and in the end use medicines to strengthen it. The head is to be purged with Gargarismes, and with medicines put into the nose, as juyce of Leeks, or of *Cyclaminus*, or such like, which be rehearsed before in the seventh Chapter. To the head it selfe you must first apply things that do repell and drive backe: such be, oyle made of unripe Olives, and oyle of Roses alone, or applied with vinegar, also oyle made of Poppy heads and of Ivie berries, and of greene Mints, and such like, whereof we have spoken before. But note, if the humours that abound in the head be cold and crude, then apply the former medicines warme; but if the humours abounding be hot and cholericke, then apply those medicines cold. Afterward you must apply those medicines that doe discusse and disperse humours, as be oyles of Cammomill and Dill, and such like before rehearsed; but if the humours abounding be thick and tough, boyle Serpillum, or Penyroyall, or Calamint, or Mints in oyle, and thou shalt extenuate them by applying therof. Besides, these things do strengthen the part affected, and therefore they are to be used untill the cure be finished. Above all other things Vervaine doth disperse humours, and mightily corroberate the head, especially being greene. Also being dry, and boyled in Ale, roots and all together, with Serpillum, it doth the like, if the head be annointed therwith. Moreover if you boyle Vervaine alone in oyl, and do sprinkle the head therewith, it helpeth all paine of the head of long continuance, if it

Note.

Victus ratio.

Curatio.

Venæ sectio

Revulsio.

Localia.

Note.

Verbenaca recta.

were

were cauſed of cold, and groſſe and viſcous humors, as *Galen* witneſſeth, *lib. 2. de Compoſ. medicam. ſecundum locos*. Alſo for the ſame it profiteth much to uſe oyle, wherin Sowes, called in Latine *Millipedæ*, be boyled. And thus much of the cure of *Cephalæa* comming of plenitude. As for the cure therof coming of other cauſes you may gather it out of the former Chapter.

CHAP. XIII.

Of the Megrime.

Hemicrania is a painfull evill remaining in one halfe of the head, either on the right halfe or on the left, and is diſtinguiſhed by the ſeame that runeth along in the ſcull, from the middle forehead to the hinder part of the head: this griefe in Engliſh is called the Megrime. This pain cometh often by fits, and in ſome the griefe is felt without the ſcull, in ſome within, deepe in the brain, and in ſome other nigh to the temples in the muſcles there. This pain is cauſed by aſcending and flowing of many vapors or humours either hot or cold, either by the veines or by the arteries, or by both. Sometime they only proceed from the part contained in the ſcull, that is, from the braine and his filmes, which thruſt out their excrements and ſuperfluities from them, and ſometime from the parts of the body beneath the head, which ſend up corrupt vapours and humours from themſelves to the braine. The ſigns wherby you ſhould know whether vapours or humours do abound, and whether they be hot or cold, are to be gathered out of the former Chapters. As alſo to know in what part of the head the griefe is, whether within the skull or without, read the former Chap. of *Cephalæa*. Only this I add here, that if in this diſeaſe the filme that covereth the skull be affected, then is their paine ſo vehement, that they cannot ſuffer to be touched with ones hand: ſo that it ſeemeth the skin it ſelf is affected in this evill. As for their diet what they ſhould uſe, & what they ſhould eſchue, may readily be gathered and preſcribed out of the former Chapters, according to the diverſity of cauſes: but ſpecially let the patient refraine from ſuch things as do ſend abundance of ſharpe vapours up to the head, as be Garlicke, Onions, Muſtard, Radiſh-roots, and ſuch like. The cure is divers according to the diverſity of cauſes. And therfore when you will cure the Megrime, conſider diligently, firſt whether the patient needeth bloudletting or purging. For if the griefe come through plenitude and abundance of bloud and humors, then cut the *Cephalica* in the arme on the ſame ſide that the griefe is, but if the Megrime be cauſed of abundance of one humour, then purge that humour by convenient medicines, which are preſcribed in the former Chapters. The whole body being purged, you may come to locall and outward medicines, and firſt cauſe the patient, either with his owne fingers, or with a linnen cloth, to rubbe and chafe the halfe of his fore-head which is grieved, and ſpecially about the muſcles of his temples, untill it be red and hot; and this muſt be done before the fit of paine commeth. After the fit (as *Galen* teacheth in the end of his ſecond book, *De Compoſ. medic. ſecundum locos*) you muſt apply medicines which of the old Phyſitions were called *Hemicrania*, for that they were uſed for the Megrime: noting this alwaies, that if with the paine there were much heate felt, then you ought to apply ſuch things as would ſomewhat coole. But

Cauſe.

Signa.

Curatio.

Localia.

if there were no evident heat felt, then use those things that are very hot. But you must commix with either of these somewhat that is restrictive, and hath vertue to corroberate and strengthen. This ointment following is a very good remedy in a cold affect. ℞ of oiles of Dill and *Ireos*, ana. ℥ ß. of white Pepper, and *Serpillum*, ana ℈ j ß. of *Castoreum*, ℈ j. of *Euphorbium*, ℈. ß. of Wax, q.ß. and make an ointment to be applied upon the halfe of the forehead, and the muscle of the temples. Also in this case it profiteth much to poure this oyle following into the eare. ℞ sweet oyle Olive, ℥ j *Euphorbium*, ℈ j. commix them, & drop one drop into the eare warm. You may put in more *Euphorbium*, or lesse according as the body is quick or dull in sense: but beware you use not this medicine in those that have the Megrime engendred of hot vapours or humours. *Ætius* saith, that *Euphorbium* dissolved in vinegar, and applyed to the left side of the head, if the right side be grieved, or contrariwise on the right side when the pain is on the left side, doth of a certaine hid property help the Megrime. The same author also saith, that earth worms beaten to powder, and applyed to the griefe, as also the flesh of Snailes bruised and applied doth profit much. The kernels of Peaches bruised and applyed upon the griefe (as report hath bin) doth profit much. *Marcellus* saith, that the dung of a Goat stamped and commixed with vinegar squillitick, if the forehead and temples be anointed therwith, it ceaseth the pain of the Megrime for ever. Also his counsell is, if there be sudden pain of the Megrime, take Frankinsence, Mirrh, and an egg; beat them together, and apply that to the forehead and temples. If the Megrim be caused of hot humours or vapours, then use those remedies which were prescribed before in the cure of headach coming of heat or cholerick humors. Here I think it requisite to prescribe certain Pils, good to be used against inveterate headach and the Megrime. First if choler abound ℞. powder of *Hiera simplex Galeni*, ℥ ij: *pilularum Arabicarum*, ℥. iij. trochiskes of *Myrabolanes citrini*, ℥ j. ß. Rhubarb, ℥. j. Spikenard. ℈ *j.* commix them with syrupe of Violets, and reserve the composition. When need requireth minister, ℥. *j.* or ℈. *iij.* five or six houres after supper, and let the patient sleep upon it. This you may do once in ten daies, or once in fifteen dayes at all times (Sommer excepted) But if fleame abound, make your Pils thus, ℞ of Agarick trochiscate. ℥ iiij. *pilulæ Arabicæ*, and *Hiera simplex Gal.* ana. ℥. j. ß flowers of *Stæchados*, and trochisks of *Mirabolanes chebulorum*, ana. ℥ j. with syrupe of *Stæchados* and *Oximel*, commix them, and when occasion serveth, minister ℥. j. or ℈. iiij. at each time in forme aforesaid. But if melancholy be cause of the Megrim, ℞. of the aforesaid *Pilulæ Arabicæ*, ℥ *ij.* of powder of Sene and *Epithimum*, ana. ℥ *ij.* ß. of *Hiera simplex Gal* ℥. *j.* ß of trochisks of *Mirabolanes Indorum* ℈ iiij. with syrupe of Fumitory and Balme water make Pils, and when need requireth, minister them in forme aforesaid.

Unguentū.

Oleum.

Note

Pilulæ.

CHAP. XIV.

Of Vertigo and swimming in the head.

THat which the Latins call *Vertigo*, is a disease wherin the patient doth imagine that his head is turned round about. There is another disease somewhat like unto this, which in Latin is called, *Tenebricosa Vertigo*, & that is when the

the patient doth think that all that he seeth turneth about, and suddenly with it, his sight faileth him, he supposing that he is compassed about with mist and darknes. It is commonly of the Physitions called *Scotema*. *Fuchsius* doth think that they erre greatly that make a difference between the former kinds, but it may be confirmed out of good authors, *Hippocrates*, *Galen* and others. Both the aforesaid kinds be engendred after one sort, and that is through the inordinate moving of windy vapours and spirits contained in certain parts of the brain. This disease is caused either of the brain it self being distempered and evill affected, or of the mouth of the stomack offending the brain. The brain *Cause.* it self is evill affected, when a grosse and tough humour is contained in it, from whence a vaparous and windy spirit, being resolved by weak heat, is moved inordinatly about in the brain. The mouth of the stomack doth affect the brain, when through corrupt humours being gathered aboundantly in it, vapours and windy exaltations are carried up to the brain, and so turn about the animall spirits contained in it. Those that are troubled with this disease, a *Signa.* darknes and mist appeareth before their eyes upon every light occasion, specially if they turn about. For it chanceth to them by turning once about, as it doth to other when they turn often, and therfore the patient many times fals down. Also it doth astony him, if he see another man, or a wheele or any such thing turn about. Also if he see whirlpoles in the water turn about: for the visuall spirits beholding a wheele that turneth about, or any such like thing, do also turn about in like sort, and so the mooving of the humour and the spirits are troubled, unequall and inordinate. When this disease doth proceed of the brain being evill affected, then there proceedeth sound of the eares, vehement pain and heavines in the head. Also the smelling and the other senses proceeding from the head are hurt. Their fit is then chiefly, when the Sun doth heat them, or when their head is hot by some other means, and so the humours being dissolved, do turn about in the brain. When the disease proceedeth from the mouth of the stomack, then they feele before it, a gnawing in the stomack, as it were the heart burn, and a disposition to vomit. This disease may be discerned from the falling sicknes, for that this doth neither take away the senses from the patient nor causeth the cramp and writhing of the members in the fit. This disease is not lightly to be esteemed, for the *Vertigo* (as *Galen* saith) is nigh to the falling sicknes and the Apoplexy, and therfore it would be well looked to. For the *Vertigo* and *Scotoma* will quickly be changed into pernitious diseases, for that they are very nigh to them, *Prognostica.* specially to the falling sicknes and the Apoplexy. And if those things that the patient doth imagine to see before his eyes, appeare bloody and reddish, he is apt to fall into madnes, but those that seeme to see purple colours, are disposed to the falling sicknes. The *Scotoma* or dark *Vertigo* becometh most vehement in Winter or in the beginning of the Spring. Besides in many it is a signe *Victus ratio.* that the falling sicknes will follow: and many do use to call it a little Epilepsy. As concerning diet let the patient remaine in an ayre that is temperate, pure, bright, and cleare; and let him eschue grosse and cloudy aire. Let him eschue winds, specially South winds: let him also avoid the beames of the Sunne and the Moone: as also let him not behold things that moove swiftly,

as running waters or things that turne about, as wheels, and such like, or to look into deep pits is evill for him. Let him eat meats of good juyce, and of easie digestion, and such as ingender no windines, as Partrich, Capon, Phesant, Chicken, Veale, scaly fishes, and such like, that be easy of digestion. And let him use to eat but moderatly of them: for satiety, as also long fasting, is not good for him. He must eschue all things that cause vapours to ascend into the head, as Onions, Garlick, Leeks, and such like. And therfore if he drink wine, let it not be very old, small white wine may be permitted him. After meat it is good for him to use some restrictive thing to stop the vapours that they ascend not to the head, and that specially if the stomack be cause of this disease. Let his exercise be moderate, let him eschue sleep of the day, neither let him sleepe within two houres after meat. Let not the place be too hot where he sleepeth, and let him not keep his head too hot. In his exercises, let him not stirre his head much, and therfore it is good for him to use frictions often, specially in the morning before he riseth: begin at the upper parts, and end with the nether. He must refraine from perturbations and affections of the mind, specially from anger, feare, and sadnes, as also from loud crying, and singing. Carnall copulation is not good for him. If he hath not a stoole once in a day, you must help nature either by clister or suppositary. For the cure, if the fit be present you must revive the patient again with sweet and odoriferous smels, and with frictions and such like. At which time also if need be, you may use a suppositary or a clister. Afterward if the patient be strong, and no other impediment present, let him bloud on the *Cephalica* vein, whither it be the beginning of the disease or otherwise. But take heed that you draw not much blood at once, for the patient will quickly fall through every light occasion. Therfore you must draw away the blood at sundry times untill you have sufficient. But if any thing do hinder you from bloodletting, first you must purge him with a sharp clister, wherof you shal have example afterward in the chap. of Apoplexy. Afterward minister a purgation according as the humour abounding doth require, But forget not first to use a preparative. When the whole body is sufficiently purged, you must use locall things to the head, and first apply cupping glasses to the hinder part of the head with scarification. Afterward use to minister gargarismes and sternutations to draw rhume from the head. Poure into the nose juyce of Chickweed, Beets or *Cyclaminus*. Also *Nitrum* beaten with *Nigella* and mixed with old oyle purgeth well by the nostrils. Also odors made of the decoction of Marjoram, Hysop and flowers of *Stœchados*, a little *Castoreum*, Musk, and vinegar being added is good. After that let the patient enter into a bath, specially a naturall bath that is of Alume, and if his head be over hoin the bath, you must coole it often with oyle of Roses and vinegar applied in clothes to it, specially on the forepart of the head, and about the forehead and the temples. And if the disease do cease by these remedies, then use no other. But if it continue still, you must cut the arteries that be nigh the temples above the eares, specially if the disease come of hot vapours ascending to the braine by the arteries. And this is not only the precept of *Galen*, but also of *Ætius* and *Paulus Ægineta*. How the arteries should be cut, you shall learne of the said *Ægineta* in his 6. book, and 4. Chapter. Albeit *Galen* affirmeth that

Curatio.

Venæsectio

Localia.

some

some have not beene helped by cutting of the arteries, partly for that the hot and vaporous spirits do sometime ascend by deeper arteries into the braine, and partly for that a windy spirit may be engendred by an inequal distemper of the braine. And therefore if the disease be caused by any of these meanes before rehearsed, the patient shall feele small ease or none by cutting of the arteries: and therefore be diligent to enquire of the aforesaid causes before you cut the arteries. It profiteth much to apply this cautery behind the eares, ℞. of Cantharides, their heads, wings, and legs being cast away. ℥. j. sharpe leaven, ℥ ß. with vineger and *Aqua vitæ*, commixe them and apply them. If the *Vertigo* be caused by the consent of the stomack, that is if humours contained in the mouth of the stomack do send up vapours to the braine, & so cause the *Vertigo*; it must be cured by vomit, which you shall provoke in this sort. ℞ of Dill a handfull, seed of Radish and Rapes, ana. ℥ ij. of radish roots, ℥ ß boile them in sufficient quantity of water untill the third part be consumed, then straine it, and put thereto *Oximel Scilliticum*, ℥ j. ß commixe them and make a potion, and minister it blood warme after meate immediatly: and if this suffice not, it is good to purge him with *Hierapicra Galeni*, or with pils that be good for the stomack, called *stomachicæ* for that cause, or with the decoction of Mirobalanes citrine, or *Chebuly*, or with Manna, or syrup of Roses solutive, according to the diversity of the humour abounding. Let the patient use commonly after meate to eate some restrictive thing that will close the mouth of the stomack, and hinder the ascending of vapours up to the head, as is *Diacotoneon sine speciebus*, and Quinces, or restrictive Peares, or such like. *Marcellus* saith, the juyce of black Beets annointed upon the temples, helpeth the *Vertigo*. And if Sotherenwood be boyled in wine, or in *Oximel*, and drunk warme, it is a most effectuall remedy to cure it perfectly.

Cauteriam.

Cure of the Vertigo that commeth of the stomack.

Vomitus.

CHAP. XV.

Of the Frensie.

Phrenitis in Greek and in Latine, is a disease wherein the mind is hurt, and doth only differ from madnesse, which is called in Greek and Latine *Melancholia* or *Mania*, for that a feaver is joyned with the Frensie, and therefore the Frensie may be called a continuall madnesse and fury joyned with a sharp feaver. *Galen* saith that the Frensie is an inflâmation of the braine, or of the filmes thereof. *Ætius* saith that it is an inflammation of the filmes of the braine with an acute feaver, causing raging and vexation of the mind. There be three kinds of Frensies (as *Galen* doth witnesse in his 4. Book *De locis affectis, cap.* 4.) according to the internall senses, which be three in number, that is, imagination, cogitation, and memory, which may severally be hurt. Two of those kinds be simple, and the third is compounded of those two. For some be frentick which can judge rightly of those things that they see, as touching common sense and imagination, and yet in cogitation and fantasie they erre from naturall judgement. Some other being frentick, are not deceived in cogitation and reason, but onely in imagination they erre. There be other some frentick, which do erre both in sense and cogitation, that is, both in imagination and reason, and do therewith also lose their memory. The Frensie is caused either of abundance of blood, or of choler, occupying the braine or the filmes thereof. And if the cho-

Three kinds of frensies.

Causa.

ler whereof the diſeaſe engendreth be burnt, then the Frenſie is moſt vehement, and more pernitious then any other. Thoſe that be frentick have a continuall feaver, and be mad, for the moſt part they cannot ſleep. Sometime they have troubleſome ſleepes, ſo that they riſe up, and leape, and cry out furiouſly: they babble words without order or ſenſe; being asked a queſtion, they anſwer not directly, or at the leaſt raſhly and that with loud voice, eſpecially if you ſpeake gently to them. Their eyes be bloud-ſhotten and bleared, they rub them often, ſomtime they are dry, and ſomtime full of ſharp teares. Their tongue is rough, and blood will often drop out of their noſe. Moreover they pull motes & flocks from the bedding and cloths about them. Their pulſes be ſmall and weake, and ſomwhat hard and ſinewy: they fetch their breath but ſeldome. Note that they which have the Frenſy cauſed of blood, do laugh in their madneſſe. But thoſe that be frentick through choler, do rage furiouſly, ſo that they cannot be ruled without bands, and ſuch do uſe to forget all things that they do or ſay, ſo that ſome of them, when they require the chamber-pot do forthwith forget to make urine, or when they have done it, they remember not to reſtore the veſſell again.

Signa.

Prognoſtica.

As touching the prognoſtication of this diſeaſe, *Galen* and all other learned Phyſitions do confeſſe that it is moſt ſharp and moſt perillous, and indeed uncurable and deadly, for the moſt part *Hippocrates* ſaith in his 72. Aphor. of his 4. Book, that urine white and cleare in thoſe that do rave, is a very evill and deadly token. Concerning diet let the ſick be uſed in this ſort. If it be Winter, let him lie in a warme place, if it be Sommer, let his lodging be in a coole place; let the aire and light be moderate, and let there not be diverſe pictures in the place. And for that ſome be troubled with the light, and ſome with darkneſſe, it is beſt to try them in both, and to lay him in the light which is afraid of darkneſſe, and contrarily he that is offended at the light, let him be in a dark place. But if the ſick perſon do finde no difference in the places, then, if he be ſtrong, let him have light; if weake, keep him in a dark place. Let his deareſt friends come to him, and let them ſometime ſpeake gently and ſoftly unto him and ſomtime rebuke him ſharply. Let his meat at the firſt be Piſan broth, and husked Barley boiled, or the crumms of bread often dipped in *aqua mulſa*, that is, water & Hony ſodden together, or in hony of Roſes. Boile in his broths Endive, Succory, Lettuce, Mallowes, and ſuch like, which have vertue to coole and moiſten. When the diſeaſe decreaſeth, you may give him ſcaly fiſhes, ſuch as live in gravelly rivers. If he be very hot within, you may give him Pomegranates, and Cherries. Let his drink be water wherein a litle Cinamon or barley hath been boiled, you may commixe with it ſirup of Violets, or of Roſes, or of water Lillies. But beware you give them not too much at once, nor oftentimes, but ſeldome, and little at once. When ſignes of concoction appeare in the urine, and the vehemency of the feaver is ſlaked, if then the ſick do lack ſtrength, you may give him ſmall ale. Moreover let the ſick be kept quiet without moving as much as it is poſſible; if he be rich let his ſervants hold him, if poore bind him; for inordinate moving diminiſheth ſtrength. Alſo a bath of ſweet water is good for him, if the body be dry and rimpled, but he muſt uſe it blood-warme: for ſo it cooleth and moiſtneth, and by that meanes it cureth the drineſſe and overmuch watching; but take heed you uſe no bathing before the body be purged.

Victus ratio.

purged. Moreover, perturbations of the minde do hurt frentick perſons exceedingly, and therefore you muſt ſuffer them to uſe nothing that will make them ſad, or engender choler. For the cure, if ſtrength of the patient will ſuffer, let him bleed forthwith, for there is none ſo preſent a helpe. You muſt cut the uttermoſt veine of the arme called *Cephalica*, and if that appeare not, take the middle veine, and draw out as much blood as ſtrength will ſuffer. But take heed you let him not bleed untill he ſwond, as many raſhly do; for it is better to take leſſe then you ſhould do, the body being much weakned by vehement motion. You muſt take good heed, leſt the ſick do privily take away the band off his arme, to looſe it. Afterward alſo you may ſtrike the veine in the midſt of the forehead. But if age or ſtrength do forbid blood-letting, then uſe cupping with ſcarification, behind in the neck or on the back bone, which be profitable, for that they draw back the humours that flow to the braine. For that purpoſe alſo clyſters are ſpecially to be uſed made in this ſort. ℞ Mallow leaves, Violet leaves, Endive, and Lettuce, ana. M.j of Barley decorticate, ℥.j. Sebeſten, number 11. ſeeds of Gourds, Melons, and Cucumbers, ana ℥.iij. ſeeth all theſe in ſufficient quantity of water untill the third part be conſumed, then ſtraine it and take of the decoction, ℥.xij. of *Caſſia fiſtula* newly drawne, ℥ j.ß. of *Mel Roſarum*, ℥.j. oile of Violets, ℥.iij. of ſalt, ℥ j.ß. commixe them all and make a cliſter. If you will have it purge more ſtrongly, put to it of *Hierapicra* or *Electuarium de ſucco Roſarum*, ℥.ß. Binding of the extreme parts of the body profits much to divert the humours from the head. Alſo *Mathiolus* doth greatly commend *Stibium* with the conſerves of Roſes, and I my ſelfe have proved it in this order to be moſt excellent, as followeth, ℞. g.12. made in a very fine powder, and put into claret wine, ℥ iv. and let it ſtand houres 30 and every 6. or 7 houre ſhake it: and at the 30 houres end, powre it from the powder, and let him drink it with a litle ſugar. This doth mightily purge the ſuperfluous humours from the head, as alſo to rub the feet with ſalt and vineger and ſuch like. You muſt ſprinkle the head with oile of Roſes, or vineger of Roſes being blood-warme. For the braine or his ſilms being inflamed, cannot ſafely abide actuall cold nor vehement heat. For the ſame purpoſe alſo you may uſe juyce of Nightſhade, and of Plantaine or the diſtilled waters of them, or ſuch like herbs. If the evill be very vehement, moiſten his face continually with oile of water wherein the tops of Poppy have been ſodden. You may alſo uſe odours to his noſe of Roſes, Violets, water Lillies, and ſuch like. Alſo anoint his noſthrils within, & his forhead with the juyce of the foreſaid herbs: for you muſt endevour to aſtony & dull the brain (which burneth extremely) by cooling it. If the ſick watch overmuch, then you muſt apply ſuch things as provoke ſleep, as this ointment following or ſuch like, ℞. *Vnguenti populeon*, ℥.ij oile of Violets, ℥.iij ſeed of Henbane, and bark of Mandrake roots, ana ℈.ß of *Opium*, g.ij of Saffron, g.iij. Vineger a litle, white Waxe as much as is ſufficient, make an ointment and annoint the temples therewith. Alſo this embrocation may be uſed blood-warm to the head, ℞ flowers of Violets, red Roſes and water Lillies, ana M.j Barley decorticate, ℥.j ſeeds of white Poppy, ℥.ij. ſeeds of Lettuce, ℥.iij. ſeeth thē in ſufficient quantity of water unto the third part, and make an embrocation. You ſhall make the decoction of more force if you add leaves of Henbane, Nightſhade, Poppy heads, Mandrake apples,

Curatio.
Venæ ſectio.
Clyſter.
A purging potion.
Localia.
Vnguenta.
Embrochæ.

or roots, and a little vineger. You may also lay under his pillow, Poppy heads, or Mandrake apples. You may also for the same purpose, give him to drink water wherein poppy or Henbane seed hath been sodden, or some somnoriferous compound, as is regines *Nicolai* or *Philoneum*, or such like, in ministring wherof, you must observe, that you give them not in the vehemency of the fit, but in the declining thereof. Beside, note that you must eschue continuall use of stupefactive medicines, as well inwardly as outwardly also. For in this disease by overmuch cooling you may turne the Frensie into a Lethargy, wherby you may cause him to sleep so, that you can awake him no more. Also if the patient be weake, beware how you minister stupefactive things to provoke sleepe: for in such as be weake (as *Trallianus* saith) somnoriferous potions do no small hurt, and somtime they kil. At the last when the disease is asswaged, and waxeth more gentle which for the most part chanceth the third day, you must apply discussive medicines which have vertue to disperse the remnant of the disease. And for that purpose you may apply the aforesaid embrocation, adding to it before, flowers of Cammomill, Dill, Melilot, marsh Mallowes, and such like. There be some that at that time (the disease declining) do apply to the head Hens or Whelpes cut in the midst, or the lungs of a Wether hot. But take good heed that no such thing be applyed in the beginning of the disease, or in the vehemency thereof, for so you should increase the inflammation and the feaver, and make the sick in more perill. Moreover if the evil continue long, you may boile in the embrocation *Serpillum*, that is, wilde Thime, or Savoury. Also in the declination of the inflammation (as *Galen* teacheth) you may use *Castoreum*, for that is of subtile substance, and wil work his force through the skul. When the frentick person is recovered, let him eschue drunkennesse, idlenesse, variety and corruption of meats, & specially the burning heate of the Sun. Hereby you may learne not only the cure of the Frensy, but also a remedy against immoderate watching, and raving in any sort ingendred by fevers, when the patient is so vexed by them (although they come by consent, and be but accidents of the feavers) that it is necessary to remedy them, lest the braine in time be thereby affected.

Discutientia.

CHAP. XVI.

Of the Lethargie.

Lethargus in Greek and in Latine also, is a disease contrary to the Frensy, for it causeth sluggishnes, and an inexpugnable desire of sleeping: some call this disease in Latine *Veternus*. They that be taken with this disease do forget all things, whereupon it hath that name. For *Lethe* in Greek is forgetfulnes, & *Arges* is slothfull or dull, so that *Lethargus* is nothing else but a dull oblivion, and therfore may be called in Latine *Oblivio iners*. It is caused of fleame which cooleth the braine overmuch, and moisteneth it, and thereby provoketh sleep. The fleame doth putrifie in the braine, and thereby causeth a feaver which is alwaies annexed with this disease (as *Galen* testifieth in his 13. Book *de Methodo medendi*. Also they have alwaies a profound & dead sleep. Their pulse is great & stricketh seldome, and is watery, that is, it beateth as it were ful of water. They fetch their breath seldome and weakely, they are continually sluggish and sleepy, and can scarcely by any meanes be compelled to answer. They will sometime open their

λήθη. ἀργὸς.

Causa.

Signa.

their eyes if you cry aloud to them, and shut them againe forthwith: they are forgetfull and do rave. They gape and gaspe often, and sometime keepe their mouth open still, as though they had forgotten to shut it. Oftentimes being required to make water, and taking the chamber vessell, they forget to make urine. For the most part their egestions be liquid: but contrariwise many are costive. Their urine is like beasts urine. Some of them do tremble and sweate all over. Let the chamber wherein the sick doth lie be light and warme. Let his meats be such as do extenuate, cut and dry, and let them be seasoned with *Apium*, Annise, Comin, Pepper, Cinamon, Cloves and such like. Let the sicke eate birds that live upon mountaines, and Chickens, Partrich, Thrush, and such like. For pot-herbes let him use *Asparagus*, Penel, Parcely, & such like. Also give him broth made with Barly or Oatmeale, or *Alica* with *Oximel* or Peniroyall. Let his drink be *Hydromel*, that is, water and honey sodden together, Meade, or watery thin white wine being astringent. After he hath eaten, it is not amisse to bind the extreme parts for a certaine space, that the vapors do not ascend to the head. For the cure (if strength permit, and nothing else do let) it is good forthwith to let blood. You must cut the middle veine or the inward veine of the arme, and draw out as much blood as strength will permit. But if you may not safely let blood, then must the bowels be scoured with sharp clysters, whereof you shal find examples in the Chap. of *Apoplexia*. Afterward the humour aboūding must be prepared with decoction of Hysope in hony and water, or with Thime, Peniroyall, *Mel Rosarum*, or *Oximel* commixed with syrupe of Borage, or infusion of Roses, and waters of Hysope, Betony, Marjoram, and Borage. And afterward purge him with some medicine that will expell fleame, whereof you shall find examples in the next Chap. following. In the meane season apply to the head *Oxyrhodinum*, that is, vineger of Roses, & that in the beginning, for the humour is to be repelled and driuen back from the head, whatsoever it be. For the which purpose also it is good to use frictions with Pellitory, Pepper, salt, and vineger, and bindings of the extreme parts. Moreover, apply to his nosthrils odours which will awake him, as be these, *Castoreum*, the snuffe of a candle quenched, Tarre, *Galbanum*, Sulphur, Harts horne, Sothernwood, or Goats horne burnt a litle & holden to the nosthrils. You may prick their legs, & their extreme parts, and pull them by the haire violently to awake them. Also you may boile Thime, Peniroyall, and Origan in vineger, and hold that decoction to the nose of the sick, that the fume ascending to the braine, may cut and divide the tough humours. Also annoint the palat of the mouth with strong and sharp medicines, as with Mustard and Hony, *Mithridatum*, *Theriaca*, powder of Pellitory. And you must endevour to pluck out the fleame that sticketh there with your finger: sometime also you may provoke sneesing with *Castoreum*, or Pepper, or *Elleborus*, and if they can use it, let them gargarise. And if by this meanes the disease be not dissolved, then shave the head, and apply to it bags of salt, or *Milium*, or such like. Or make this decoction following, and let it run on high upon the forepart of the head ℞ wild Thime, Hysope, and savoury, with a litle *Castoreum*, and boile them in oyle and vineger, and use it. Moreover, it profiteth to apply a *Sinapismus*, made of Figges and Mustard seed beaten together with vineger. Afterward you must apply to the hinder part of the head cupping glasses

Victus ratio.

Curatio.

Localia.

with

with great flame, about the first and second joynt of the neck, partly easily, and partly with scarification. Also the head must be annointed with *Castoreum*. And (as *Trallianus* saith) *Castoreum* drunk with *Oximel* an houre before the fit, is exceeding good: for (as he saith) he hath known many by that one medicine restored to life & health. You may minister ℥.j. thereof with ℥ j of *Oximel* or with so much white wine astringent, or with *aqua Mulsa* Besides you must often provoke nature to expell excrements with clysters, and such things as provoke urine. You must anoint the share with oyle of Rew, wherein a little *Castoreum* is mixed, you must give him in drink such things as do extenuate and cut grosse and clammy humours, as be decoctions of *Apium*, Fennell, Maidenhaire & such like. You must admonish the sick to swallow downe such potions often, and therefore you may drop it into his mouth with a suckling boxe. In the Lethargy it continueth long if strength do permit, you may minister *Hiera ex Colocynthide*, and provoke him to neese with the medicines afore named. At the last when the disease beginneth to decline, gestation on horseback, or in a litter is profitable, and bathing is exceeding good at that time: but the head of the sick may not be wet by any meanes. And if the sick for lack of strength cannot abide the heate of the bath, at the least let him be washed at home in a vessell of warme water. Let him be scoured in the bath with sharpe Sope, as with wine lees burnt, with Mustard seed, Pellitory, Pepper, Laurel berries, quick lime, adding double as much *Nitrum*.

Castoreum.

CHAP. XVII.

Of Memory lost.

Memoria deperdita, the losse of Memory chanceth sometime alone, and sometime reason is hurt with it. It is caused of the Lethargy and other soporiferous diseases. It commeth to passe also that the soporiferous diseases being ended, there ensueth forgetfullnesse: which when it chanceth, then a cold distemper is the cause that the memory is perished or grievously hurt. This coldnesse hath sometimes moistnesse joyned with it, and sometime drinesse: sometime any one of the former distempers may cause this disease alone: therefore the Physition must diligently discerne the causes. The causes of this disease be either externall or internall: if they be internall, either abundance of fleame or melancholy is cause of it. If there be no signes of those humours abounding, then must it needs come of some externall cause, especially if it come not through extreame old age. The externall causes you may learne by relation of the sick, and those that are about him, as if any disease be newly passed, and so turned into oblivion, or if medicines were ministred inwardly, or applyed outwardly to the head, which have vertue to coole extremely. Or if it came of immoderate labour, with study and watching, or such like. If the memory be but a litle hurt, it betokeneth that the braine is but a little cooled If reason be lost together with the memory, then the affect is called *Fatuitas* or *stultitia*, that is, foolishnes or doltishnes and both these do come of one disposition: but that is more vehement where both are hurt. As touching signes, if onely a dry distemper occupying the hinder part of the head doe cause this evill, then overmuch watching troubleth the sick. If onely a moist distemper be cause of it, then they are heavy and inclined to sleep, & their sleepes be long and troublesome. If cold

Causes.

Signa.

be

be joyned with moisture, it engendreth the Lethargy and *Carus*, wherof we will intreate in the next Chapter. Therefore in them that have lost their memory you must observe their sleepes, whether they be over sleepy, or in a meane, or sleepe not at all: for so shall you find what distemper doth most abound. Besides you must mark whether they avoid any thing at the nose, or whether any thing distill from the head by their mouth, or whether those parts be altogether dry. For by them you may likewise conjecture the distemper abounding. And if fleame be cause of the evill, you shall perceive it not onely by immoderate sleepe, and abundance of excrements descending from the braine (as is aforesaid) but also by the disposition of the sick, by his age and his complexion, by the time of the yeare, the region, the state of the aire, and the diet that he used before. For al those or the most part of them incline to cold and moisture. Likew se if melancholy abounding be cause of the disease, you shal know it, for that the sick is not sleepy at all, neither doth he avoid any excrements at all from the braine: besides, the state of his body and all other circumstances above rehearsed, incline to cold and drinesse. His diet must be diverse, according to the diversity of the causes. But whatsoever the cause be, let the aire that the sick remaineth in, be inclining to heat, and let his lodging be light: let not his windowes be North nor South, for the one cooleth and the other filleth the head. Let him eschue much sleepe, especially in the day time, and upon a full stomack. But note if the disease be caused of a cold and moist distemper, then the whole order of his diet must be hot and drie. But if the cause be cold and drie, then must the diet be altogether such as will heat and moisten. As touching the cure, if losse of memory be caused by vehement purgations, or other immoderate evacuations, or by swounding often, and so overmuch drinesse do hurt the memory, then minister no medicines, but only restore the body by good diet. For the body being corroborate, & strength renewed, the memory wil come againe. If you require to know what things are requisite for such a diet, you shall find it in the Chapter of the fever hectick. If the memory be lost by extreme age, then Physick will nothing availe: but only they must content themselves with diet convenient. But if the memory faile suddenly, the other members of the body being safe, then the falling sickness is to be feared, or the palsie, or the Apoplexy. And therfore in such a case you must provide diligently by all meanes, that no such thing chance as is to be feared. You may prevent those diseases by the same remedies that you would use in the cure of them being present. And if the memory fail by means of other diseases, as through the Lethargy or Pestilence, the medicines for cure therof are to be used. The whole scope of curing the disease, if it come only of a cold distemper of the brain, consisteth in heating. You must therfore minister medicines that have vertue to heat as well inwardly as outwardly. Outwardly you must annoint the head with warm oile, & that in Sommer. In winter annoint it with oile of *treos* cõmixed with sharp vineger, & sometime boile wild Thime, & Calamint, & such like in the oile, and so use it. Some do add to it Pepper, and Laurell berries. Also *Castoreum* is profitable being commixed with oile, & annointed upon the hinder part of the head. Also this ointment is very good. ℞. of *Oleum de lateribus*, and oile of *Castoreum*, ana. ℥ß. roots of *Acorus* and Valerian, ℈ j. Pellitory and Rew, of each, ℈ j. ß. with Waxe.

Victus ratio.

Curatio.

Unguentũ.

Waxe sufficient make an ointment, and anoint the hinder part of the head therwith being shaven, and apply this quilt upon it. ℞ flowers of Rosemary, Balme, and Lavender, ana. M. ß. flowers of Elder, M j, *Stœchas* ℥. iij. Nutmegs, wood of *Aloes*, and Maces, ana. ℈. j. powder them, and stitch them in silke, and make a quilt. You may make many such like medicines by example in other Chapters. You may minister inwardly conserves of the flowers of Betony, Rosemary, Lavender, Spikenard and Balme, adding to them Pepper, cloves, Cinamon, & such like odoraments. If memory be lost by cold and moistnes joyned together, minister *Hierapicra*, which wil purge out nothing that is good, but only that which is noysome. Afterwards let him use gargarises, sternutations, and whatsoever doth purge by the mouth and the nose. Also a *Sinapismus* may profitably be applied to the head. If oblivion be caused of fleame abounding, then you must first prepare and concoct that humour with *mel Rosarum. Oximel*, sirupe of infusion of Roses, with decoction of Betony, Marjoram, Hysope, Thime, and such like: after the administration whereof, the matter being concoct and prepared, you may purge it with decoction of Mirobolanes, *Chebulorum*, and Agarick trochiscate, to the which you may add the sirup of infusion of Roses, or *Diacatholicon*, or *Diaphenicon*. And if the matter through his grossenes will not sufficiently purge at once, then you must prepare it againe, and after purge it with pils *Arabicæ*, *Aureæ*, or *Aggregativæ*, commixing some of them with Agarick trochiscate, & so make pils with hony of Roses, or sirup of *Stœchados*. After you may particularly purge the head with gargarises and sternutations. After purging it is good to minister unto them *Castoreũ* or shaving of ivory, ℥ j. with *aqua mulsa*, or as much *Confectio anacardina*, or *aurea Alexandrina*, or *Diambra*, *Diamoschu dulce*, or *Mithridatũ*, or *Theriaca*, with *aqua mulsa* or white wine Afterward you may use outwardly embrocations, & powre them down from on high upon the head being shaven, specially nigh to the seame, where the bone is looseste or thinneste. You may make your embrocation thus. ℞. of Hysope, *Serpillum*, & Thime, ana. M ß Betony, Marjoram, and flowers of Camomill, ana pug. ß. flowers of *Stœchados*, ℥. iij. make a decoction and add thereto of *Castoreum*, ℥ j. of vineger, ℥ j. & make an embrocation. It is good also to annoint the first & second spondill in the neck, and hinder part of the head, with *Oleum nardinum*, oiles of Nutmegs, of *Castoreum*, of Pepper or *Oleum costivum*. And you may apply thereupon a quilt made in this sort. Hysope, Marjoram, and flowers of *Stœchados*, ana. ℥ j. *Castoreum*, Nutmegs, Spikenard, Maces, ana. ℈. j the bark of Frankinsence, Mastick, and wood of *Aloes*, ana ℥ j. ß red Roses dried the weight of all beate them to powder, and make a quilt. And if the evill cease not by this meanes, then last of all use a *Sinapismus* If memory be lost by abundance of melancholy, you must first prepare it to expulsion, by sirupe of Borage and Fumitory mixed together, adding sirupe of infusion of Roses, and waters of Betony, Hops and Balme, and such like. Afterward minister this potion following. ℞. *Myrobalanorum Indorum*, ℥ iij. Sene, and *Epithimum* ana. ℥ ij. flowers of Hops, Fumitory, and Borage, ana ℥ ij. ß. make a decoction in running water, & having strained it, dissolve therein of fine Manna, ℥ ij. of *Diacatholicõ*, ℥ vij. or *Diasene*, ℥ ß. and make a potion: As touching outward medicines, let them rather encline to moisture then drinesse. As by adding to the ointments before prescribed

Sacculus.

Embrochæ.

Sacculus.

Decoctio.

oiles

oyles of Cammomill, Dil, and sweet Almonds. Likewise in making embrocations & quilts, you may withdraw such medicines as dry, & add moist things in their stead. Hereby a circumspect Physition may not only have a reasonable method to cure each kind of oblivion, but also to remedy any dulnes or weaknes of the memory. For that it cometh of the same causes that memory lost doth come, although they be not so vehement where the memory is weakned.

CHAP. XVIII.

Of Carus or Subeth.

Caros in Greek, and *Carus* in Latin is a disease in which both sense and moving is altogether taken away, and yet their breathing remaineth safe. The *Arabians* cal this disease *Subeth*. This disease differeth from the Letargy, for that they that have the Lethargy wil answer to a question demanded, and do not lie altogether down. But they that haye *Carus*, are occupied with deep sleep, and if they be stirred or pricked, although they feel, yet they will say nothing, nor once open their eies. Besides as *Paulinus Ægineta* noteth, a vehement feaver doth use to go before *Carus*, and in the Lethargy it followeth rather. Also *Carus* useth to succeed other symptomates and accidents. For it cometh often in the fits of feavers and in the falling sickneſſe, and in pressing of the braine, as well when the braine pan is crushed together, as also if the filmes that cover the foremost ventricle of the braine be thrust downe. But the Lethargy hath a certain peculiar consistence of himselfe. Also *Carus* doth differ from the Apoplexy, for that in it the breathing is very straight, so that the sick can with much ado scarce breath at all. But he that hath *Carus* (as *Galen* witnesseth in his 4 Book *de locis affectis*) hath his breath at liberty. *Carus* is caused of a cold, grosse and viscous flegmatick humour filling the braine. You may easily know the signes by that which hath beene rehearsed before, For in this disease they are altogether in a dead sleep, and their eyes alwaies shut. As for the diet, and the cure of those which have *Carus*, it agreeth altogether with theirs that have the Letargy, whereof we spake before (in the 16. Chap.) saving that in this disease you must use things that be of great force to extenuate, cut and divide the grosse humours. Also you must apply emplaisters, and other medicines to the stomack which have vertue to heat, and corroberate it, because it is stuffed with fleame which doth coole it and moisten it; whereof you shall find examples in the beginning of the third book.

Carus.

Subeth.

Cause.

Signa.

Victus.

Cura.

CHAP. XIX.

Of Congelation or Taking.

Catoche or *Catalepsis* in Greek, in Latin may be called *Occupatio*, *Detentio*, and *Deprehensio*. The new writers in Physick do cal it *Congelatio* in English it may be called Congelation or Taking. It is a sudden detention and taking both of mind and body, both sense and moving being lost, the sick remaining in the same figure of body wherin he was taken, whether he sit, or lye, or stand, or whether his eyes be open or shut. This disease is a meane between the Lethargy and the Frensy, for it cometh of a melancholy humour for the most part, as shall be declared afterward. Therfore in respect of coldnesse it agreeth with the Lethargy, and in respect of drinesse with the frensy. Hereupon

Congelatio.

upon it cometh that they which have this diſeaſe, are neither like the frentick altogether, nor like them that have the lethargy. This diſeaſe is cauſed ſomtime *Cauſe.* of abundance of bloud flowing to the head & repleniſhing it. But for the moſt part (as *Ætius* witneſſeth) it is cauſed of a cold and dry melancholick humour, troubling the hinder part of the head and brain. This diſeaſe invadeth a man ſuddenly, and taketh away ſpeech and ſenſe from him; he neareth nothing, he anſwereth nothing, his breath is ſcarcely to be perceived, but he lieth as he were dead. His pulſe is ſmall and weak, and very thick. *Signa.* His egeſtion and urine are detained, or els they come forth in ſmall quantity: and that is not in reſpect of drines, for the ſick ſometime doth abound with much moiſture, but for lack of ſenſe. Their face is ſometime red, and that is when the evill is ingendred of blood; and ſometime it is ſwart, and that is when melancholy cauſeth the diſeaſe. Moreover the eyes in this diſeaſe remain inmoveable, as though they were frozen. This evil differeth from *Carus* (as *Galen* ſaith) for that in it the eye lids are ever ſhut, but in this diſeaſe they ſometime remaine open. The diet *Victus.* in this evill muſt be divers according to the diverſity of cauſes. Let his food be Piſan broth, and ſuch like. Let his drink be *Aqua Mulſa* well boyled or Barley water, or ſmall Ale; for ſeeing they fume not into the head, they do much *Curatio.* good. It is hurtfull for them to drink water, for it cauſeth windines, ſwelleth the ſplene, and quencheth not thirſt. As concerning the cure, if the face of the ſick be ruddy, and blood ſeeme to abound, if ſtrength permit and years, let him forthwith bleed on the outwardmoſt vein of the arme, and let him bleed according to his ſtrength. Afterward if the head be hot, apply thoſe things that coole. For that purpoſe you may boyle the ſhels of Poppy heads in oyle, and annoint the head therwith. But in other that have their face ſwart, and ſo have tokens of melancholy abounding, you muſt firſt cleanſe the guts with clyſters, made of flowers of Borage, Bugloſſe, Fumitory, Time, *Epithimum*, roots of Polypody, leaves of Sene, adding to it oyles of Cammomill, and Dill, and *Caſſia*, *Diacatholicon*, *Diaſena*, or *confectio Hamech*, in convenient quantity. Wherof you ſhall find examples afterward in the Chap. of *Melancholia*. And if the belly become not ſoluble by this means, then it is not amiſſe to boyle in the former decoction roots of *Elleborus niger*. The head muſt be annointed with oyle wherin wild Thime is ſodden, or with oyle of Lillies or Dill, or ſuch like, and that you muſt do chiefly when the head ſeemeth cold. Moreover if his urine appeare groſſe and thick, you muſt give him to drink the decoction of Dill, *Apium*, Calmint, and ſuch like as have vertue to extenuate. It profiteth alſo to annoint all their whole body with oyle of Dill, ſpecially in winter. Alſo they that have trembling with this diſeaſe, may have, ℥ j. of *Caſtoreum* commixed with *Aqua Mulſa*, and powred into their mouth. The reſt that concern the cure of this diſeaſe may be gathered partly out of the Chapters of the Frenſy and Lethargy before, and partly out of the Chapter of Melancholy following.

CHAP. XX.

Of dead ſleepe.

Coma in Greek, *Sopor*, or *gravis & profundus ſomnus* in Latin. It may be called in Engliſh dead ſleep. It is a diſeaſe wherin the ſick cannot awake

nor

nor keep open his eyes, but doth keep his eyes continually close shut, and is in a sound sleep. But there be two kinds hereof, the one wherof we have already spoken, and that is called simply *Coma* or *sopor*, or els *Coma somnolentum*. The other is called *Vigilans sopor*, and it is an evill wherin the sick cannot hold open his eyes, though he be awake; but he winketh in hope to get sleep, and yet is altogether awake. Therfore you must make a difference between these two kinds. The sleeping *Coma* (as *Galen* witnesseth) is sometime caused by overmuch moistening of the brain, as it chanceth to many drunken persons. Also in feavers, only hot and moist vapours ascending from the inferiour parts, and moistning the brain, do cause this evill. Moreover sometime only cold occupying the forepart of the brain is cause of this evill. Sometime profound sleep is caused of coldnes and moistnes joyned together. The other evill called *Vigilans sopor*, or *Coma*, that is, the watching drousines, is caused of fleame mixed with choler, and for the most part it cometh for lack of strength, that they are not able to keep open their eye lids. The party that is vexed with the soporiferous and sleepy *Coma*, doth sleep with his neather jaw open, and as often as he is awaked, he falleth into a new sleep forthwith. They that have the watching *Coma*, speak they wot not what, and they lie with their whole body out of order, and they have partly such signes as appeare in the Frensy, and partly such as in the Lethargy. The cure is of two sorts, according to the diversity of the evils. For in the soporiferous and sleepy *Coma*, you must use those remedies that are prescribed in the Chapters of *Carus*, and the Lethargy: and to speak briefly after the whole body is purged, if the evill be caused of moistnes, then you must apply such things as will dry the brain, made with sharp vinegar, and Roses, and Cammomill commixed, and you may also let the fume therof go up into the nostrils If it be caused of cold, then apply oile of Dil, and Cammomill warmed; and if the cold be great you may somtime boyle in oyle, Pennyroyall and Dill, and use it. But if the evill be caused of cold and moisture joyned together, than must it be cured as the Lethargy. If it come of weaknes and lack of strength, than you may use restoratives to recover it again. Suppositaries are very good to be used in these kinds of diseases, for that they stirr and provoke nature. For the watching *Coma*, since it consisteth of mixed and contrary causes, it must be cured by contrary medicines, partly as the Frensy, and partly as the Lethargy. And to know which of them you must use most, you may learne that by the humour most abounding. For if fleam abound more than choler, then you must use most the remedies against the Lethargy: but if contrariwise choler do abound, than must your remedies be for the most part such as are good against the Frensy. And therfore you may seek convenient remedies out of those Chapters as occasion serveth.

Cause.

Signa.

Curatio.

CHAP. XXI.

Of the Apoplexy.

Apoplexia in Greek and Latin, is a disease wherin the fountaine and originall of all the sinews being affected, every part of the body doth sodainly loose both mooving and sense. Or it is a depriving both of sense and moving throughout the whole body, coming suddenly with let and hurt of all volunta-

voluntary functions. If this stopping of the braine come in one halfe of the body onely, then it is called *Paralysis* in Greek, in English the Palsey, whereof we will speak in the next Chapter.

Cause. The Apoplexy is caused of a flegmatick humour that is cold, grosse, and tough, which doth at one time abundantly fill the principall ventricles of the brain, which humour overmuch crudities and chiefly drunkennesse doth engender. Also it is caused by a fall or a blow which shaketh and bruiseth the brain, and causeth humours to flow thither. Also very cold aire which doth chicken and congeale the humidities and excrements of the brain, doth sometime cause this disease: it may also be caused of a grosse melancholy humour.

Signa. Concerning signes, there goeth before this disease a full and sharp pain of the head, and a swelling of the vernes in the neck, the *Vertigo*, and brightnesse before the eyes, also cold of the extreame parts without cause, panting of the whole body, slownes to move, and gnawing of the teeth while they sleep. Their urine is little in quantity, black, like rust and canker in metall, and hath a residence like meale. They that fall into this disease, do lack sense altogether; they lye as they were asleep with their eyes shut, and do snort. The vehemency and greatnes of this disease may be discerned by the impediments that they have in breathing. For when it is very much differing from naturall order, it betokeneth the vehemency of the disease, and that it is a great and strong Apoplexy. But when there is a little impediment in the breathing, then you may judge that there is but little hurt in the brain, and so you may account it a small and weak Apoplexy. The worst and strongest Apoplexy is, wherin the breathing is so diminished that it can very hardly be perceived: and that is almost as evill, wherin the breath stoppeth for a while, and then is fetched with great violence. This disease for the most part doth chance to old men, which be of a flegmatick complexion, and which do use such a diet as increaseth fleame. But if so be it invade any young person, and that in Summer season, it is most perilous. This disease is uncurable, or at the least it is seldome cured. And therfore *Hippocrates* writeth in the 24 Aphor. of his second book: it is impossible (saith he) to cure a vehement Apoplexy, and not easy to cure a weak one.

Prognostica. For it threatneth speedy death. Beside, if it chance by medicines to be taken away, for the most part it departeth leaving the Palsey behind it, either in the whole body, or in some part therof. Often also it corrupteth the memory, wherupon we may conclude that remedies are not to be used against a strong Apoplexy, for that is of nature deadly. But if it be weak, which you may know by the signes aforesaid, although there be small hope to remedy it, yet (as *Galen* testifieth) convenient remedies being ministred, it may perhaps be cured, as experience hath proved in some.

Curatio. Those therfore whose cure is not altogether desperate, if there be signes of plenitude & fulnes, & strēgth permit also, must be let bloud on both the *Cephalica* veins. But you must foretell the peril, for bloudletting doth either kil them, or deliver them: so that if after bloodletting (saith *Ætius*) both moving & sense come not unto him again, there is no more hope. You must not draw away much blood at once, but rather at sundry times, and you must have regard to his pulse, the colour of his face and his breathing. Beside, you must provoke him to the stool with sharp clysters, in this sort: ℞. Sage, Origan, Betony, and Rew, ana. M.j.

Calamint

Calamint, Hysope and Penyroyal, ana. M. ß. seeds of Fennel, *Seselis*, and Ammi, ana ℥. iij. Centory the lesse, M. j roots of Polypody, ℥. vi. fine Agaricke, ℥. iij. Pulpe of *Coloquintida*, ℥ ij boyle these in sufficient quantity of water, until half be consumed, then take of that decoction, ℥ xv. of *Heraclea*, and *Benedicta laxativa*, ana ℥. ß. of *Electuarium Nidum*, ℥ iij. of *Diaphenicon*, ℥ ij of *mel Rosarum* clarified, ℥ j ß. of oiles of Laurel, Rew, and *Castoreum*, ana. ℥ j. of Salt gemme, ℥ j. ß commix the u al, and make a cliſter. Also the use of suppositaries in this disease is very commendable, made of *Coloquintida*, Agarick, black Hellebore, and such like, after this sort. ℞ of Hony boyled to an height, ℥ ij of *Coloquintida*, Agarick and Hellebore, ana, ℈. ij sal gemme ℈ j beat them into powder, commix them with the hony and make suppositaries, vi. fingers long, and h ng a threed in them. that you may draw them out when you list. You may also put into the suppositaries *Hierapicra* or Pils *Cochiæ*. Afterward anoint the whole body with a good quantity of warme oyle, wher n wild Thime, Calamint, Dil and such like have first been boyled. Also the extreme parts must be bound strongly, and vehemently chafed with the decoction of the root of floure-de luce: many cupping glasses must be fastened to the shoulders: the head must be shaved and annoynted with oyles of Cammomil, Dil or Rew, or with oile wherin the aforenamed herbs have bin boiled. You must apply to the nostrils such things as by their odour can stirre and raise up the sicke, as be *Opoponax*, *Castoreum*, *Sagapenum*, *Galbanum*. Also you may use medicines to provoke neesing made of white Hellebore, *Castoreum*, and such other, rehearsed in the former Chapters. Or it profiteth much to use embrocations, made of Cammomil, Melilot, Sage, Penyroyal, Marioram, Origan, Calamint, Savory, and Hysop, boyled in equal portions of wine and water But yet it is better to use dry medicines to the he ad, as be *Sinapismi*, made after this sort, ℞. *Olei costi*. *Sinapismus.* *vi*, ℥. j oiles of *Castoreum* and *Euphorbium*, ana, ℥. iij. Mustard-seed, ℥. *ij* *Castoreum*, ℥ j *Sagapenum*, ℥ j. ß. *Euphorbium*, ℈. j Vinegar, ℥. *ij*. with sufficient quantity of Wax, make an Emplaister. Also you must open their mouth by force, *Vomitus.* and put into it your finger, or a fether dipped in oile of *Ireos*, to provoke vomit, and to cause the grosse humours that be in the mouth to be cast out. Also their fundament must be annointed with such medicines as dissolve windinesse, as be Rew, Comin, *Nitrum*, and Hony. When the evil is aſwaged, you must *Victus.* give him meat of easie digestion, for the most part mixed with Hony If his speech come not yet againe, so that his strength permit, you must fasten cupping glasses to the hinder part of the head with scarification. And in like sort under the short ribs if you may. Afterward let the sick be caried in a wigon or horslitter Let his drink be *Mulsa*, or *Oxymel*. Let him drink no wine After 21. daies be past the sick may enter a bath: but as touching medicines requisite for the rest of the cure, you shall find them aboundantly in the Chapter following. And this may suffice for the cure of the Apoplexy, if so be it be curable.

Cliſter acris.

CHAP. XXII.

Of the Palsey.

Paralysis in Greek, *Resolutio* in Latin in English the Palsey. It is a disease wherin the one halfe of the body, either the right side or the left, doth loose

both ſenſe and moving. Alſo ſometime the Palſey chanceth in one member only, as for example, in the hand, the legg, or the tongue. But note here that the Palſey which followeth the Apoplexy is particularly called in Greek Παραπληγιά; and therfore the word *Paralyſis* is a more general name then *Paraplegia*. But wheras in the Palſey, ſomtime ſenſe only is loſt, and ſometime moving alone, and ſometime both ſenſe and moving: it is ſpecially called reſolution of the ſinewes or Palſey, when moving is loſt. Why ſomtime feeling is loſt onely, and ſometime mooving alone, and ſomtime both together, *Galen* declareth at large in his firſt book *de ſymptomatũ cauſis*, cap. 4. & therfore it need not be here rehearſed: notwithſtanding it ſhal not be amiſſe to anſwer briefly to that queſt. ō. Firſt note, that aſwel the faculty of moving as of ſenſe floweth from the brain as from a fountaine, and is derived from thence by and in the ſinewes to the inſtruments of motion and ſenſe; and therfore it muſt needs be, if that faculty of the brain be hindred or ſtopped by any cauſe that it cannot deſcend to the inſtruments of mooving or ſenſe, that they ſhould loſe mooving or ſenſe according as the ſinews be affected. And therfore in thoſe members that participate two kinds of ſinewes, as the eyes and the tongue do, the former queſtion is eaſie to be ſoluted, for that they have one kind of ſinews for motion, and another kind for ſenſe, & ſo the one may be hurt & the other ſafe; or they may be both hurt, and ſo both ſenſe and motion periſh. But in members that have but one kind of ſinew, the queſtion is more obſcure to anſwer. In ſuch mẽbers therfore if (the skin being taken away) the muſcle lying naked cannot move at all, and yet feeling remaineth in it, you may know that the hurt is not great. But if the ſinews be much ſtopped, then hath it loſt both ſenſe and moving: for it is unpoſſible that the ſenſe of a muſcle ſhould be loſt, & the motion remain ſtil. The reaſon is, for that leſſe of the animal faculty is requiſite for feeling then for moving, ſo that there may come ſufficient quantity of that faculty to a muſcle to cauſe feeling in it, and yet not enough to cauſe it to move alſo: and therfore a naked muſcle, which hath his faculty both of feeling and moving of one kind of ſinew, cannot moove and lack ſenſe, but either it hath ſenſe and lacketh moving, and then his hurt is but little, or it hath loſt both, & that is when the hurt is great, and the ſinew is altogether ſtopped. But where there is a member that hath ſinews placed in the muſcles to cauſe mooving, and other ſinews ſpread in the skin to cauſe feeling, (for the ſinews that are diſperſed in the muſcles do not ſend out branches to the skin as ſome ſuppoſe) I ſay it may come to paſſe in that member, that ſometime it may looſe feeling alone, and ſomtime mooving alone, and ſomtime both together. For it may be that the skin which covereth the muſcle may looſe his ſenſe of feeling, the ſinew being affected which is diſperſed in it, and yet the ſinew that runneth in the muſcle may be ſafe, and therfore the muſcle may moove. But if the ſinew which is ſpread in the muſcle be affected, & the ſinew that cometh to the skin remain ſafe, that member cannot move, and yet it hath ſenſe and feeling left: and that commeth to paſſe becauſe the ſinew of the one is hurt, and the other hath his ſinew ſafe: although they ſpring both from one place, yet they are divided in the way as they come to the member. And if both the ſinews be affected, as well that that commeth to the muſcle, as that which commeth to the skin,

Why in the Palſey ſometime ſenſe alone, ſometime mooving alone and ſometime both together periſh.

skin, then both ſenſe of feeling and moving alſo periſh and are loſt; and that is when the common fountaine from whence they do both ſpring, is affected & hurt. You may diſcerne that, when you know exactly the common originall and ſpring of every ſinew, in conſidering diligently whether the brain it ſelf be affected, or the back bone at the head of it, or in any of his ſpondils beſides. This is to be known by the Anatomy of ſinews, and therfore it behoveth to be well exerciſed therin, for in the Palſy there is not one certaine place affected, but divers places If the brain it ſelf be affected: I meane not the whole brain, for then is the Apoplexy ingendred: but if the right halfe or the left be affected, you ſhall know it, for that the Palſey or reſolution will be aſwell on the right or left ſide of the face, as on the right or left ſide of the body. But if the face be ſafe, and one halfe of the body be deprived of ſenſe and moving, then you may know that the place affected is the upper end and firſt ſpondils of the back bone; but the one halfe only of the marrow is affected, and that is it that is next to the ſide taken with the Palſey. But if al inferiour members, (the face only excepted) be reſolved and paralyticke, then is the back bone affected in the ſame place, even in the beginning and upper end of it: and then is the hurt vehement, for the whole marrow is affected. But if it chance one only part to be reſolved and taken with the Palſey, you muſt ſearch from whence the ſinewes come that be contained in it, which you may eaſily find, if you be well exerciſed in Anatomy. For if the marrow of the back be not affected above where his firſt beginning is, but lower among the ſpondils, then if the affect and hurt be great, all the inferiour parts beneath thoſe ſpondils affected, be reſolved and taken with the Palſey: but if the hurt be but litle, and the marrow but halfe affected, then only the inferiour parts of the one ſide be reſolved, Therfore you muſt firſt learne by Anatomy to find the place affected, having fore-knowledge from what part of the back bone the members reſolved have their ſinews. The Palſey and reſolution of the members is ingendred of aboundance of groſſe and clammy humours, which ſtop the ſinewes & hinder the animal faculty that it cannot come frō the fountain to the mēbers. It may alſo be cauſed of immoderate cold in ſnow or vehement froſt. Alſo it may be cauſed by an inflammation, or a *Scirrus* (which is a hard ſwelling without ſenſe) chancing in the back bone, or in parts nigh adjoyning, or in other ſinewy parts, wherby the ſinews are cruſhed & preſſed, & ſo ſtopped that the animall faculty cannot paſſe. As alſo the ſinews may be cruſhed together by ſome externall cauſe, as by binding with a cord, or ſuch like means, & ſo cauſe reſolutiō alſo whē there is luxatiō or fracture in any of the ſpōdils of the back, or in other joints or bones, there may follow reſolution by means of compreſſiō and cruſhing together of ſinews. Alſo reſolution or Palſey may be cauſed by meanes of a wound, or an ulcer, either in the brain, or in the marrow of the back, or in any particular ſinew. There need not many ſignes to know this diſeaſe by: for any may judge eaſily that part or member to have the Palſey which is deſtitute of moving. To know of what cauſe it proceedeth, you may partly learne by the relation of the ſick, & partly by the ſignes rehearſed before in the 7. Chap. fol. 10. where headach cauſed of fleame is intreated of. The Palſey is no acute & ſharp diſeaſe, but of long continuance, & for the moſt part curable.

To know if the braine be affected

To know if the marrow of the back cauſe the Palſey.

Of members particularly taken with the Palſey

Cauſæ.

Prognoſtica.

It chanceth for the most part in old folk, and in the Winter time. The Palsey that cometh by a sinew separate and cut asunder, is (as *Ægineta* saith) uncurable, and so is that which commeth by overthwart incisions of the back, or by great luxation of it. Moreover if the member paralitick do waxe lesse, or change his colour, it is hard to be cured, or rather not curable. For it declareth those parts not only to be destitute of the animal faculty, but also of the naturall, and after a sort of the vitall also. Their diet must be altogether extenuating and drying. Let the sick therfore remaine in an aire that is hot and dry and in the first three dayes he may use altogether abstinence, or let him content himselfe with *aqua mulsa*, or a little Ptisan broth. Afterwards give him meats of good iuyce, light of digestion, and let them be rosted: let him eat chiefly birds of the mountaines, and Partrich, reare eggs, Almonds, and Pine nuts. For potherbs let him use Fenell, Parcely, Hysop, Marioram, Sage, and Savory. Let him eschue fish, fruit, and al things that be cold and moist. Let him drink but litle, for it is good to sustaine as much thirst as he can possibly. Let him drink *Mulsa*, wherein Sage or Cinamon hath been boyled, or let him use to drink that which the barbarous Physitions at this day call Hippocras, made after this sort

Victus ratio.

Hippocras.

℞ of chosen Cinamon, ℥ ij of Ginger, ℥ ß. of long pepper, Graines, and Galingale, ana. ℥ j. of Cardamomes, ℥ j ß. of Nutmegs, and Cloves, and Mace, ana. ℥ j, boyle them all in three quarts of running water, untill a pint and a halfe be consumed: then strain it hard, and with halfe a pound of Sugar make it pleasant to drink. He may drink no wine at all until he be perfectly cured, but if the patient can hardly be kept so long time from wine, give him but a litle in the declining of the disease, and let it be thin and allayed. Moving and exercise, if he can use them, are very good for him. Let him eschue sleep in the day Let his night-sleep be in a meane. Let him be merry and flie perturbations of the mind. For the cure, if age, state of body, time of the yeare, and such like permit, it is good to begin with bloodletting, specially if there be signes of plenitude. But you must draw away blood moderatly, lest the body be cooled overmuch, and you must let blood on the whole and sound side. Then a few daies after bloudletting you may clense the intestines with clysters made thus.

Curatio.
Venæ sectio

Clyster.

℞ of Mallowes, Holyhocks, Mercury, Cammomil, Sage and Betony, ana. M. j. of *Stœchas*, ℥ ß. of Rew, and Calamint, ana. M ß of seeds of Fennel, and Ammeos, ana. ℥ ij. boile these in sufficient water until the third part be consumed, then take of that decoction ℔. j. of *Benedicta laxativa*, ℥ ß. of *Electuarium Nidum*, ℥ ij. of hony of Roses, ℥ ß. of oyles of Laurell, *Ireos*, and Rew, ana. ℥ j. of Salt gemme, ℥ j. commix them together and make a clyster. Afterward minister unto him decoctions and sirupes which have vertue to extenuate flegmatick humours and make them apt to be purged, whereof you shall find examples before in the 7. Chapter. The humours being thus prepared, minister medicines which do purge fleame, beginning with gentle ones, and proceeding by litle and litle to stronger. Besides those purgations which are rehearsed in the seventh Chap. aforesaid, you may use *Pilulæ Assajeret, Arabicæ, fœtidæ*, with the which you must alwaies commix Agarick. Neither doth it suffice to purge the patient once, but you must do it so often, letting 4. or 5. daies passe between each purging. The next day after he is purged, it profiteth much to

give

give unto him *Theriaca*, or *Mithridatum*. The body being well purged, you must use sternutations, gargarismes, odoraments, and such other like as are rehearsed in the 7. Chap. and that specially when the braine is principally affected: for if the braine be not affected, you must rather minister such medicines as may corroborate and strengthen it, in this sort, ℞. of *Diambra*, *Pliriſarcoticon*, and *Diamoſchu dulcis*, ana ℈. j of powder of Swallowes prepared, ʒ. ß. of Coriander seeds prepared, ʒ. j. of Sugar Roſet, ʒ. iij. with Sugar dissolved in Rose-water make lozenges, and let the patient hold a little of one of them in his mouth often. It profiteth also in this disease to take ʒ. j. of *Caſtoreum*, or of *Opoponax*, or *Sagapenum*, in *aqua mulſa*. Also *Diatrion piperion* is good for them. If the braine be chiefly affected, you must annoint the head with hot medicines, as with *Caſtoreum*, Mints, Laurell berries, oile of *Ireos* boiled with a litle vineger and such like. Therfore if coldnesse of the weather do not let it, you may shave the head, and annoint it al over the forehead. If the marrow of the back be affected at the upper end, then after the former purgation you must in the nape of the neck, where the marrow of the back springeth forth of the brain, use oiles, & ointments which have vertue to dissolve and discusse, but you must begin with the weakest, as with oiles of Cammomill, Dill, Spike, Lillies, *Ireos*, Nard, Nutmegs, S Johns wort, & earth wormes, wherewith you must annoint the nape of the neck, & the resolved side, specially the halfe of the ridge bone: and you must wrap the paralytick members in warme linnen clothes, or in a fox skin, to keepe them warme: or you may bath them with the decoction of Sage, Marjoram, Cammomill, S Johns wort, *Stœchas*, & Rosemary. Afterward you may proceed to stronger medicines, as be oiles *Coſtivum*, *Vulpinum*, oiles of Rew, and Bayes, oiles of *Caſtoreum*, *Euphorbium*, and oile of tile stones, called *Oleum è lateribus*, or *Oleum Philoſophorum*. To these you may add these ointments, *Unguentum Aregon*, *Unguentum Agrippæ*, and *Unguentum Martiaton*: and hot simples may be added also if you wil, as be Betony, Sage, Rosemary, Galingale, Cowslips, Rew, Calamint, Pellitory, Pepper, *Caſtoreum* and *Euphorbium*. Of these you may make an ointment after this sort, ℞. of *Ung. Aregon*, & *Martiaton*, ana, ʒ. j. of *Unguentum Agrippæ*, ʒ ß. of oiles *Coſtivum* and *Vulpinum*, ana ʒ ß. of oile of earthwormes, ʒ ß. of oile of *Caſtor*, ʒ. j. ß. of powders of Betony, Pepper, Sage, ana, ℈. j. of *Caſtoreum*, & *Euphorbium*, ana ℈ ß. of Galingale, or roots of *Acorus*, ℈. ij. with Waxe as much as sufficeth, make an ointment. Or thus, ℞. of *Oleum Coſtivum*, ʒ ij. of oile of Pepper, ʒ. j. ß. oile of *Euphorbium*, ʒ. ij. of *Aqua vitæ*, ʒ ij ß of juyce of Sage, and Cowslips, ana ʒ. j. ß. of Galingale, ʒ iij. of *Stœchas* and Rosemary, ana ʒ. ij. of Pellitory and Pepper, ana ʒ. j of *Euphorbium*, ʒ ß bruse them and boyle them untill the *aqua vitæ* and juyces be consumed, then straine out the oiles, and put to the Waxe, and make a liniment. By example of them you may make a Cerote also after this manner, ℞. of Bay berries, Pellitory, and Pepper, ana. ʒ. ij. of Galingale, ʒ. j. of *Stœchas*, Betony, and Elder, ana. ʒ. j ß. of Mustard seed & *Nigella*, ana ʒ. j. of *Euphorbium* & *Caſtoreum*, ana ℈. j. of *Oleum Coſtivum*, ʒ. j. ß. of oile of Pepper, ʒ j. of oile of *Euphorbium* ʒ. iij. with Waxe & Rosin sufficient make a Cerote. Also you may make a quilt thus, ℞. Hysope, Marjoram, S. Johns wort, Sage, Rew, and Bay leaves, ana. ʒ. ij. Spike, Mastick, *Caſtoreum*, and *Stœchas*, ana ℈. ij. Cloves, Maces, Nutmegs, ana ℈. ß. red

Capitis purgatio.

Lotenges.

Unguenta.

Aliud.

Cerotum.

Sacculus.

Roſe leaves dried, M. ß. beate them all to powder, and make a quilt with them.

Fomentum Alſo a fomentation may conveniently be made thus: ℞ Sage, Roſemary, S. Johns wort, Cowſlip, Hyſop, Marjoram, Betony, Peniroyall & Calamint, of each M. ß. boile them in white wine, and add to the decoction of *Coſtoreum*, ℥. ij. of flowers of *Stœchas*, and Lavender, ana, ℥. j. ß. wherewith you may often bath the members affected before you uſe the aforeſaid ointments or quilt. Moreover you may ſet cupping glaſſes lightly without ſcarification to the members affected, that they may draw thither bloud and heate, and ſpirits; and if the members themſelves cannot aptly have cupping glaſſes applyed to them, apply them at the leaſt to the parts next adjoyning. After cupping you may uſe the aforeſaid ointments and cerotes, ſo that the members affected be firſt rubbed and chafed. If the diſeaſe relent not by all theſe meanes, (as *Ætius* doth counſell) you may

Balneum. uſe ſinapiſmes or cauterization by fire where the originall of the affect is. Laſt of all, an hot houſe or dry bath will profit much, or, if they may conveniently come to them, naturall baths which ſpring from brimſtone, Alume & Salt, ſuch

Geſtatio. as be the baths in Germany called *Badeniæ*, *Ferivæ*, *Cellences*, & others in England at *Bath*. But it is good for them before bathing, to be carried up & downe in a wagon or hoiſſletter. And this may ſuffice for the cure of the Palſey occupying one whole ſide. But if neither the braine, nor the beginning of the ridge bone be affected, but only ſome other parts of the marrow of the back, then you muſt ſearch that part of the back that is affected, and apply ſuch remedies to it as are before rehearſed. And in like ſort if any particular ſinew be affected, you muſt find out his originall where he ſpringeth, and there apply the former medicines or their like. Yet remember you muſt never altogether neglect the

Palſey cõming of cold. braine, although it be not principally affected. If the Palſey be cauſed of extreme cold without humeurs abounding in the body, then the place affected being found out, and the medicines before rehearſed being applyed upon it, you ſhall cure it. But you may not altogether neglect the braine, nor the member that is paralytick, but uſe to them ſuch remedies as are afore taught. Bloud-

Cure of Palſey cõming of other cauſes letting, purging and all other evacuations may be omitted, only uſe remedies to alter and ſtrengthen the members. If the Palſey be cauſed by an inflammation or *Scirrus* of any part, the inflammation or hard ſwelling being cured, the reſolution will be cured alſo. If any pinching or binding of the ſinewes cauſe reſolution, the bloud being removed, the cure will ſoone enſue. If the ſpondils of the ridge or other bones being out of joynt or broken do cauſe reſolution, if the reſolution be curable, it will be remedied by their cure. Likewiſe if Palſy enſue a wound or ulcer in the head, or back, or in any particular ſinew, it will be cured by their cure, except it be altogether uncurable.

CHAP. XXIII.

Of the Palſey in one member.

ALthough any expert man may eaſily gather out of the former Chapter the cure of reſolution chancing in any particular member, yet leſt thoſe that have leſſe skill ſhould ſtand in doubt in ſome cauſes, it ſhall not be ſuperfluous to make diſcourſe of certaine particular reſolutions. There is an affect of the face called in Greek *Spaſmus Cynicus*, and in Latin *Convulſio canina*, or of ſome

Tortura

Tortura oris. The cure of this is like the cure of the Palsey that is rehearsed in the former Chapter. For both bloud-letting if nothing be against it, and purging, and clisters, and liniments rehearsed in the former Chapter, be good for this. Furthermore for the particular cure of this disease, you must let the patient bloud in the veine under the tongue, and fasten cupping glasses to the shutting of the joynts, and give him *Masticatoria* made after this forme: ℞. seeds of Staviſacre, Mastick, the roote of Pellitory, ana ℥.j. Hylope, Origan, ana. ℥.j.ß. of Mustard seed, ℥.ij. powder them and commixe them with Turpentine & waxe, and make Trochiskes to chew. Also it is good for the patient to look often in a glasse, that he seeing the writhing of his face, may with all his power intend to amend it. Also to the griefe of the patient, that is, to the sinewes that be sprung, you must apply the medicines that are in the former Chapter. Also this following is very good. ℞. *Olibanum*, Mastick, ana ℥.ij. *ligni* Aloes, ℥ j Cloves, Galingale, Cinamon, Zedoary, Nutmegs, Cubebs, ana. ℥.vj. Mirrhe, Aloes. *Labdanum, Sarcocolla, Castoreum,* ℥ ß. Bay berries, Pine nuts, ana. ℥.vj. *Ircos, Aristolochia rotunda, Dictamus, Consolidæ majoris,* ana ℥.j. Gum *Elemni, Opoponacis*, Benjomen, ana ℥.ij the juyce of *Canepitium*, and the juyce of Cowslips, ana. ℥.iiij. Turpentine, ℥.j. powder all that is to be powdred, and put all in a limbeck of glasse, & distill it with a soft fire: and that which commeth first will be like water, which you shall keep. The next will be thick like oile, which keepe also, and with this oile anoint the place, and let him drink of the water three or foure ounces at once with a litle wine. this is very excellent good. But you must note in this place, that the neck is not troubled with the Palsey which sheweth perverse and overthwart, but the other. When the tongue hath the Palsey, the body being first purged, you must cut the veines under it, and apply a cupping glasse to the chin. Also let him use *Masticatoria*, and collutions of Mustard seeds and such like. Also let him not neglect exercises of the tongue. And the neck, and the hinder part of the head, let them be annointed with sharp ointments and liniments. Also the Physition may apply cerotes and sinapismes, and such like as before. When the bladder hath the Palsey, sometime the urine is withholden, and sometime it goeth away against the patients will. In this case you must apply remedies to the belly and to the privities, oyles of Rew, Nard, Spike, or oile in the which is sodden the roote of *Eringium*, Rew, Comin, or Dill, or such like. All are very good: & you may well commixe with them Butter, *Castoreum, Galbanum, Opoponax*. And there can be no better remedie, then to put these things in the bladder by the yard with a Siring. First therfore if the patient cannot make water, you must get out the urine by a pipe made of silver for this purpose, called *Cathetera*. Afterward take those medicines that are rehearsed a litle before, and powre them into the bladder with a Siring; this will do marvellous much good. Also medicines provoking urine given to drink be good for it, and so is *Castoreum* likewise. Also plaisters made of laxative things are profitable therfore. The Palsey of the yard doth let and hinder the flowing of the urine, and sperme, and carnall copulation, therfore you must use the same remedies which are rehearsed for the Palsy in the bladder. but privately you must apply to the loines & the joynts of the huckle bones things that wil heat. & you must use those remedies that have power to erect the yard.

Curatio.

Note.

Palsey of the tongue.

Palsey of the bladder

Palsey of the yard.

And *Castoreum* may effectually be ministred, as wel for this as for all other Palseyes: the sick must chiefly eschue meates and drinks that be coole. By these examples you may easily find how to cure other members that be paralytick.

CHAP. XXIIII.

Of the Falling sickneſſe.

Epilepsia in Greek (as *Galen* saith) is a convulsion, drawing and stretching of all the parts of the whole body, not continually, but that which chanceth at sundry times with hurt of the mind and sense. It is so called because it attacheth both the sense and feeling of the head, and also of the mind. The Latines call this disease, *Morbus Comitialis*. There be three differences in this sickneſſe or disease. The first is caused when this sickneſſe commeth only of disease in the braine, as it chanceth when grosse and clammy fleame, or sharpe choler doth stop the passage of the spirit in the ventricles of the braine. If this evill commeth of a grosse humour, then the disease commeth suddenly, & it is soone gone againe. Secondly, it is caused through an evill affect in the mouth of the stomack, that is, when the braine laboureth to drive away the vapours and humours that ascend up to it from the stomack. Thirdly, the falling sickneſſe is caused, when as the patient feeleth a thing like unto a cold aire, comming from some member, and creeping up to the braine, but this chanceth very seldome. There goeth before this evill an unwise state of the body and minde, sadneſſe, forgetfullneſſe, troublesome dreames, ach of the head, and continuall fullneſſe in it, specially in anger, paleneſſe of the face, inordinate moving of the tongue, and many do bite it. As soone as this evill taketh them, the sick fall downe, and they are plucked up together, they snort, and sometime they cry out; many do tremble and turne round about. But the peculiar signe of this disease is foming at the mouth. This disease chanceth most to children. *Galen* saith, that if it taketh any person after 25. yeares of age, he shall have it till he die. The perfume or smoke of *Bitumen* or *lapis Gagatis* or of Goats horne, will declare and shew them that have the Epilepsie. Also the liver of an he Goat eaten, or the savour of the liver sodden wil do the same. It is profitable for them that have this disease to use in their diet things that will attenuate, cut and divide. Therefore let the aire wherein the sick remaineth be hot and dry, specially if the evill be caused of fleame. He most eschue all flesh except birds that flie on mountaines: also he must avoid all kind of pulses, fish, and wine, especially if it be old and thick. Let his drink be *Mulsa*, or thin ale: the eating of Capers doth marvellously profit. Exercise and frictions are good: but rub the head after all the other members be rubbed. Let him not use too much lechery: let him sleepe measurably on nights, and let him eschue exceeding sleeping on the day. He must abstaine from Garlick, Onions, mustard, and such like fumous things. He must eschue drinking straight after a bath. If a child have this disease, you need not much to studie for remedies, for with a moderate diet oftentimes the disease endeth by it own accord: you must appoint a diet for the infant and the nurse. Therfore if the child be not yet weaned, let the nurse use meats of good juyce, and let her use exercise before meate. let her eschue carnall copulation, and let her use for her diet things that be hot and dry, that thereby the milke may be

Morbus comitialis.

1. *Causæ.*

2.

3.

Signa.

Victus ratio.

Cure of infants.

hotter

hotter & thinner. Annoint the head of the infant continually with oile of Dill and *Ireos*, putting to them the powder of Cypresse, *Ireos*, Maidenhaire, Marjoram, and such like, but never wash the head with water whether it be hot or cold. Also give the child clarified hony to lick. Also this *Ecligma* is praised of many. ℞ fine white Sugar, ℥ ij. oile of sweet Almonds, as much as is sufficient to make it of the substance of a lohoch, and give it to the child to licke. Also it is good to commixe with it mistle of the oke, and Vnicornes horne. Also hang about the childs neck roote of Piony being greene, for it helpeth marvellously. Moreover they that fall into this disease after they be past childs age, you must annoint and make straight those members which are writhed an plucked out of order in them. Afterward you must open the mouth, putting a wedge betweene the teeth, and with a feather dipped in oile of *Ireos*, provoke vomit to bring out fleame. Also it is good to quicken the senses with odoraments: also *Peucedanum*, or dog Fennel, Rew, *Bitumen*, and juyce of *Silphinum*. The matter continuing very sharply, put into their mouth *Castoreum*, or *Laserpitium* with *Oxymel*. Also when they are raised, you must cast in sharp clisters. They that begin to recover (their strength being refreshed) purge them with *Hiera Galeni*, or some other convenient medicine: and this is the cure of a new and sharp Epilepsie, therfore now we will treat how to help that which is old. The patient must drink water long time, or very small ale, and that in the beginning of the cure, unlesse any thing do forbid it. Let bloud in the veine of the hamme, or the ring finger, and then three or foure daies after you must comfort the body: and it is good to minister preparatives to extenuate, as sirupes of Wormwood, of Hysope, of *Stæchados*, *Oxymel scilliticum*, decoction of Hysope, rootes of Piony, and others rehearsed before. Afterward purge with purgations, that is, with *Pilulæ Cochiæ*, *Pilulæ de Agarico*, and such as purge fleame. Also I judge *Stybium* to be of great force in this kind, being used as is declared before in the xv. Chapter, fol. 21. which doth mightily purge the superfluous humours of the head. And also I have knowne this to help many, oile of exitore, and *Oleum de lateribus*: with it annoint the hinder part of the head morning and evening warme. Furthermore make a quilt with three sheets of gray paper, and bast upon it cotten wooll, and let the patient weare it day and night, vj daies. Then take two frying pans, make them red hot, and hold one of them over his head, till it waxeth cold, then take the other and do likewise, do this till the patients head be very hot. And if this grief take him in thy presence, set the patient on his knees, and let his armes be holden crosse over his body as may be, and let his head be thus warmed many daies together, and every morning and evening let him take these things: the first day of the powder of the scull of a man burned, one dramme at once, and the next day of the mistle of the oke made in powder, ℥ j. and the third day the powder of Piony rootes, ℥ j. and after those three daies, take these powders each day, till the patient be healed, which will be in forty daies. But if this evill be engendred of melancholie, then seek medicines to purge it in the Chapter of *Melancholia*, howbeit it is lawfull to take the barke of dry black Hellebore, and beate it into fine powder, and to minister one dram at once with *Mulsa*, and a litle Pepper to it: also you may make Pils thereof, and give them. And when the sick is purged enough,

Ecligma.

Cure of young folks

Cure of Epilepsie in old folks

A purging potion of stybium.

enough, bring him to a bath; the third day fasten cupping glasses with scarification to the sides and shoulders, and then many daies after comfort the body, and agine purge him with *Hiera Galeni*. After that fasten cupping glasses to the noddle of the neck. The next day apply to the head like a plaister, bread sodden in *Mulsa*, adding to it bitter Almonds brayed, or *Serpillun*, or Calamints, or Mints, or Rew, and do that three daies. Then shave the head, and annoint it with juyce of *Peucedanun* infused in vineger, in which *Serpillum*, or *Ireos* hath been sodden. Then againe the body being refreshed, purge the sick only with three drammes of *Hiera*: after those things be done, minister sternutaments, *Masticatoria*, and such things as do purge by the nose; then afterward if you think good minister a clister. At the last apply ointments, liniments, and Emplaisters, which have vertue to dissolve and drive away, whereof you may find examples plenty in diverse places.

Hiera Galeni.

CHAP. XXV.

Of the Crampe.

Spasmos. SPasmos in Greek, in Latine *Convulsio*, in English the Crampe is a disease in the which the sinewes are drawne and pluckt up against ones will. There be of it three kinds of differences. The first is called in Greek τέτανος, in Latine *Distensio*. It is when the neck remaineth altogether immoveable, and cannot be turned any way, but must be holden right forth. The second is called in Latine *Tensio ad anteriora*. In this disease the head and the neck be drawne downe to the brest. The third is called in Latine *Tensio ad posteriora*. In this disease the head is drawne downe backward to the back & the shoulders. For the causes of this disease, you must note that *Hippocrates* appointeth but only two, that is, fulnesse & emptinesse of the sinewes in the body, & sometime it commeth with biting or stinging of some venimous beast. If the Crampe doth take one that is haile, or by and by assoone as the disease commeth, or not long after, then is the disease caused of fulnes, but when the convulsion commeth after many sweats, vomits, watchings or drinesse, then it is caused of emptinesse. The diet of them that have convulsion which cōmeth of fulnes, must be hot and dry, but in them which have the convulsion caused of emptinesse, the diet must be moist. Therfore the patient must be nourished with suppings and fat broths, and flesh that is easie to digest, and that which nourisheth well. For their drink let them use wine that is thin and watery, which may quickly be dispersed into all parts of the body, unlesse a feaver be present: for then juyce of Ptisan is profitable, or in stead of wine minister decoction of Cinamon. Also provoke sleepe. Let them eschue exercises and all things that may empty the body: to be short, let his diet be like unto theirs which have the feaver Hectick. The cure of Cramp caused of fulnesse, must straight begin with letting of bloud, if nothing do prohibite it. It is meet to take away much bloud, but it may not be done all at once on heaps, but by litle and litle; you must let bloud on the middle veine of the arme. If after bloud-letting it seemeth that the sick may suffer it, wash the wombe with a sharp clister. That part which is drawne must be strongly kept together, and they must altogether eschue inordinate movings, and the place must be chafed with oiles of Rew, or *Ireos*, or some other such like, or they must be covered with wooll dipped in the said oiles, or you must lay upon it a broad

1.

2.

3.

Causæ.

Victus ratio.

Cure of fulnes.

Bloudletting.

Clister.

broad bladder filled with oyle. And if the convulsion commeth of fleame, then the fleame must first be extenuate and made thin, and be prepared, that it may be apt to be purged, then by and by minister a purgation to purge fleame. Also apply cupping glasses with scarification, for light ones do hurt. If the legs have the Crampe, apply it to the Hanches, and to the latter knittings of the joynts. If the hands be drawne, apply it to the back and to the joynts of the shoulders. Moreover the head must be purged with Masticatories, Gargarismes, and such like medicines. Time proceeding it is good to bath him, and therefore every day twice or thrice let him descend into water of Brimstone or Alume, or salt water, but let him not tarry in them, least strength faile him: or if there cannot be using of naturall baths, it is lawfull to use an hot house, or dry bath, or water in which are sodden Laurell leaves, Sothernwood, Penyroyall, Wormwood, Rew, Sage, S Johns wort, Marjoram, and Betony, and the places that are drawne ought to be covered with skins of Wolves or Foxes: also apply the ointments which are rehearsed in the cure of the Palsey of the using of cold things, but minister often hot medicines, such as be *Theriaca* and *Mithridatum*, and such as be hot. But the surest and best of all other is the infusion of *Castoreum* ministred the quantity of one dram. truly not only the drinking of it, but also the annointing of it outwardly is good. Moreover, the convulsion which commeth of emptinesse and drines, is such an evill disease, as it is almost uncurable. Those which are so drawne, you must nourish with hot oile of *Hydrelæum* Also it is good to bring him to a bath, and soft frictions with oile are good, and all their whole cure must alwaies be like the cure of Hecticks. If the convulsion chanceth by the stroke of some venimous beast, in the beginning of the cure you must labour to draw out the poyson, which you may do by making the wound wider, and by scarifying the place round about, setting upon it cupping glasses: also you may annoint it with Leeke-seed brayed with Salt, or Garlick, or Onions; and after the fall of the scurfe, you shall keepe the wound xl. or lx. daies from a scarre, to the which if it make much hast, you shall open the sore againe with ashes of vine or of figgetree: and it is good to annoint it with Horehound or leaves of *Anagalis*. Also nourish the place with the decoction of the roote of Sorrell. Also *Theriaca* infused in oile of Roses, and layed to the wound is good, because it doth draw out and purge the poyson from the bottome. Therfore they erre much which say, that *Theriaca* being outwardly applyed, doth drive the poyson inwards.

The cramp comming of fleame.

Capitis purgatio.

Balneum.

The cramp comming of emptines and drines.

Cura veneni.

CHAP. XXVI.

Of the Mare.

Ephialtes in Greek, in Latine *Incubus* and *Incubo*. It is a disease, whereas one thinketh himself in the night to be oppressed with a great weight, & beleeveth that something commeth upon him, & the patient thinketh himselfe strangled in this disease. It is called in English the Mare. This vice is caused of excesse of drinking, & continuall rawnes of the stomack, from whence do ascend vapours grosse and cold, filling the ventricles of the braine, letting the faculties of the braine to be dispersed by the sinewes. They that have this disease can scarce move, being astonied, and feeling in sleepe imagination of strangling, and as it were the holding of some thing that doth violently invade them. In

Causæ.

this,

this the voice is suppressed: some have such vaine imagination, that they beleeve they heare the thing that doth oppresse them. At the last with much trouble the vapours being attenuate and driven away, and the passage of the spirits being opened, the sick is by and by raised. It is good to remedy this evill at the first: for if it continue, it inducеth and sheweth before some grievous disease, as the *Apoplexia*, the falling sickнesse, or madnesse. Let their diet be thin, and such as will not engender windinesse. Let him use no wine, but that which is mixed with water, or none at all but Ale. Let him eschue sleeping in the day, and let him not go to bed by and by after meate: and to be short, let his whole diet be such as is described and set downe for the falling sickнesse. For the cure, if the whole body be full, you must begin with bloud-letting, and you must cut the *Cephalica* veine. But if ill juyce be gathered in the body for lack of perfect digestion, then purge the body by purgations: and if fleame abound, you may first minister preparatives to extenuate the fleame, and then purge it. The whole body being purged, you must apply outward medicines, whereof you may find examples before. Black seeds of Piony do chiefly help them: you may give them fifteene seeds brayed with water. And nourish the head with oyle of Dill made hot: and cover the head with a cap when they go to bed. Minister within the body those things which strengthen the head, as *Aromaticum rosarum*, *Diamoschedulcis*, *Diamber*, *Dianthon*, *Pliri sarcoticon*, and such other like.

Victus ratio.

Curatio. Venæ sectio.

CHAP. XXVII.

Of Madnesse.

Mania in Greek is a disease which the Latines call *Insania* and *furor*: that is, madnesse and furiousnesse. They that have this disease be wood & unruly like wild beasts. It differeth from the Frensie, because in that there is a feaver, but *Mania* commeth without a feaver. It is caused of much bloud flowing up to the braine: sometime the blood is temperate, & sometime only the abundance of it doth hurt: sometime of sharp and cholerick humours, or of a hot distemper of the braine. There goeth before madnesse debility of the head, tickling of the eares, & shinings come before their eyes, great watchings, thoughts and strange things approach the mind, and heavinesse with trembling of the head. If time proceed, there is raised in them a ravenous appetite, & a readinesse to bodily lust, the eyes waxe hollow, and they neither winke nor beckon. But madnesse caused of bloud only, there followeth continuall laughing, there commeth before the sight (as the sick thinketh) things to laugh at. But when choler is mixed with bloud, then the pricking and fervent moving of the braine maketh them irefull, moving, angry, & bold. But if the choler waxe grosse, and doth prick and pull the braine and his other members, it maketh them wood, wilde and furious, and therefore they are the worst to cure. Let their diet be thin soupings liquid, making a good stomack without fulnes, and such things as do engender no bloud, & you must forbid them altogether drinking of wine. Where this disease is caused of abundance of bloud, you must begin the cure with letting of bloud: it is good to cut the uttermost veine of the arme, or if that do not appeare, then cut the middle veine. In women cut the veine on the anckles, for that provoketh menstruis: you must draw out so much bloud as strength will

Cause.

Signa.

Victus ratio.

Cure if it come of bloud only.

Bloudletting.

will suffer. Therfore in letting of bloud you must continually feel the pulses. Moreover, after the letting of bloud, nourish the head with oiles of Roses, & vinegar, or juyce of *Solicarum*, or *oleum Melinum, unguentum infrigidans Galeni*. Then apply moist wool wet in oile to the hinder part of the head. After bloudletting, at night procure sleep: for if after bloudletting watching do still continue, the sick will appeare to be more outragious. Therfore minister boldly with juyce of Ptisan *Diacodion*, or mingle it with water: for so sleep is plentifully enticed, And two dates after minister Trochisks *de Hest ear* with *Diacodion*. Also oile of Violets with womans milk is good. Likewise an Embrocation made of dry Violets, water Lillies, Willow leaves, and Roses, leaves of Lettuce, seed of Poppy, and such like, and other medicines rehearsed in the next Chap. Furthermore the belly must be made soluble with convenient food, with clysters These things being done, if there be need you must draw blood out of the midst of the forehead: let horse Leeches round about the head, and specially the forepart of the head. For the cure of them which have madnes caused of choler mixed with bloud, you must minister purgations of *Hierapicra*, and other medicines that will purge choler. The juyce of *Elleborus niger* doth marvellous much profit in this griefe, so that you minister but ten or twelve grains at once. But if they dote, and refuse to drink a purging medicine, than, that you may the easilier deceive them, commix the purgation with their meats, or with fat figs or Dates. Also the only root of wild Fennell helpeth them, and the seed drunk with water. The sicknes declining, bring the sick into a bath, and apply discussive medicines to drive away that which remaineth. He that wil have more, let him seek in the Chapter following *de Melancholia*.

Externæ curationes.

Embrochæ.

Cure of it comming of choler mixed with bloud.

Balneum.

CHAP. XXVIII.

Of Melancholy.

MElancholy is an alienation of the mind, troubling reason, and waxing foolish, so that one is almost beside himself It commeth without a fever, and is chiefly engendred of melancholy occupying the mind, and changing the temperature of it. It is caused three kind of waies: for somtime it is caused of the common vice of melancholy bloud being in all the veins of the whole body, which also hurteth the brain. But oftentimes only the bloud which is in the braine is altered, and the bloud in all the rest of the body is unhurt, and that chanceth two waies, for either it is derived from other places, and ascendeth up thither, or els it is ingendred in the brain it selfe. Also sometime it is engendred through inflammation, & evill affect about the stomack & sides: and therfore there be three diversities of melancholiousnes, according to the three kinds of causes. The most common signes be fearfulnes, sadnes, hatred, and also they that be melancholious have strange imaginations: for some think themselves brute beasts, & do counterfeit their voice & noise. some think themselves vessels of earth, or earthen pots, & therfore they withdraw themselves frō them that they meet, lest they should knock together. Moreover they desire death, and do very often behight and determine to kill themselves: and some feare that they should be killed. Many of them do alwayes laugh, and many

Cause. 1. 2. 3.

Signa.

ny do weep; some think themselves inspired with the holy Ghost, and do prophecy upon things to come. But these be the peculiar signes of them that have melancholiousnesse caused through consent of the whole body: for in them the state of the body is slender, black, rough, and altogether melancholious, caused naturally, or through certaine thoughts, or watchings, or eating of wicked meats, or through Emerods, or suppression of menstruis. But they which have *Melancholia* caused of vice in the sides, they have rawnes, and much windines, sharpe belkings, burnings, and grievousnes of the sides. Also the sides are plucked upward, and many times are troubled with inflammation, specially about the beginning of the disease. Also there is costiveneese of the wombe, litle sleep, troublous and naughty dreames, swimming of the head, and sound in the eares. Let his diet be such as doth not ingender melancholy. Therfore let them tarry in an aire hot and moist, and let them use meats of good iuyce, that be moist and temperate, and let their bread be well baked and wrought: let their flesh be Capons, Hennes, Partriches or Phesants, stony fishes, and such like Let the sick use wine that is white, thinne, and not very old, and let them eschue wine that is thick and black, let their exercises be meane, let them ride or walk by places pleasant and green, or use sayling on water. Also a bath of sweet water, with a moist diet, let the sick use often as one of his remedies: sleep is wonderfull good for them, as also moderate carnall copulation. Let them be merry as much as may be, and heare musicall instruments and singing. But when the whole body aboundeth with melancholicke bloud, it is best to begin the cure with letting of bloud, & you must cut the liver vein on the arme. But when the melancholick blood occupieth only the brain, the sick needeth no bloud letting, unlesse there be very much bloud; and therfore let the sick use often bathings, and moist diet of good iuyce, which is without windinesse, and let them use delectations of the mind, and let them be cured by these without any strong remedies. But if the disease hath endured long, it requireth sundry medicines that be strong. Therfore whether the melancholiousnes be caused through vice of the whole body (as is said, the bloud being first drawn out) or through the onely evil affect of the brain, you must minister medicines that wil purge downward: And a few daies after purging and bloudletting, let the sick drink daily in the morning this decoction, ℞. flowers of Borage, Bugloss, Violets, ana. M j great Raisins the stones picked out, ℥. j. Harts tongue, M j Fumitory, M ß Barke of the root of Capers, *Tamariscus*, ana. ℥. iij. roots of Fennel, Parcely, Liquorice, ana. ℥ j. Thime, *Epithimum*, ana ℥ ß seeth al these in three pounds of water, until the third part be consumed, then strain it and make the iuyce of that decoction sweet with Sugar, and clarifie it with the whites of eggs, and add therto sirupe of Fumitory, and *Epithymum*, ana. ℥ ij. and make a potion. After that sort at these daies they minister sirupe of Violets, & Bugloss, putting to them the water of Harts tongue, Hops, Endive and Borage But seeing it appeareth that the stomack cannot beare very much using of distilled waters, it is better to use decoctions of the aforesaid herbes, commixed with sirupes after this sort. ℞ Sirupe of Borage, ℥ j. Sirupe of *Epithymum*, ℥. ß. decoction of Harts tongue, Fumitory and Endive, ℥. iij commix them and make a potion. After this purge the body with *confectio Hamech* and

Victus ratio.

Balneum.

Venæ sectio Cure if it come o me. lancholy blood.

Purgatio. Decoctum præparans

Potio.

Diasenæ

Diasenæ, Pilulæ Indæ, Pilulæ è lapide Armenio, and such like. Also it is good to use this purging decoction, ℞ flowers of Borage, Violets, Roses, ana. M. j. Raisins the stones picked out, *Tamarindus*, ana. ℥ j *Mirobalanes citrinæ, Indos, emblicos, bellericos*, ana ℥. ß. leaves of Sene, Polypody, ana., ℥. *vij*. Prunes damascene x seeth them in a just quantity of water unto the third part: then strain it, and make the juyce of that decoction sweet with Sugar, thē minister, ℥ iiij. therof in the morning. If this do not sufficiently purge, you may dissolve therin, ℥ ij. of *Diasenæ*. Also the infusion of *Epithymū* is marvellously good, being made thus: ℞. *Epithymum* ℥ ß. infuse it 24 houres in, ℥ iiij of whay made of Goats milk, then strain it, and wring it hard, & minister it in the morning. Also the infusion of the leaves of Sene is good, which may be thus made. ℞. leaves of Sene, ℥. *ij*. Prunes Damascen *in numero, xij* bray them and infuse them in whay of Goats milk, 24 houres, then strain it and presse it, and let it bedrunk in the morning. Also it is lawfull to use this powder, ℞. *Epithymū* ℥ ß. *lapis Armenius*, Agarick, ana, ℥ j. Scammony preparate, ℥ j Cloves, 20. beat them all into powder, and minister every week, ℥ j. or ℥ j ß Also it is good to mollifie the belly with whay, but let it not be that which is strained out of cheese: for that is better which is separated from the milk by some decoction, and let them use it: untill the belly begin to be soluble; you may commix it with hony. Also it is good a few dayes after the purgation to use clysters, and let them be such as this is, ℞ Fumitory, Hops, Thime, ana. M j. *Epithymum*, M. ß. Sene, Polipody, ana ℥ vi. *Cartami*, ℥ ß seeds of Annise, Fennel, *Ammeos*, Comin, ana. ℥ ij. seeth al in water until the third part Take of the iuyce of that decoction, ℥ j. *cassia fistularis* newly drawn, ℥ j. *Diasenæ* ℥ ß oiles of Violets, & Cammomil, ana. ℥ ß. cōmon Salt, ℥ j ß commix them all and make a clister. Moreover if the disease be caused through the stopping of Emerods or menstruis, then we must minister medicines which will drive away the heavines of the mind, restore strength, and ingender gladnes, as is, conserve of Borage, Endive, Violets, Roses, *Anthos, lætificans Galeni, Dianthon*, & such like. Also by no means you may forget the using of Bathes of sweet water. Also you must apply strōg *Embrochæ* to moistē the head, as this, ℞ Mallowes, *Althæa*, Violets, ana. M. j. ß Cammamil, *Stœchados*, ana. M. j flowers of water Lillies, M. ß. seeds of Lettuce, ℥ j. seeds of Scarioll, ℥ j. ß. boyle them all in just quantity of water, and sprinkle the head being shaven with the juyce of that decoction After that sort it is good to use unctiōs of oyles of Violets, water Lillies, and such like. Last of al the sick must labour that the false and wicked imaginations, and great sadnes may be driven away by al means that can be invented. But if the griefe be caused through diseases in the sides, they must continually use to drink decoction of Penyroyal, not only before purgations, but also after them, and likewise decoction of Centory. Afterwards also, minister continually decoction of Wormwood: for it is profitable to the stomack, and it letteth ingendring of wind in the belly, and it doth not asswage the belly extremely, but provoke urine, causing good digestion, so that many be healed by this only remedy. Also you must minister those things that provoke urine, as Annise, *Daucus, Asarum, Smirinum*, the seed and root of wild Fennell, and Germander: let the water of the decoction of these be ministred, and minister the powder of them strewed in drink. Also it

Decoctum purgãs Melancholiã.

Dilutum Epithymi.

Pulvis purgatorius.

Clister

Embrochæ

Cure if it come of diseases in the sides.

Abstinhij decoctum.

Diuretica

is,

Fomenta. is good that the Phyſition look to the cure of the ſides. Therfore nouriſh the with decoction of Rew, Dill, Wormwood, Penyroyal, ſeed of *Agnus caſtus*, Laurell berries, Savory, Mugwort, and ſuch like. Theſe do eaſe paín and drive away inflammation, eſpecially if they be ſodden in oyle and applied to the grief like a plaiſter. Againſt windineſs in the ſtomack with pricking, nouriſh the ſtomack with Comin, Penyroyall, & vinegar ſodden together, and make Emplaiſters of Annis-ſeeds, *Apium*, Comin, *Smirnium*, and ſuch like, ſodden in oile, & ſuffer the plaiſter to lye ſtil a good while, as well before meat as after it. And when the plaiſter is taken away, cover the ſides largly with wooll, or with a light lambs skin, the place being firſt annointed with *oleum Nardinum*. Alſo you muſt apply cupping glaſſes lightly without ſcarification. To thoſe with whom this diſeaſe hath tarried long, purging by vomits is a preſent remedy. But you may not uſe ſtrong vomits, for they be malicious to the ſtomack, and cauſe griefs in the belly. Therfore provoke vomit with hot water commixed with *Oxymel*. But if the ſick cannot vomit by this meanes, then provoke it by putting a fether or their finger into the mouth. Alſo the only vomit made with *Elleborus albus* is good for them, being made after this ſort, ℞ *Elleborus albus*, ℥j. cut it in ſmall peeces and put them in a great Radiſhroot, and after three daies take out the *Elleborus*, and then ſtamp and wring out the juyce of the Radiſh, take of that juyce ℥ vi hot water, ℥ iiij *Oxymel*, ℥ j commix them, and miniſter it all at once to the ſick warm. This hath been proved to be very good. ℞ *Stibium*, M. or xij grains made in fine powder, and put the powder into foure ſpoonfulls of Muſcadell, or Malmſey, and let it ſtand two daies, and let it be ſhaken three times on the day, and when you wil miniſter it poure it out ſoftly, leaving the powder ſtill in the bottome of the glaſſe, and give but the very wine, which is an excellent thing for this grief. There be divers other which I will omit till time more convenient.

Cataplaſmata.

Concurbitulæ.

Vomitus.

CHAP. XXIX.

Of trembling and ſhaking.

Tremor in Latin, in Engliſh trembling or ſhaking, it is a diſeaſe which is accompanied with two ſundry movings. One is, while the member is conſtrained through heavineſſe and griefe to creep downward. The other is, while the member is carried upward from his naturall courſe and faculty. This evil is cauſed altogether through weaknes of the ſinewes, which doth plainly declare old age: but privatly it commeth of other cauſes, that is, of very cold temperature of nature, cold drink taken out of time or ſeaſon, ſpecially in feavers. Moreover the abundance of a cold, groſſe and clammy humour, and much uſing of wine that is unmixt and cleare, old age and feares are cauſes therof. There need no ſignes to know neither the evill, nor the cauſes of it, becauſe it may be known partly by ſight, and partly by the patients words, and the ſtate of the body. Let the diet be ſo ordained that it may be clean contrary to the cauſes of the diſeaſe, and let his meat be ſuch as will eaſily be diſtributed, firſt broths, than birds that fly, and tender fiſhes. Againſt abundance of groſſe and clammy humours, it is good to uſe thoſe things which have power to divide, extenuate, and cut: but he muſt wholy eſchue al things which do hurt the ſinewes, and chiefly the drinking of wine that is unmixt. He muſt drink wine allayed

Cauſæ.

Signa.

Victus ratio.

allayed with water, or *Hydromel*, or Ale. For the cure, they which do tremble or shake through some manifest error, they must altogether abstaine from things that be hurtfull. They therfore that tremble through drinking of wine, untill they be cleane delivered of the disease, let them drink *Hydromel* with the decoction of Sage and Betony. If the shaking come of cold and grosse humours, then minister the cure which is assigned for the Palsey, & the Cramp comming of fulnesse, (letting of bloud only excepted.) You must annoint the outward parts of the body with oyles that will heate, and cover it with soft woolle: then fasten cupping glasses without scarificatiō from the first shutting of the joynts, which may be drawne to the outward part of the skin, and so thereby humours may the easier be discussed and driven away. Also it is good for the sick to drink daily five graines of Pepper with ʒ jß. of *Mulsa*. There be moreover certaine other simple medicines, which being taken do help trembling, that is, *Castoreū*, root of *Althæa*, decoction of Egrimony, and the braine of an Hare. But what need many words? for the medicines and specially the ointments which are prescribed in the cure of the Palsey, are to be used as remedies against this disease.

Curatiò.

Cucurbitulæ.

Simplices medicinæ.

CHAP. XXX.

Of the Eyes.

I Thought good in respect of the worthinesse of the member, and the manifold diseases to the which it is subject, to subnect the discourses of the eye, with the remedies of the infirmities which by experience I have found incident unto it: and the multiplicity of it is so great, that the treatise thereof stretcheth beyond the bounds of other ordinary Chapters. But (as I hope) the Reader will not account it tedious, because of the pleasantnesse and necessity of the discourse, though it be som what long: for God (hath as it were) packed and bestowed an infinite variety of marvels in one little round subject, which if it be consumed and distributed into his parts, and according to the dignity of every one sufficiently treated of, (I suppose) it would fill a great volume, and require both an exquisite Philosopher to conceive aright of it, and an excellent Oratour might seeme also necessary to lay abroad at length such secret and wonderfull notions. But the eye which is wont with curious inspection to pry into al other things, and to find out the nature and order of them, hath been unable to unfold his own wonderfull constitution, and hath been alway blind in judging of it selfe, and in foreseeing the discommodities which attend upon it, or in curing them when they have layed hold of it. For mine owne part, I wil not promise any absolute worke, but as learned Physitions have thought of it, (and as I my selfe have by experience learned) so will I frame and fashion my Treatise. An eye therefore is a member, round, whole and hard, as the ball of a foot, or as the scowred new bason full of cleane water, set in the well of the head to minister light to the body, by the influence of the visible spirits, sent from the fantasticall cell by a sinew that is called *Nervus opticus*, with the help of a greater light ministred from without. And very fitly is the place where the eye is set called the *Well of the head*, for the abundance of watery humours and teares which often dissolve out thereof, somtime of sorrow & heavinesse of the heart, sometime of joy and gladnesse, and sometime of the abundance of watery humours

mours caused of frigidity and coldnesse: and thus have the Physitions described the eye. It shall not be unnecessary also to distribute it into his parts, and therfore (as *Iohannicus* saith) the eye hath seven coates, which they call *tunicæ*, foure colours, and three humours. But his opinion concerning the tunicles, by sundry Anatomists hath been evicted, making but only six: yea, and some there be, that (swarving from the most received opinion) have made roome for a conjecture of their own, as they think by reason, excluding all those over curious divisions, (namely *Iris*, *Cornea*, *Aranea*, *Vuea*, and the residue,) and imagine but only two coates, the one whereof they name *Salvatrix*, because it saveth and keepeth the humours, and the other they terme *Discolorata*, that is, having no colour: and they maintaine, that in the eye it selfe there is no colour, but that which is caused of the Chrystalline humour, which if it be planted very neare to the tunicles, then the eye seemeth of no colour: if it he deep within, it deferreth three visible colours unto the beholder, & (as they say) the diverse placing of this chrystalline humor begetteth the variety of colours in sundry eyes; which gave our Anatomists matter to devise their distributions, while they referred the colour to the nature of the tunicle, which (indeed) is to be imputed to the humours. For mine own judgement, if it be lawfull to judge in so intricate a cause, (I think) I could very well maintaine, that the humours be the causers of the diversity of the colours, though our blind Anatomists do impugne it in their common books. But I have taken upon me rather to cure the malady of the eye, then to define the nature of it, although this litle *Preludium* will not seeme altogether unnecessary.

CHAP. XXXI.

Of a Cataract.

Foure kinds of Cataracts curable.

A Cataract is a corrupt water, congealed like a curd, ingendred of the humours in the eye, distempered betwixt the tunicles, and set before the sight of the eye and the Christalline humour. Of these manner of Cataracts there be seven diverse species or kinds, wherof foure be curable, and three be uncurable.

1. The first kind of the curable Cataract is light, very bright, like white chalke, or as alabaster well polished: and it is caused by a stroke in the eye, either with a

2. stick or a stone, or any other outward violence. The second kind is somewhat white, and much like unto a celestiall colour; and this proceedeth from the stomack, and is commonly caused of unwholsome meates, and unkind nourishment, wherof a grosse fumositie resolveth, and ascendeth up into the braine,

3. and from thence falleth down into the eyes. The third kind is also whitish, but it turneth into the colour of ashes, and is commonly engendred of paine in the head, as of the Megrim, or such like diseases, and it is caused somtime of great

4. sorrow and heavinesse, wherof commeth immoderate weeping; and somtime of much cold, and much watching, and such other like. The fourth species is of a Cytrin colour, and is commonly engendred of excessive meate and drink indigest, and also of great labour, and sometime of the humour melancholie. These are the foure curable kinds, but they be never healed till they be growne and confirmed, and the signe or token of their full perfection is, when the patient seeth nothing, unlesse it be the brightnesse of the Sunne by day light, or the light

light of the Moone by night. Many ignorant persons, neither knowing the cause nor the properties of these maner of Cataracts, have assayed to cure them with purgations, powders and plaisters, but they have been deceived. For neither inward medicines nor outward remedies can any whit prevaile, unlesse you joyne to them *artẽ acuariam*, the art of the needle; which because it is unknown to many of our practitioners, I will insert a discourse of it in this Treatise. Nevertheless, before you use the needle, it is requisite that the braine should be purged with *pilulæ Hierosolymitanæ*, which you shall make thus: ℞ Turbith. ʒj. Aloes hepatick, ʒ.ß Maces, Quibibes, Mastick, and Saffron, ana ʒ.j. beate them to powder altogether, and confect them with the juyce of Roses, and make pils thereof. and this purgation must be ministred the day before you trie with the needle. And on the next day, while the diseased partie is fasting, about nine of the clock, cause him to sit overthwart a stoole in riding fashion, and plant your self likewise on the same stoole face to face against him, and bid him hold his sound eye close shut. Encourage him also, and exhort him to be patient: for the tractability of him maketh much to the convenient dispatch of your labour. Then with your left hand lift up the over eye lid, and with your other hand put in the needle made therfore, on the side fartheſt off from the nose: and subtilly thirle the tunicle salvatrice, writhing alwaies your fingers to and fro till you touch the corrupt water (which is the Cataract) with the point of the needle; and then begin by litle and litle to remove that water from before the sight to the corner of the eye, and there keepe it with the point of your needle the space of three minutes of an houre, and then remove your needle easily from it. And if it happen that it rise up againe, bring it back the second time. But this caution you must be sure to have, that when the needle hath touched the Cataract, you do not wreth it about with your fingers to and fro, till it be set in his place before named, but that you gently draw it thither: and when you have brought it thither, thirle the needle about till it have gathered the water about it, and then pull it out. This done, cause him to shut his eye, and apply thereto a plaister of flaxe and the white of an egge, and cause him to lie in his bed nine dayes together, removing the plaister three times on the day, and three times on the night, without any other stirring of it. Provided that he lie in a very dark place; and let his diet be thin, as rere egges, and white bread. And if he be young and lustie, let his drink be water, but if his body be weake, let him drink wine well lymphate, or small Ale: for truly much nourishment would prejudice the cure, by engendring much bloud in the eye, which is very hurtfull now in the beginning of the healing of it. The ninth day being passed, let him rise and wash his eye well with faire cold water, and he shal enjoy his sight by the helpe of God, even as he did before, although some of the Cataracts be fairer healed then the other, as namely the second and the fourth kinds: but that which is caused by a stripe, (though the water be with more ease extracted) yet the eye never recovereth his clearenes of sight againe, because it is greatly bruised and troubled by the force of the stroke. And the third kind also, though it be soone restored to his old perfection, yet it abideth not long therein, unlesse it be continued as well by good diet, as also by this electuary, which is called *Diaolibanum solarimitanum*, which is thus confected. ℞. Cloves, ʒ.ij. Nutmegs of India,

and Saffron, an. ℥.j ß. and of good *Castoreum*, ℥.j. Let all these be beaten into powder and searced, and confect that powder with clarified honie, & let the patient receive of this Electuary in the morning fasting the quantity of a Chestnut, or Walnut, and at evening to bedwards as much. And let him use digestive nourishing meates, which ingender good bloud; but let him beware of biefe and Goates flesh, and Eeles, and raw Onions, for they are oftentimes used to ripen the Cataract, which must be done before you strive with it. In winter, let the patient drink hot wines, in the which let him infuse Sage and Rew. Let him also abstaine from the company of women, neither let him frequent common baths, for every strong fume hurteth him greatly. The aforesaid Electuary of *Diaolibanum* is good to dry teares: it availeth also against all manner of paine of the Megrim which proceedeth of fleame. After this sort are all the curable Cataracts healed, (I meane) by the needle, which must be made of gold, silver, or of cleane Spanish latten: for iron and steele are very brittle and frangible. And if the Cataract should prove hard in drawing downe, the point may easily break, which if it should abide in the eye, it would in time consume the eye through aboundance of teares and greatnesse of paine.

CHAP. XXXII.

Of the three kinds of Cataracts uncurable.

THe first kinde of Cataracts uncurable, the Physitions call *Gutta serena*, and the signe of the knowing thereof is this: when the pupill of the eye is black and cleare, as though it had no spot, and the eyes are alwaies moving, and the eye-lids do tremble as if they were full of quicksilver This kind of Cataract is caused of a corruption in the mothers womb, and therfore they that have them are for the most part borne blind, & therfore they bestow their labour in vaine that assay to cure them; for the nerves optick be oppilate and mortified, so that no medicines can prevaile, although many that have this kind do see the light of the Sun, and the stature of a man even to their lives end. We cal it *Gutta serena*, becaus it is engendred of a water that falleth frō the braine, of the which truly one litle drop corrupteth & dissolveth all the hmours of the eyes, and stoppeth the hollow nerues & sinewes, so that the visible spirtis may no more passe thorough them. The second Cataract incurable, is that which appeareth in the eye of a greene colour, like water standing in moist places, not much moved nor removed; this is the most dangerous kind of all, if there be any degrees in them, and it is procured by the overmuch coldnesse of the braine, and by great buffeting and beating about the head, by great fasting, and such other like. The third uncurable Cataract is, when the pupill of the eye is dilated and spread so farre, that no circle may be seene within the tunicles of the eyes, & the eye seemeth al black, or else all white. And thus are the three kinds of Cataracts uncurable distinguished and knowne, which wil forbid the practitioners to deale with them.

CHAP. XXXIII

Of diseases which chance to the eyes, by bloud, choler, fleame, or melancholy, and of their cures.

NOw after the description of Cataracts, and the number of them, which be curable, and which be not, and the curing and knowledge of the curable

and

and the cauſes of the uncurable, I will ſpeake of other maladies of the eyes cauſed and occaſioned of the foure humours, as bloud, fleame, choler, and melancholy. But firſt I will treat of bloud, through the abundance whereof oftentimes there groweth a redneſſe in the eyes, with great burning, and afterward it turneth to great itch: and this diſeaſe maketh the haire of the eye lids to fall away, and of many it leaveth not one haire: & if this malady be not cured within one yeare, it will make the eye-lids to turne up, and make the patient bleer-eyed. But before it commeth to that extremity, it may be cured by this Collirie, which they cal *Collirium Ieroſolymitanũ*, which is made in this wiſe. ℞. Tutty of Alexander, ℥. j. and beat it into ſmall powder, and temper it wel with two pounds of white wine (that is) a quart, and put therto, ℥ j. of dry Roſes, and boile it with a ſoking fire, till the wine be halfe waſted, and then cleanſe it through a linnen cloth, to keep it in a violl glaſſe, and morning and evening put ſome of it into the eyes: and if it be taken betimes, the patient ſhall be cured within a week or two at the moſt. Nevertheleſſe before you apply this Collirie, it ſhall be good (if the patient be young) to let him bloud on the veine that is in the midſt of the forehead: or if he be aged, to purg the brain with theſe pils: ℞. of the beſt Aloes, red Sanders, *Eſula*, and Rewbarbe, ana ℥. ß Turbith, *Cataputia minor* and Agarick, ana. ℥. ij confect them with the juyce of Mugwort, and miniſter to the patient according to his ſtrength. And truly theſe pils are not only good for the itch of the eyes, but alſo for all manner of itch or ſcab, of what humour ſoever it be cauſed. There be other diſeaſes alſo of the eye ingendred of bloud, as the Ophthalmy and Pannicles: and theſe kinds of infirmities are tied to the ſeaſon of the yeare, for they commonly happen about the end of Auguſt, and ſo forth to the end of September; and the rather then, becauſe they proceed of the eating of variety of fruits. The Ophthalmy is thus deſcribed. An Ophthalmy is a corrupt bloud ingendred of hot humours, and commonly it ſtandeth and appeareth in the white of the eyes, and round about the tunicles and blackneſſe of the eye, and it proceedeth of immoderate ſorrow and burning, and of abundance of teares, which cauſeth the eyes to ſwell, and makes them to bolne, that from that time forth the patient may take no reſt nor ſleep: for it ever ſeemeth to him that his eyes are full of gravell or of thornes, or of ſmoake. In this kind of infirmity it is good to uſe this powder, which many (in reſpect of the notable vertue thereof) do call *Pulvis benedictus*, which is thus made. ℞ white Sarcocoll, and beat it to very fine powder, and fill the patients eye with it, and let him lie with it wide open till the powder be conſumed: and in the meane time make a plaiſter of flaxen herds, and waſh it well in cold water, (which when you have drained out with your hand, lay it on the patient his eye, which he ſhall ſtill keep open, and it will procure him to take his reſt very well. Many ignorant practitioners, while they have endeavoured to cure this infirmity with many impertinent medicines, have added ſorrow to ſorrow, and have brought the eye without his lids, and ſo made it uncurable, which by the foreſaid powder might eaſily have been healed. And note, that there be ſome, which by the occaſion of the Ophthalmy, are greatly troubled in their eyes, and have them fumous and muſty: which proceedeth of evill keeping, of becauſe they eate contrary meates. Now if ſuch happen, the braine muſt be purged with theſe

pills: ℞ Polipody, *Esulæ*, *Myrobolani Citrini*, and Rewbarbe, ana ℥ j. Mastick, Quibibes, Saffron, Spiknard, *Nux Indiæ*, Cynamon, ana ℥ j. confect them with Milke or juyce of Quinces, and minister to the sick according to his strength, and after this purgation minister morning and evening of the Electuary of *Diaolibanum solarimitanum*, as before. And moreover put into his eye a powder called *Pulvis Nabetus*, the making wherof we will shew in the cure of the third pannicle. But this must be done only in the morning and evening; put in his eye the powder called *Pulvis Alexandrinus* as before, and this do till the patient hath recovered his health, keeping him in the meane time from hurtfull meats.

CHAP. XXXIIII.

Of Pannicles.

Causæ.

There be foure kinds of Pannicles.

1. 2. 3. 4.

THe Pannicles have the same cause that the Ophthalmy hath, that is to say, superfluity of bloud. Somtime they are ingendred of evill keeping, and somtimes by great paines in the head, as the Megrim, where the extremity of paine ascending into the temples, and so into the browes, maketh the veines to beat, by which painefull beating the eyes are troubled. There be foure kinds of Pannicles: the first is, when upon the tunicle salvatrice there groweth a little pearle like the seed or graine of a corne called in Latine *Milium*. The second is when it appeareth in the aforesaid tunicle in the likenesse of a spot or freckle of the face, or like the scale of a fish. The third appeareth on the one side of the eye, like as it were a flake of snow when it snoweth. The fourth is when all the eye appeareth white, and no blacknesse, neither of the tunicle, neither of the light appeareth. The first pannicle is neither cured with laxatives nor powders, nor Collyries, nor Electuaries, nor yet with Cauteries; for any of these (if they be ministred) do annoy rather then help. But you shall make this precious ointment for the cure of it, which of many practitioners is proved to be of great credit. ℞ forty tender crops of the Bramble, and stampe them small, and a good handfull of Rew, powder of Alabaster, ℔ j ß powder of Fenel seed, ℥ ß. oile of Roses, ℔ j all these incorporate well together, put into a new earthen pot with a quart of new white-wine, and to all these put ℥ ij j. of dry flowers of Cammomil, and of Wax, ℥ j and then set the pot on the fire, and let it boil with an easie fire till the wine be consumed, so farre forth that it seemeth to fry in, and then put thereto the whites of six Eggs, and alwaies stirre it well, till it be incorporated together, and then strain it through a faire linnen cloth; with this ointment thus made, annoint the temples of the patient, and the forehead, downe to the browes, and it will cure this kind of Pannicle. This ointment is not only tied to this cure, but it hath many vertues: some of the which I will expresse, though it be impertinent to this discourse. It is very good against a greene wounds, for it both purgeth and cleanseth it. It is good against the tooth-ach or paine in the gums, if the checke be annointed therwith. It is good against the paine in the matrice, if it be beaten like an Electuary. It is good for them also who are molested in excesse, if their stomack be annointed, & their feet, together with their hands. It availeth against the Megrim, and generally for every paine of the eyes, if the patient be annointed therewith upon the temples as before. The second pannicle must be cured at the very beginning, for if it be incarnate and hardned

upon

upon the tunicle, it may not by any ſutteltie be removed (the tunicle ſaved,) & therfore it is not ſafe to adventure to cure it, when by continuance of time it hath united it ſelf with the ſalvatrice But at the firſt you ſhall cure it thus: firſt make a cautery in the temples with a round cautery (as ſhall be ſhewed afterward when I ſpeak of Cauteries) for fire diſſolveth & conſumeth the pannicle, & ſo keepeth it from uniting & incarnating with the tunicle, & maketh the eye fit to be clarified with this medicine following. When the eye is cauterized, put into the eye ſome of the powder called *Pulvis Nabetus*, which I wil teach afterward, & while he lieth with this powder in his eye, take foure crabs, & roſt them under the embers very wel, and then take them, and being pilled and cored, incorporate them with the white of an egge in manner of an ointment, and lay it upon a cleane flaxen herd, and bind it to the eye with a linnen band, and ſo renew this plaiſter morning and evening til you have abſolved your cure Like as bloud begetteth many infirmities of the eye, as namely Ophthalmies and Pannicles ſo likewiſe many maladies are ingendred of fleame, but the moſt notable are foure: the firſt is procured by ouer abundance of teares, whereby the over eye-lids are ſo ſoftned and mollified, that within there grow haires, which prick the ball of the eye continually, as though there were hogs briſtles which haires, though many bold Chyrurgions have plucked out, and ſo for a time eaſed them, yet afterward (the haires being hardned with plucking out) do gall them farre worſe than before, and ſo in the end the patient being deſtitute of any other aid, looſeth his ſight, (the haires fretting and conſuming the ſubſtance of his eye.) But indeed the beſt way, which as yet experience hath found out to cure that malady, is this: Take two needles of the length of the little finger, and put a thred through the eyes of both of them, and bind them well together at both the ends, then with your fingers lift up the over eye-lid, and with theſe needles take off the leather where theſe haires grow, that the patient may ſhut and open his eye, and let the needles hang till they fall away, together with the leather which was betweene them: which done, you ſhall put no medicine in the wound, for it will heale of it ſelfe but if any Pannicle be ingendred in the eye by reaſon of the vehemencie of the paine, it ſhall be cured by *Pulvis Nabetus* put into the eye twice a day, till ſuch time as they be clarified and healed. And this powder is made of Sugar Candy of *Alexandria*, which powder is very availeable againſt many ſicknesſes of the eye. The ſecond infirmity which happeneth to the eye by fleame, is when the eyes appeare troubled & full of veins, ſo cloſed with a Pannicle, that the patient cannot well ſee, nor diſcerne any thing, and this ſickneſs is called *Pannicum vitreum*, which is thus cured: firſt cauſe his head to be ſhaven, & then cauterize him with a round cautery, in the ſoft of the head, and with a long cautery in his temples, which ſo done, put into his eyes the powder of Candre once in the day, till that he hath received againe his full ſight, and twice in the moneth purge him with the pils called *Pilulæ Ieroſolymitanæ*, and at his going to bed let him receive of the Electuary called *Diacolibanum ſolarimitanum* till he be whole. The third infirmity cauſed by fleame, is when the eye appeareth carnous of fleſhly, the which carnoſity (if it be waxen hard by the ſpace of a yeare or two) giveth place to no medicine. But in the beginning, cauteries (in that manner that I preſcribed them before)

Maladies comming of fleame.

1.

2.

3.

before) will heale it, so that after cauterizing you very warily cut away all the carnosity with a sharp razor, without offending the tunicle Salvatrice; which when you have done, fill the eye ful of powder of Candy, and then cause the patient to shut his eye, and then lay to it a plaister of flax of the white of an Eg, & change the plaister twice on the day xv daies: and after xv. daies make this plaister. ℞. a handfull of *Cardus Benedict* & stamp it well, & mingle it with half the white of an Eg, and so make a plaister with flaxen herds, and lay it upon the eye, removing it twice on the day, and after three daies leave all plaisters, and let the patient lie with his eye open, and every day in the morning put into his eye the powder called *Pulvis Benedictus*, and at evening the powder of Candy, till he be perfectly whole, in the meane time let him abstain from Eels, Onions, Beef, and all such meates. The fourth malady caused of fleame, is when the eye appeareth all bolne, and alwaies sheddeth teares, so that the patient may not open his eyes by reason of the heavines of the eye lids, for there is a fatnesse on the upper eye-lid, which troubleth the eye very much; and this disease is called the scab of the eye, and it proceedeth from superabundance of salt fleame: the cure of it is this: you shall first purge the stomack and braine of the patient with this receipt: ℞. Turbith, of the best Aloes and Rewbarb, ana. ℥ j. then take of the juyce of the root of Walwort, ℔ j. and the aforesaid things being beaten and dissolved in the said juyce, let it stand all night, and in the morning clean se it, and let the patient take thereof a good quantity, and the next day subtilly with your Razor pare away the aforesaid fatnesse, even from the one lachrimall to the other: which done, lay on a plaister of herds and the white of an egge nine daies after, (every day changing the plaister twice) and then let the patient lie with his eye open, and put into it of the Colliry called *Collirium Alexandrinum*, which is taught before in the cure of the third Pannicle, and that will heale it very well. I have heard that women did rub away that fatnesse with Sugar, but it returned againe afterward, though for a time they were eased. There is an Electuary, very availeable against these teares, which is thus made: ℞. *Olibanum*, *Castoreum*, Nutmegs, *Nux Indiæ*, Cloves, Quibebes, ana ℥ j leaves of Lawrell, Spikenard, Saffron, and *Cardamomum*, ana. ℥ ij. seeds of Dill, Smallage, Basilicon, Alisander, Annise, Fennell, foure seeds of Henbane, white Poppy, Musk, and Campher, ana. ℥ j. all these must be beaten together to powder, saving the *Olibanum*, which must be boiled with clarified Hony till it be molten, and then powre it into a faire large wooden platter together with the powder before made, and incorporate them together by often stirring, and let it abide in the platter still, and when you will minister it, give as much as a Chestnut at the patients going to bed. It destroyeth the teares together with the fleame, it warmeth the braine, it driveth away the paine of the Megrim, it openeth the eyes, relieveth the eye-lids, and clarifieth the sight. It is good for them that have the gout and the palse, and for them that have an impediment in their speech.

CHAP. XXXV.

Of the maladies in the Eye proceeding of choler.

TWo kinds of griefes are incident to the eyes by choler, the first whereof is that which is caused by abundance of choler in the stomack, from whence ariseth

ariseth a corrupt fumosity into the braine, which annoyeth the braine, and troubleth the visible spirits, so that the party thus affected, shall imagine an object planted betweene him and the light in manner of a dark shadow. We cannot outwardly judge of this malady, for it hath no evident mark either in the eye, or without the eye, but the cause of it abideth in the stomack, which must be taken away by an Electuary mitigative and preparative, which will asswage the paine, and open the oppilate nerves and sinewes, whereby the visible spirits may have free passage: you shall make it thus: ℞. Rewbarbe, *Esulæ minoris*, red Sanders, *Mirobalani citrini*, ana ℥.iiij. the roots of Fennell, Spinage, Bansei, Parsly, *Apij*, *Sicaselle*, Simory, and Maidenhaire, ana. M j Polipody of the Oke, ℥.ij. boile al these roots in faire water till half the water be wasted, and then cleanse it, and take the aforesaid spices well beaten, and put them into the aforesaid liquor with two pounds of good Sugar, and make therof a syrupe laxative. But you shall boile it but little the second time, for the spices will soone lose their vertue, and then cleanse it again the second time, and let the patient take of this twice in the week. The second infirmity arising of choler, is when there appeareth before the tunicle, as it were a thin cloud in a cleare aire, and this is brought by an evill diet, but it happeneth only to those that be cholerick. For the cure you shall take a Saphire, and break it in a mortar, and keep the powder in a vessell of gold, and once in the day put this powder into the patients eye, and he shall be whole in short time. The same effect hath the gall of a Hare dried, and beaten into powder, and so put into the eye.

CHAP XXXVI.

Of the infirmities of the Eye caused of melancholy.

OF the humour of melancholy be ingendred in sundry folks many and divers sicknesses, by reason of the oppilation of the spirits visible, which commeth by the distemperature of the braine which is disquieted by the abundance of melancholy. In these diseases therfore it seemeth to the patient, that there are flies flying in the aire, and that there are three or foure moones, and three or foure faces, when he beholdeth but one: but these infirmities happen most commonly to aged persons which are melancholick, superfluity of melancholy dimming their eye sight. There must not therfore any medicines be put into the eye of the patient, but make this Electuary mitigative and apparative, which will ope the oppilations of the nerves which did before forecloſe the way to the visible spirits. The Electuary is thus confected: ℞ the juyce of Liquorice, Eyebright, *Siler is montani*, ana ℔.ß. the seeds of Rew, Basilicon, Nettles that come from beyond the seas, or Cedrian, or Fennel, of Alisander, of *Apium*, of Caraway seed, ana ℥ ij Mastick, Cloves, Nutmegs, Cinamon, Quinbibes, *Gummi*, Almonds, *Cerache pomi gummorum*, *Aragunton*, and Saffron, an ℥ ß kernels of quince apples, ℥ j al these must be beaten together into small powder wel searced, & the you must confect them with good Sugar, & make an Electuary of it, and of this let him receive morning and evening till it be healed. It availeth also against that dimnesse of the eyes which commeth by thought, and of much heavinesse, & maketh them to see more clearly, and of that effect it hath his name (that is) *Clarificativum ocularũ*. There is also another infirmity which cõmeth of melancholy

choly, and that is when the paine sodainly ascendeth into the eyes, and grieveth so extremely, that it seemeth to the patient that his eyes would start out: they appeare also most commonly very bolne. Many which are troubled with this kind of malady, do lose their sight altogether, and many (though there be some) which do see notwithstanding but very feebly. But the seasonable applying of remedies, preventeth either discommodity. After this sort then you shall encounter with this evil. You shall first purge the stomack and the brain with these pils. ℞. Aloes, *Mirobalani Citrini*, Turbith, Sanders, Citrine and Rewbarbe, ana. ʒß. Scammony, Myrrhe, Saffron, Balsamum, Mastick, *Lignum Aloes*, *Olibanum*, White Agarick, *Nux Indiæ*, juyce of Liquorice, seed of Apium, Lettuce, succory, Basilicon, ana ʒj. Beate all these to powder, and confect them with the juyce of Roses, and make pils of them, and give the patient after his powder. The stomack and the brain thus purged, lay upon the eye this plaister: ℞. foure Apples or Crabs, and rost them under the embers till they be soft, then core them and pare them, and bruise them well in a mortar; and to foure of them put halfe the white of an Egge, and so bray them together till they be well incorporate, and so lay them upon flaxen herds, and morning and evening apply it to the eye, and you shall find that it will do much good; for it both asswageth the swelling, lesseneth the paine, refresheth the sight, and with all these fixeth also the eye in his place. There is another infirmity also which proceedeth by the abundance of melancholy, and that they call *Vngula*, for it is much like the nail of a finger, sometime it breedeth in the corner of the eye to the eare-ward, and so spreadeth over the eye if it be not hindred and resisted betime: sometime it also happeneth that another ungle ariseth in the other corner; and if they meet, it maketh the cure more uncertain; yet by heedfull skill & discretion, it may be healed by the hand. Take therefore a twitch of silver, and therewith lift up subtilly the ungle from the tunicle, proceeding to the lachrimall where it grew, and there cut it away, and then lay the white of an Egge and flax upon it ten daies together, removing it twice on the day, and at the end of ten daies wash his eye with hot water, and put into it *Pulvis Nabetus* before named, till the eye be sufficiently cleared. Let him abstaine from such meats as do feed melancholy. It happeneth also sometime that the superfluous abundance of melancholy seated in the brain, begetteth a drines in the eye-lids, which afterward turneth to itching and burning. But this disease is cured by letting the patient bloud on the middle veine in the forehead, and after with using this Collirie. ℞. forty tender crops of the Bramble, and stampe them small, then put them in a new earthen vessell together with a quart of good white-wine, and so boyle them till halfe be consumed, and then cleanse it and preserve it in a glasse to your use, and twice in the day put some of it into your patients eye, till it be whole. Of the like superfluity of melancholy groweth sometime a corrupt humour without the eye upon the lid, the which boleneth all the one side of the face with extreme paine, but with no offence to the sight of the eye. The signes of this disease are these: it maketh th eye-lids hard and red, and keepeth the eye so shut, that the patient may not open it. For the cure of it, you shal take fine flower of old wheat, and yolkes of egs, ana ʒj. of Saffron, ℈. j. and stamp them well together with womans milk till it be as an ointment; then make a plaister of it, and apply it so, that none enter

Signa Curatio.

ter into the eye. You may also use this: ℞ a Lilly root and Crabs, and rost them in the embers til they be soft, then taking away the core & the pils of the crabs, stamp them both of like quantity with the whites of egs, and so use it. On the step of the wound where the sore was, lay this ointment, that it may draw the flesh together, so that no scarre do appeare: ℞ *Aloes*, Hens grease, oile of bitter Almonds, and white Waxe, and incorporate them together into an ointment, and apply it. It is very good in al the diseases of the eyes to annoint the temples of the patient, and the forchead with *unguentum Alabastrum* before named, for it asswageth the paine, and helpeth the other medicines in their operation. It happeneth many times in this infirmity, that the patient his eye-lids, for want of provident skill do reverse, which is a great blemish. In this case you must subtily with the Razour divide the eye-lid from the wound, and part them with a litle roule made of fine linnen cloth, dipped in the white of an Egge, which you shall lay betwixt the lid and the sore xv. daies together, changing it daily, and then make the ointment of Hens grease and white Wax, and lay of it upon the roul, and it will consume the wound, so that there shall appeare no cicatrice. The like cure you shall use when the revesement of the eye-lids is caused of superfluity of blood. Of the melancholick humour there is also ingendred in many men a sickneſſe, which groweth between the nose and the eye, and it appeareth like a peece of a lung or light. It is gravelly, and avoideth out alwaies filth. This sore is called *Vulgalpus*. For the cure of it, you shal only take it with, and lift the sore up subtilly, and with the point of a Razour cut up the sore by the root and cauterize it with a hot iron, and use the ointment before rehearsed, which they call *Unguentum subtile*; that is, Hens grease and white Wax, and annoint the place with it till it be whole.

CHAP. XXXVIII.

Of diseases happening to the Eye by outward causes, as by blowes with sticks, staves, or stones.

THe only thing generally that you shall use when the eye is smitten, is the white of an Eg and flaxen herds, to the which God hath given three especial properties: the first is to asswage the paine: the second to purifie and cleare the sight: the third is to let and keep away all superfluous humours, which otherwise would fall into the eye. You shall remove it foure times in the day, and twice in the night, by the space of xvi. daies together, annointing in the meane time the temples of the patient with ointment of Alabaster, which as I told you before, was an adjuvant and aid to all medicines. Now after the fifteen daies be expired, if you shall perceive the tunicle Sylvatrice to be hurt and broken, you shall then take xij. stremes of the new laid eggs of white hens, and put them in a mortar, labouring them with a pestil till they be united in manner of an ointment, and so reserve it in a glasse, & twice in the day & once in the night put a litle of it into the eye, and it will knit together, and make sound againe the tunicle if it be broken or hurt after this manner. I have cured many wounds in the eye, which have seemed dangerous, and uncurable to the ignorant beholder. But sometime it will happen, that through the force of the blow, there

will

will grow a Cataract, and then in the beginning the tunicle must be saved by this forenamed prescript, and the Cataract must grow without let to his full perfection, and so be healed by the needle. Some unskilfull practitioners use to lay a plaister made of Waxe and Comin to the eye, if it be sixteen, and other some use *Olibanum* and Wormewood: but both those, and all such like hot ointments are passing evill, because they consume and waste the substance of the eye. It followeth now that I speake of watery eyes, and of corrupt humours like teares, which the Physitians call *fistules*, to discerne betweene the *fistula* and the watery profluence of teares. You shall therfore use this skill: lay your forefinger betweene the nose and the corner of the eye, and straining the place a little, if it be a *fistula*, you shall see the matter of it run out at the points of the eye-lids: but if none appeare, then judge it to be a watery humour. Many boisterous fellowes, (seeing the place of the issue of the *fistula*) have used to cauterize it with a hot iron, thinking by that meanes to have dried up the matter: which indeed they have done, but they have destroyed the sight, and deformed also the place. This therfore is the surest way or course that you can take, to cure the *fistula*. First purge the patient his stomack with pilles of Jerusalem, and then with the point of a razour you shall make a little incision betwixt the neather eye-lid and the nose, so directly, that the lid be not touched, and this incision shall be throughout the skinne in a long wise, and into the same put in the graine of a Fitch, binding it on with a litle pillow of linnen, and so let it lie til the next day, then removing the Fitch, you shall in the hole where it lay, put in a litle of some powder corrasive. After the powder is put in, lay a plaister of flaxen herds, and the white of an egge (the patient alwaies shutting his eye for feare of the powder.) In the morning after, you shall apply nothing but cleane Swines grease, till the mortified flesh be raised: and when it is raised and removed, put in a peece of a sponge, as much as a Fitch, in the hole which the powder made, and it will purge the drinesse of the wound: and when you shall perceive it throughly dried, leave the sponge, and bind nothing to it else but faire dry lint of linnen til the patient be whole. Now concerning the tears, they issue out of the eye-lids both the upper and the neather: but there is difference betweene the causes of their issuing from both places: for they which proceed from the neather eye-lid, come from the heart, by reason of sorrow, dread, or smart, or they be caused by some manner of violence: but the teares which flow out of the hole of the upper eye-lid, proceed from the braine, by reason of corruption and abundance of humours, and their course ceaseth not, unlesse the matter be purged with Electuaries and Cauteries, as I have shewed before.

CHAP. XXXVIII.

Of the diseases which come by skipping in of stones or chips (by chance) into the Eyes.

THese diseases happen specially to Masons, Millers, Carpenters, Wrights, and Smiths: for if any chive, chip or dust skip into the eye, and through negligence be left behind, it will incarnate upon the tunicle Salvatrice, and then can you not cure the eye, but by removing and drawing the said chive, which you

you shall do with your needle, dividing it cunningly from the tunicle. And if it happen that there be any pit in the place where it lay, by reason that it abode long therein, then put into the eye the streines of egs, ordered as I declared before, twise in the day, and once in the night; and upon the eye lay a plaister of flaxe and the white of an egge, & within three daies it will heale the partie diseased. And after this sort you shall also remove the haw in the eye. But you shall in drawing out the haw, bind two needles fast together at the top, and so take the haw between the two points, & so easily rowling the needles, bring it away. Somtime it happeneth that the eye is stung with a Bee or Waspe, or some other venimous thing, or blasted with an infected aire, and if any of these happen, the eye is much disquieted and grieved, so that the patient may take no rest, and it bolneth up that he may not see. The only cure for such and the like accident is this, as I have by experience often tried. Take a handfull of *Cardus benedictus*, stampe it small, and temper it well with halfe the white of an egge, and therewith make a plaister laying it on flaxen herds, binding it hard to the eye, where it shall lye till it be dried, and then apply another; and so consequently use it till your patient be throughly whole. These qualities this herbe hath, it asswageth swelling, and easeth the paine, destroyeth the venime, and putteth away bloud from the eyes. This is also a present remedy for the eyes that are bloudshed, when they burne as though there were gravell in them. And thus much for the especiall discourse of sundry diseases which do most commonly bend to that litle member, the eye, together with their particular cures.

CHAP. XXXIX.

Of paine in the eares.

PAine in the eares is caused in some through cold taken by journying in cold winds. Also somtime it is caused of cold baths and medicinable water. Also it chanceth to many through hot distemper. Sometime of inflammation. And like as inflammation by stretching out of the parts that be inflamed engendreth paine, even so a windie vapour, or a humour grosse and clammie, for lack of passage causeth paine. Also humours that be biting, and like whey and matter, do cause paine in the eares. Paine in the eares caused of cold, is soone knowne by the patients words, & because there is continuall great paine without heavinesse, or distension, or burning. The paine which is caused of hot distemper is knowne, in that there is felt paine and heat without heavinesse or bolning But if heavinesse, distension, and beating heat and paine be felt in the head, then the paine in the eare is caused of inflammation. Only distension without heavinesse declareth a windy vapour which cannot find passage out. If there be heavinesse in the head and the hearing, the paine is caused of grosse & clammy humours. If the paine be caused only of cold, it will soone be cured by hot remedies, that is, with oyle of Rew, Laurell, Nard, Dill, Lillies, of *Euphorbium*, and Spike. Also if you seeth Rew, or common oile of Pepper, or *Castoreum*, it's a good remedy. Also oile wherein Garlick is sodden, or an Onion dropped into the eares, is marvellous good There are some that do cut out the core of a great Onion, then they fill it with oyle, and they heat it meanly in hot embers, & powre it into the eares, when it is strongly strained. Also a very little

Causæ.

Signa.

Cure of cold.

Euphorbium.

Euphorbium commixed with much old oile, is much commended of *Galen*. Whatsoever you do minister, let it be ministred hot. But when some medicinable water is continued in the passage of hearing, you must continually powre in oile that is very thin, that it may be washed: then wipe it with soft wooll, & againe powre in more. The white of an egge mitigateth the paine very much. Also womans milke. Also goose grease profiteth much. likewise foxes grease. But to draw out plenty of water, nothing is better then to suck and to draw it out with a quill or hollow pipe holden in the mouth. When paine is caused of an hot distemper, then oile of Roses is marvellous good for the head, if it be dropped into the eare: and vineger and oile of Roses is good, or the white of an egge, or womans milke, or juyce of Nightshade: or this, ℞. oile of Roses, ʒ.j. juyce of Nightshade, ʒ.ij. vineger of Roses, ʒ j.ß. commixe them. If the paine be caused of inflammation, or grosse and viscous humours, you must use medicines which do divide and take away obstructions and stoppings: as be all bitter things which purge and cleanse without erosion, as is, *Irifillirica*, all kinds of *Aristolochia*, bitter Almonds, the roote of *Nitisalba*, Centorie the lesse, *Polium* and Cinamon. Also oile of Almonds, and other which do purge, cleanse, wipe, and unstop the passages without griefe. Therfore of those you may make medicines and drop thereof into the eares, Among other also the juyce of Leekes dropped into the eare warme is good, or juyce of Leekes mixed with hony. If that the paine be caused of inflammation, you must by and by let bloud on the *Cephalica* veine that is on the same side: and with clisters you must pull back the humours that do flow. Afterward you must drop in *Oxyrhodinum* warme, or goose grease, or hennes grease, with oyle of Roses. But if the inflammation be vehement, then to cease paine, drop warme into the eare the white of an egge with womans milke. Also this medicine is good, ℞. juyce of Senegreene, ʒ ij. oyle of Roses, ʒ.ß. vineger, ʒ.j.ß. commixe them all, and drop it into the sore eare. Apply those things outwardly which ceasse paine, and do digest the matter heaped together. If the inflammation be very vehement, it is necessary to use those things which do astonie the sense easily; and it is no small danger, least that the sinew by which the vertue of hearing is dispersed in the braine, be hurt thereby. But commixe a litle *Opium* with womans milke and the white of an egge. Also temper *Opium* with *Castoreum*: there must be of each a like quantity, or double as much *Castoreum* The liquor in which the aforesaid medicines ought to be tempered (being first finely beaten) must be *Sapa*: for it doth cease paine much more then sweet wine, *Sapa* is new wine sodden till it come to the third part. There be some that commixe *Opium* with oile of Roses, or Violets, after this sort ℞. of *Opium* ℈.j. oile of Roses and Violets, ana. ʒ.j.ß. Also the Antidote *Philoneum* dissolved in womans milke, and dropped in, is good. Without you must nourish the eare continually with common oyle, or with a hot foment, and you must dip wooll in it, and put it into the eare: but in such wise that it may not touch the places that be troubled with inflammation. But when the paine waxeth old, and turneth to suppuration and impostumation, you shall drop into the eare a medicine of the juyce of Linesed only, with oyles of Roses or Cammomill mixed with it.

Of water.

Of heate.

Vene sectio.

Sapa.

CHAP.

CHAP. XL.

Of sound and noise in the eares.

NOise and tinkling in the eare, for the most part, is engendred of a windie vapour, or of grosse and clammy humours. Also many times it is caused through an exquisite tardinesse of the sense of hearing. It is also caused by weakenesse of the members when it chanceth in the recovering of a disease, some humour is taken into the sinews of the eares. Also it is caused of outward things, as of cold, heate, or a blow on the head. If the evill chance through outward causes, it is soone knowne by the patients words. Now because the noise commeth by litle and litle, or at one time, or suddenly on a heape, that is also convenient to know the disease by. For if the sounding do come, and then rest for a certaine space, it is evident that a windie vapour is shut in and cannot get out, and so causeth sounding, and specially when the sick hath eaten windie meates. But if such sound in the eares doe not come suddenly, but by litle and litle, and there is felt withall a heavinesse and weight: then it declareth the evill to be caused of grosse and viscous humours. For the cure, if the sound in the eares be caused of grosse and viscous humours, or of vapours, in the beginning purge the head with *Pi'ulæ Cochiæ* and such like. But first minister before them potions and medicines which have vertue to extenuate and divide. Then you must use masticatories and sternutaments. Moreover you must drop into the eares oile of bitter Almonds, or oyle in which *Castoreum* is brayed. Also let the eare be inclined to the vapour of water wherein *Stæchas*, Wormwood, Marjoram, Mints and Origan have bene sodden. Juyce of Rew sodden in the rind of a Pomgranate is marvellous good. Also *Sacculi* made of Betonie, *Stæchados*, Cammomill, Marjoram, and other things a litle before rehearsed are very good, if they be applied to the eare warme. If the sound in the eare be caused through sharpnesse of the sense of hearing, which is knowne, if when the patient is hungry it increaseth, and when he is full the noise is lesse; then you must use those things which do astonie the senses: but you must take good heed thereof, and therfore begin with the easiest, and if need be proceed afterward to a stronger. Oile of Roses is only commended with a graine or two of *Opium* put to it. *Galen* in this case praiseth the juyce of *Mandragora* and Poppie. But if noise in the eares chance in feavers, there need no remedie for it; for commonly it goeth away straight. But if it remaine after a disease or a paine in the head, then you must nourish the eares with decoction of Wormwood, powring in vineger and oile of Roses, or juyce of Radish with oyle of Roses, or the best *Aloes* tempered with *Mulsa*. And if this help not, use black Hellebore brayed with vineger.

Causæ.

Signa.

Of windie vapours.

Of grosse humours. Cure if it come of grosse humours or vapours.

Sacculi.

If it come of sharpnes of hearing.

CHAP. XLI.

Of Deafnesse and slow hearing.

THe eare is so afflicted, that it causeth not only dulnesse of hearing, but also deafnesse, that one can heare nothing at all. Sometime deafnesse beginneth at ones birth, and sometime it chanceth after we be borne, which doth chance either through cholerick humours flying upward, or through crude and grosse humours stopping the hearing. If deafenesse come of cholerick humours, specially after fevers, then it is wont with sudden incursions to run to the braine.

Causæ.

Signa.

Also

Also the face and all the state of the body will shew a cholerick temperature. But if it come of grosse humours, there is heavinesse of the head, and other tokens be present which shew flegmatick humours. They which remaine deafe from their birth, or also soone after they be borne, being perfectly deafe of a long time, are uncurable, neither doth any of them ever speake. They that be not altogether deafe, yet if it have long continued, it is very hard to cure. Deafnesse which is caused through cholerick humours flying upward, is soone driven away by medicines purging choler. If the deafnesse be ingendred of crude and grosse humours, this dull hearing is cured by bloud-letting, or only by purgation of *Hiera* or *Pilulæ Cochiæ*, and other such like. But minister before *Oxymel*, and other medicines that have power to divide grosse and clammy humours The whole body being purged, you must draw fleame out of the head by Masticatories, Sternutaments, and *Errhinis*. Furthermore, they must be dried, and by all meanes strengthened. Also he must use a bath that floweth of it selfe, or salt water. You must put into the eare medicines that divide and cut grosse and viscous humours, whereof there be many declared in the Chapter against sound in the eares But privatly juyce of Rew with Hony, or *Castoreum* with oile of Dill is good. Also you must use foments, and leane your eare upon a quill or reed, having one end made fit for the eare, and the other for the hole in the cover of the pot being every where fast stopped. Let there be in the pot Wormwood, Munts, Marjoram, Origan, *Stæchas*, or such like sodden in water, that the vapour that commeth from thence may passe into the course of hearing. Also this medicine dropped into the eare is good, ℞. oile of *Castoreum*, ℥ ß. Cummin seed, ℥ij. powder of *Castoreum*, ℥j and put in the oile, & wind it up in wet papers, & put it under the hot embers, and when it is rosted, straine it hard, and let it be dropped into the eare. Moreover the vapor of Vineger taken with a reed, as is taught before, is marvellously good. Let their diet be altogether thin, & meates of light digestion.

If of cholerick humours.

If of grosse humours.

Victus ratio.

CHAP. XLII.

Of Impostumes breeding in the Eares.

Parotides in Greek, be inflammations which are wont to issue out in the kernels which be by the eares. It is caused of abundant hot bloud, which is either mixed with choler, or fleame, or melancholy. And sometime it is caused of humours compact in the head, and somtime of the rest of the body by sicknesse, and especially by fevers. *Parotides* which are caused through fulnesse and plenty of hot bloud, they do ingender most vehement paine. They which are caused of cholerick bloud, they seeme much like *Erisipelas*, and they vexe the place that is diseased with no griefe. That which is caused of melancholy bloud, they be not red, nor they vexe not with vehement paine, but they be hard. They which be ingendred of flegmatick bloud, in the swelling they be raised sharp upward. Let their diet be such in a manner as is appointed in other inflammations The cure (if age and other things will suffer) must be begun by letting of bloud: you must cut the *Cephalica* veine, on the same side. Furthermore, we use not in *Parotides* (as we do in other inflammations) to apply in the beginning things that represse, but contrariwise things that do draw. And if they be

Causæ.

Signa.

Victus ratio.

Curatio.

be not in effect, fasten cupping glasses, or apply continually foments. To mitigate the pain, you must choose those things which have heat with moderate moistnes, mitigating and ceassing pain, meet to ripe and digest, as is, decoctions made of Wheat or Barley, or the meale of Linseed, with *Mulsa* or Fenugreek, or *Althæa*, or Cammomil: for the same purpose annoint the place continually with Butter putting to it the whites of egs. Also Swines grease with butter melted with a little Wax put to it, that it may be a soft cerote, may be well applied. But in them that be meek, that is, in gentle *Parotides*, in which there flow not such plenty of humours that they cause vehement pain, nor there is no heat of the humour, such are easily cured with foments of brine, & plaisters and medicines altogether discussive, as *Diachylon*. If the *Parotides* cannot be dissolved, you must use medicines to ripen and bring the impostume to matter, as is, wheat, meale with the decoction of figs & oile. Also the medicine that is made of meale and floure and leaven. When the *Parotides* be riped, either cut the skin with a knife that the matter may be let out, or the botch may be broken with a sharpe medicine, as that which is broken with Garlick and such like; or to proove how to dissolve it by medicins which have vertue to draw and extenuate, remooving it twise daily, and nourishing it untill the pain be somewhat released, and the more part of the matter dissolved. And if there be hardnes, that also must be mollified. Therfore you must make medicines that be of mixt qualities, so that you must commix drawing things with mollifiers, as is Calves suet, Goats suet, the Marrow of a Hart, *Bdellium*, *Styrax*, *Ammoniacum*, and such other like.

Cure of them that be meek.

CHAP. XLIII.

Of Vlcers in the nose.

Ozenæ in Greek, be ulcers in the nose that be deep and rotten, out of the which is breathed an unkind and stinking savor. Through sharp & rotten humours which flow to the nostrils, filthines is ingendred, which if they be only sharp, they ingender ulcers hard to be cured, but yet they stinke not much. Therfore the cure of these ulcers consisteth chiefly in this, that in the beginning the head be dried and strengthened. Because ulcers come through the flowing of corrupt humours, which flow out of the head to the nostrils, the whole head must be strengthened and dried, that no superfluities do flow from the nostrils. You shal adde strength to the head after this sort, first you must clip the head, than straight you must lay on it things that do restraine and bind, as is oile of Roses, Alume, unripe gals, willow leaves, vinegar, & such like: this must be continually laid & annointed on the head nine daies. Whē with those things the head is made strong, then go about to cure the nostrils, that you may dry up the matter with medicines that be repulsive and discussive. Therfore those things that repell and drive back, be things sharp and sowre, which also are reckoned with restrictive things. Discussive things must be hot and dry of vertue. Therfore to our *Ozenæ* you must drop in the juyce of Calamint, or blow in the powder therof being dried with a quil, or drop in hony into the nostrils. A while after minister Sternutamēts to bring them to scurfs, which will fal off in three or 4. daies. When they are fallen off, cure it with goose grease & butter, & oile

Causæ.

Curatio.

Sternutamentum.

oile of Roſes. The ulcers in the noſtrils may be annointed with Iuice of a Pomgranate boyled in a brazen veſſel unto the half, or a whole Pomgranate ſodden in ſweet Wine brayed, and dropped in. Alſo this is good: ℞ dry Alume, ß j. ß. Mirrh, ß j. the rind of a Pomgranate, Sumach, ſalt Gemme, Saffron, Frankinſence, ana. ʒ ß beat them, and blow into the noſe of the powder If that after the ulcers there remaine pain, uſe this ointment: ℞ oile of Roſes, Mirtels, ana. ʒ j. burnt Lead, Litarge, ana ϑ ij. Ceruſe, Bolearmeny, *Balauſtium*, ana ϑ. j white Wax as much as is ſufficient, and make an ointment, and annoint the place.

Vnguentũ.

CHAP XLIIII.

Of bleeding at the noſe.

Cauſæ Externæ. Internæ Signa. Victus ratio.

FLux of bloud at the noſe, is cauſed partly outwardly, and partly inwardly. Outward cauſes be falling from a high place, a ſtripe, vehement exerciſe, and taryng in the Sun. Inward cauſes is plenty of bloud, or thinnes of the ſame. You may know if it come through plenty of bloud by heavy pain in the head, much bloud in the face, and rednes of the eyes. Let the diet be thin, and ſuch that it may coole and make thick the bloud. Therfore let the aire be cold, and the meat of good iuyce, and eaſie to digeſt If the bloud be very hot, let the ſick eat Lettuce, Endive, Peares, Quinces, Chickens roſted, or boyled with Veriuyce. Let him drink thick red wine mixed with water, or cold water, or decoction of Cinamon, by which throughout my book I meane water in which a litle Cinamon is ſodden, leaſt water through his coldnes might hurt a weak ſtomack Let the patient ſpeak little, and let him eſchue moving, trouble of mind, and chiefly anger. Alſo it is good to have the lower parts of the head higheſt.

Potus.

Curatio.

For the cure, you muſt take heed that in bleeding at the noſe, the lower parts lie higheſt, and the head downward. The cure muſt be begun with thoſe remedies which turn the bloud to other parts of the body. Firſt therfore if the body be full, and age will ſuffer it, and if the ſick be not reſolved, you muſt cut the veine on the arme, right againſt the flowing of bloud at the noſe. When you have drawne out a little, than let it alone an houre, than draw out ſome againe, and afterward again and again, as the patients ſtrength will ſuffer it. Moreover, friction and rubbing of the inferiour parts, as the armes, hands, thighs, ſhare and feet, is very profitable: and it is marvellouſly good to put the feet into warme water, ever rubbing them up and down. Alſo ſtrong binding of the extremities is to be accounted among the remedies that pull back. Alſo great cupping glaſſes faſtened to the ſides, do retaine bloud breaking out at the noſe. If the bloud flow from the right noſtril, faſten the cupping glaſſe upon the liver; if from the left noſtril, upon the ſpleene. If the bloud come from both the noſtrils, faſten cupping glaſſes to both places. Alſo faſten them to the ſhoulders with ſcarification Thoſe being done, miniſter both within the body and without, things which coole and reſtraine. Outwardly apply to the forehead an *Epithema* of iuyce of Plantaine, Lettuce, Sorrel, Shepheards purſe, Knotgraſſe, or make it with the waters of them diſtilled. A linnen cloth wet in cold vinegar is marvellous good being applied to the forehead and neck again and again. Alſo nouriſh the forehead with ſpongs of cold water. Alſo it is good to uſe this *Epithema*, applied to the forehead and the liver: ℞ water of Roſes,

Venæ ſectio

Concurbitulæ.

Epithema.

Roſes, Night ſhade, Sorrel, ana, ℥.iij, powders of *Diatrion ſantalon*, *Diarrhodon Abbatis*, ana, ℥.j. Bolearmeny, Ivory burnt, *Lapis hæmatites*, ana ℥. ß. commix them all, and make an *Epithema*. Alſo you muſt put into the noſe medicines to ſtop bloud, for the which this is very good. ℞ Frankinſence, ℥ ij. Aloes, ℥.j. powder them, and mix therwith the white of an egg, until it be as thick as Hony, then commix the ſoft haires of a Hare with it, and apply it to the noſe. Alſo you may writhe a linnen cloth (dipped therin) in the noſtrils. Alſo Mints brayed and put into the noſtrils, is thought to be exceeding good. Alſo a ſponge wet in ſtrong and ſharpe vinegar, may be put into the noſe that bleedeth. Alſo this medicine is good: ℞ Egg-ſhels, ℥ ij. unripe Gals, ℥ j. being brayed, put them into a writhed linnen cloth wet in water or vinegar, & put it into the noſtrils. Alſo it is good to ſtop the eares ſtrongly with linnen and wax, and to hold in the mouth cold raine water. Alſo iuyce of the leaves of Nettle, having linnen dipt into it, and put into the noſe, ſtoppeth bleeding at the noſe. Alſo iuyce of Horſetaile, or the leaves brayed and applied are good. The fleſh of Snailes brayed with vinegar, or with their ſhels burnt and brayed are good, being applied to the forehead & noſe with vinegar. But above al the bloud which commeth out of the patients noſe is good, if it be burned in an earthen pot, and then beaten; take of it ℥.iij Bolearmoniack, ℥.j. Camphore, ℈.j with the white of an egg and a little vinegar, make it thick like hony, and lay it to the forehead, and put it into the noſe. Neceſſity requiring, it is lawfull to put too two graines or three of *Opium*. Aſſes dung dried and made into powder is wonderfully good; and alſo hogs dung hath the like property. Within the body miniſter thoſe things which do coole and reſtraine, as be ſirupes of Roſes, Sorrel and *Nymphæa*, Trochisks of *Terra lemnia*, or their iuyces, and ſuch like medicines. Moreover, if in the meane ſeaſon any bloud flow into the belly or other places of the body, if it be much and plenteous, you muſt avoid it by medicines which will diſſolve and bring forth the cloddy matter.

Aliud Epithema.

An excellēt medicin to ſtop bleed.

Optima medicina.

CHAP. XLV.

Of diſtillation, rheume, and hoarceneſſe.

Catarros in Greek, is called *Diſtillatio* in Latin, and in Engliſh Rheume. It is when as an humour falleth down to the mouth and the iawes. *Gravedo* is when the humour falleth into the noſe, and cauſeth the poſe. *Raucedo* is when the humour chanceth to diſtil to the ſharp artery. The cauſe of flowing of the humour is the braine, the which through cold is brought to a cold temper, which chanceth ſpecially to them which go ſuddenly about in the cold bare headed. But through heat the braine is warmed and ſtuffed, the coldneſſe of humours which be in the braine wringing hard, like as a ſponge dipped in water is wrung with ones hand: it cauſeth the flowing of humors to the lower parts. So oftentimes heat going about in the head, diſſolving the humours in the braine, ingendreth diſtillation. Moreover, all things that replete the head without meaſure, do cauſe flowing of humours into the inferiour parts: alſo wine, immoderate drinke, and hot baths, raw meate remaining in the ſtomack, and vaperous things in the head. The ſignes if the flux of humours come of heat, are theſe, the head is hot, and a ſharpe and

Diſtillatio Gravedo Raucedo. Cauſæ. Cold. Heate.

Repletion of the head. Signa.

thin humour distilleth as wel by the nose as by the mouth: also the face and the nose is red, and for the most part there followeth a Feaver. Contrariwise, they that have the flux caused of cold, their head and their forehead is stretched foorth every where, the passages which be in the bones called *Ethmoidea*, are shut up so that the voice cannot passe downward by the nostrils. Also a flegmatick and thick humour distilleth out of the nose. Let him eschue ayre that is very hot or very cold, specially from a bath, and from South and North winds, and all things that can bind or dissolve humors in the brain Let him use meats of good juyce, eaty to be digested. Let him eschue those things that send plenty of vapours to the brain, as be Onions, Garlick, Mustard-seed, Radish, and very hot odoraments. Moreover they which have the distillation, must eat lesse at supper than at dinner: let their drink be *Aqua mulsa*, or decoction of Cinamon, or Barley: let them eschue sleeping in the day, and lying upright in the night For the cure, when the head is vexed with a hot distemper, you must use those remedies which are good for pain in the head ingendred of such a cause. The most present remedy of the head is to sprinkle and powre upon the head plenty of hot water, that is able to drive out the hot vapours ingendred in the head. Moreover such must take comfort of warme baths of sweet water. They which have their head vehemently hot and burning, and for that are troubled with continuall distillation, it is best for them in Sommer to be annointed with oyle of Roses, If a cold distemper vex the head, it must be annointed with hot and thin oiles, as oiles of *Ireos*, Rew, and such like. Oyle of *Ireos* is not only used as an ointment, but dropped into the nose. Also other things may be applied which are spoken of in the Chapter against pain of the head caused of cold If a hot humour distill from the head together with a Feaver, and if there be fulnes of the body, you must let bloud out of the *Cephalica* vein: but if any just cause be against it, wash the belly with a clyster, that it may draw the humours that do abound in the head downward: or minister a medicine purging choler, as is *Pilulæ aureæ*, *Alephanginæ*, *Azarum*, and such like Also you must turn the humours from the head, by frictions, ligatures, & fastening of cupping glasses to the shoulders. Minister within the body things that have vertue to alter and quench the burning heat of choler, as is sirupe of Violets, *Nymphææ*, of Poppy, & their conserves. Also *Embrochæ* and odoraments rehearsed before in the Chapter of headach may be applied. Also a plaister of *Terra lemnia*, or Bolearmoniake, and juyce of Plantain, made and laid upon the head being shaven is good. If it be a cold humour which distilleth, you shal empty with those things which purge fleame: for which purpose a strong clister is good: which being done, you must draw and turn away the humour from the head. Then when the humors be digested, purge the head with Masticatories, Gargarismes, and such like. Moreover apply to the head *Sacculi* made thus; ℞ flowers of Cammomil, Melilot, Betony, Origan. ana. M. ß. Cinamon, Cloves, ana ʒ.j Mices ʒ.j. ß. Nutmegs ʒ ij. *Galiæ Moschatæ*. ʒ.j, powder them all, and put them in silk, and make a *Sacculus*, and lay it to the crowne of the head. It is very good also to annoint the head with hot oiles, as are the oiles of *Ireos*, Dil and Rew. Al things do stop distillation, which have vertue to dry especially *Nigella* parched, & Cumin burnt or parched put into a linnen cloth, and

Victus ratio.

Curatio.

Venæ sectio

Humor frigidus.

Sacculi.

To stop distillation.

and knit, is a preſent remedy, if the patient do ſmell to it. For the ſame purpoſe it is good to miniſter ſuffiments, as is this: ℞ Frankinſenſe, Maſtick, ana ℥ j wood of Aloes, ℈ j. ß. Cinamõ. Cloves, ana. ℈ ij. *Gallæ moſchatæ*, ℥ j. ß Laurel leaves, yellow Sanders, ana. ℥ j. Muſk, Amber, ana. gr. j. being brayed, commixe them with *Storax liquida*, as much as ſufficeth, and make trochiſks: whereof put one upon coales, ℞ Sage, Marjoram, Roſemary, ana ℥ j. Maces, Cloves, Cinamon, ana. ℈ ij. wood of Aloes, ℈ j. Frankinſence, ℥ j. ß. beate them all, and commixe them, and make a groſſe powder to ſtrew upon the coales. As for hoarſenes, it is cured almoſt with the ſame medicines that the cough is

Trochiſkes of perſume.

CHAP XLVI.

Of paine in the teeth.

TOothach (as *Galen* ſaith) amongſt other paines that are not mortall, is the moſt cruell and grievous of them all. It is cauſed ſomtime of hot or cold diſtemper. Alſo many times through flowing of humours out of the head unto the roots of the teeth, which with their ſharpneſſe either do gnaw about them, or elſe with their abundance they engender like griefe in the teeth, as if inflammation were about the fleſhy parts Paine in the teeth is ſomtime without inflammation of the gums, ſometime in the ſinew wherein the roots be planted If the paine come through diſtemper of the bare quality, it will not be grievous. Hot diſtemper is knowne by the temper of the whole body, becauſe that likewiſe is hot. Alſo the face is red, and the diet uſed before was hot Cold is known by the contrary judgements. If the paine be cauſed of flowing of ſome humour abundantly, then grievous paine is not only felt in the teeth, but alſo in other parts which it paſſeth by. An hot humour ingendreth vehement paine. a cold humour more meeker. Let the diet be ſuch as may defend that the paine come not, and let it be ſuch as is not very hot nor cold. Alſo eſchue all ſharp, ſower, and viſcous things. Alſo often uſing of milk doth marvellouſly hurt the teeth: labour diligently to purify the teeth The meats muſt be of good juyce, and eaſy to digeſt. For the cure, if it come of cold, it is good to waſh the teeth with warme wine. Let the cheeks be annointed outward with warme oiles of Cammomill, Rew, *Ireos* and ſuch like. Alſo to waſh the mouth, ſeeth in vineger Origan, Calamint, Hyſop, Peniroyall, Savory, the root of Vervain, and ſuch like. If the teeth do ake through heate, you muſt ſeeth in vineger Purſlaine, Pellitory, Singreene the leſſe, & licorice. But if the heat be intollerable, you muſt uſe the ſeeds of lettuce Endive, & Poppy ſodden in vineger. Without you muſt annoint againſt the grief with cold oiles, as of Roſes, Water-lillies, & ſuch like. Moreover if the paine be cauſed through flowing of humours, if age, time of the yeere & other things will ſuffer it, & if the body be alſo full of blood, it is good to cut the *Cephalica* veine or *media* on the ſame ſide that the griefe is. That done cut the veine under the tong, or faſten cupping glaſſes to the ſhoulders If one only corrupt humour doth abound, thē uſe convenient medicins to purge that humor. For the ſame purpoſe clyſters are very good. The whole body being emptied, you muſt miniſter thoſe medicins that do repreſſe & ſtop, as juyce of Plantaine, Roſes Purſlaine, both the endives, either take the decoction of the aforeſaid things or their waters diſtilled and mixed with a litle vineger. It is only good to waſh the aking with hot ſharp

Cauſe.

Signe.

Victus ratio.

Curatio.

If it come of heate.

If of flowing of humours.

vineger, with unripe Gals: or this, ℞. the root of Henbane, ℥ j Pelitory, ℥ ß. Staveſacre. ℥ j Galingale, ℥ ß. Camphore, ℈ ij. Alum ℥ j. Hony ℥ ij let all be bruſed, and boile all in vineger. ℔ j Roſe water, ℥ vj waſh the teeth with this each morning; it will preſerve the teeth, and keep them from paine. But if it come of extreme cold, then uſe ſpecially this medicine, ℞ Pepper, Pellitory, Melilot, ana. ℥ j. Staveſacre, ℥ ß. bruſe them and put the powder into a linnen cloth, and lay it on the aking teeth, and keep it there a quarter of an houre, & it will ceaſe the paine. Alſo (as is ſaid before) to waſh the teeth with warme wine is very good.

If it come of cold.

CHAP. XLVII.

Of teeth that be blacke and looſe.

Cauſæ. SOmetime the teeth be ſwart and black throughout their ſubſtance, not unlike a certaine inflammation of the patients. Through flowing of vicious humours the teeth be looſe, ſometime through a ſtripe or fall, ſometime through flowing of moiſtneſſe, which looſeth the ſinewes and ligaments, and maketh the teeth looſe; or elſe gnawing and weakneſſe of the gums in the which the teeth are ſet, cauſeth them to be looſe. The cure of vicious humours muſt be begun with purging. Afterward, if the teeth be ſwart or ruſty, you muſt divide the corrupt humours which flow to the teeth with drying medicines, as is, *Licium*, Frankinſence, Mints, Gals, Maſtick, Mirrhe, *Nigella* and ſuch like. Among many other this is very good. ℞ *Nigella*, Mirrhe, Frankinſence, ana. ℥ j. Maſtick, white Pepper, an. ℈ ij. *Piſtolochiæ*, ℈ j. roch Alum, ℥ j. beat them into powder, and rub the teeth therewith: or commixe them with Venice Turpentine, and annoint them therewith. The corrupt humours being conſumed, uſe Dentifrices which have vertue to ſcoure and dry, as is this, ℞ *Nitrum*, roch Alume, Harts horne burnt, ana. ℥ j. Mirrhe, ℈ j the root of *Ireos*, *Illiricæ*, Frankincenſe, dry Mints, an. ℥ j ß. common Salt burnt, *Piſtolochiæ*, an. ℥ j. Pumiſh, *Teſtarum ſepiæ*, an ℥ j. ß. Pepper, Pellitory, dry Penniroyall, ana. ℥ ß beate them, and ſearce them all, and with this powder rub the teeth daily. For teeth that be looſe you may apply ſuch medicines as reſtraine and ſtrengthen looſe gums, and faſten them. Therfore for collutions of the mouth, the decoctions of reſtrictive things do profit, as is this, ℞ red Roſes, Mints, Plantaine, ana M ß the barks of Cipreſſe nuts, ℥ j ſeeds of Mirtels, Sumah, ana. ℥ ß Pomegranate rinds, Gals, ana. ℥ ij *Acacia*, ℈ ij ſeeth them al in red reſtrictive wine and with that often waſh the mouth. The mouth being waſhed, it is lawfull to uſe this *Dentifricium*, ℞. Gals, the rinds of ſweet Pomegranats, ana. ℥ j. *Balauſtium*, Sumach, Mirrhe, ana ℈ j red Roſes, *Sanguis draconis*, *Caliculorum glandium*, ana. ℥ j. Frankinſence, Harts horne burnt, ana. ℥ j ß powder all, and ſearce them, and rub the teeth therewith: or this is marvellous good, ℞. *Balauſtium*, Nutmegs, ana ℥ iij. roch Alum, ℥ j ß. powder them, and mixe them with Hony, ℥ ij. ß and incorporate them well together: and with this annoint the teeth twiſe or thriſe in the day.

Curatio.

Dentifricium optimum.

Looſe teeth

Collutio oris.

Dentifricium.

CHAP. XLVIII.

Of Vlcers in the mouth.

Aphthæ. THe Vlcers which are bred in the upper part of the mouth, and have a certaine burning heate, in Greeke are called *Aphthæ*, and of the barbarous ſort

sort *Acola:* some be whitish, and some reddish, and some blackish, and those be most perillous of all other. They ingender for the most part in infants and sucking children, when either the nurses milk is naught, or the child cannot well digest it. Also they chance somtime to them that be of perfect age, as wel through great flux of vitious and corrupt humours to the mouth, as also through sharpnesse of those things that are eaten and drunk. The tokens are easie, because they be known by sight and feeling If you touch it, the places will seeme hotter then they ought to be, and there is swelling. They which be red, do shew blood to have the mastery: yellownesse signifieth bitter choler: whiteneſſe, fleame, blackneſſe, melancholy. They which chance to children may easily be cured by those things that do meanely restraine. And you must give them chiefly in their meats some Quinces, and other sharp things, as Peares, and Mespilers, viz Medlers, or open arses. Somtime also you must commixe with their meat some Lettuce, Endive and Purslaine. If there be inflammation of the ulcers, then take the juyce of Purslaine, Lettuce, and Nightshade, the powder of Alum, and wash the mouth with a fine cloth or with a Sering; and if the child can take no meat, then the nurse must use the same kind of diet. Also the decoction of Gals, *Balaustiũ*, Sanders, Sumach, *Acatia* & such like, commixed with *Rob de ribes*, or *Diamoron*, applyed as before is taught In them that be of perfect age, only the nature of the body is to be considered, whether it be soft, or moist, or hard, or dry. For in hard and strong bodies, you must minister strong medicines. In weake and soft bodies, gentle medicines. For the diet therefore in such ages, they must eschue all things that be sharp and salt, and that ingender corrupt juyce. For the cure, in fullnesse of the body, if nothing do let it, first cut the *Cephalica* veine, and then those veines under the tongue, if the body be full of ill juyce, you must minister a purgation against the corrupt humours. The body being purged, apply medicines which have vertue to restraine & stop Moderate remedies against ulcers be these; *Sumach*, Roses, *Balaustiũ* dissolved in wine or *Mulsa* But if the exulcerations begin to putrify, this decoctiõ is very profitable, ℞. Fellard, leaves of Sage, Hyssop, Rew, Peniroiall, Camomill, Woodbind, Knotgrasse, *Bursa pastoris*, Brier leaves, ana. M ß wash them cleane, and boile the m all in ℔.j.ß of good Ale or Beere, and put therein ʒ.or 4.spoonfuls of Hony, Alum, ʒ.ij. let it seeth to the consumption of halfe, then straine it, and wash the mouth therwith 4. or 5. times in a day. But if the ulcers be more running and grieving, annoint the place with *Unguentum Ægyptiacum*, mixt with *Mel rosarum*, or such like.

Signa.

Curatio infantium.

Cure of them that be of perfect age.

Victus ratio.

Curatio.

CHAP. XLIX.

Of a stinking mouth.

THere is a grievous and stinking savour of the mouth caused for the most part through putrifaction of the gums or teeth, or through meate sticking still in the teeth. Many times it commeth through hot distemper of the skin of the mouth; sometime also through corrupt and rotten humours sticking in the mouth of the stomack. It chanceth also many times that exulceration of the mouth or lungs doth hurt the breath of the mouth or lungs. If stinking of the mouth chance through putrifaction either of the gummes, or teeth, or of meate

Cause.

Signa. sticking in the teeth: it is soone known either by sight, or by the patients tale. If it be causèd of a hot distemper of the mouth, then heate is felt in the mouth, and thirst troubleth him. If through vice of the stomack, then the breath of the mouth is more grievous and stinking before meate then after meate. Ulcerations of the lungs are known by extenuation of the body, and by coughing. In the diet the patient must avoid all things that do readily ingender corruption in the mouth or stomack, as is milk, fish, almost all fruits, marrow, fat, naughty water, and such like. Let the meats therfore which they use be of good juyce, and easy to digest: but they must use meats rather rost then sodden. In the end of dinner and supper they may eate Peares, Quinces, and such like, especially, if the stinking savour come from the mouth of the stomack. Let them eschue sleeping by and by after meate. If stinch of the mouth come through corruption of the gums or teeth, if there be fullnesse of the body, first draw blood out of the *Cephalica* veine, and then fasten cupping glasses to the neck; but if the body be full of evill juyce, purge the humour that doth abound with a convenient medicine. The body being purged, use outward medicines, specially collutions & washings, which in this case seeme to be marvellous good, as this is, ℞. red Roses, Plantain, Knotgrasse, ana, M. j. ß. Gals, Pomegranat flowers, Cipres nuts ana ℥. ij. rinds of Pomegranats, ℥. ß. Roch alume. ℥ j. seeth these in just quantity of water to the third part, and in the juyce of the decoction being strained, commixe *mel rosarũ*, *Diacarion*, ana ℥. ß *Diamoron*, ℥ iij commixe them al & make a collution, with the which wash the gums and the teeth every morning and evening. Also often washing with water mixed with vineger in the morning, and by and by after meate, is good. If the stink in the mouth be without exulceration, minister the root of *Ireos* steeped in old odoriferous wine, and wash the teeth often withall. Also it is good to hold it in the mouth. Also Mirrhe steeped in pure wine minister to wash the teeth. Also it is very good to chew Pellitory, *Tamariscus* and Rew. Likewise collution of vineger squillitick, or decoction of Sage, or only wine. Also decoction of Mints in vineger and water helpeth, if the mouth be often washed with it. This causeth sweet breath, & maketh the teeth white. ℞ White salt, Pumises, Origan, ana. ℥. ij. root of *Ireos*, ℥. j. flowers of Squinance, ℥ ß. beate them all, and commixe them, and rub the teeth therwith. If stink of the mouth come of a hot distemper, cure it with contrary medicines; but if it come of a corrupt humour in the mouth of the stomack, it is healed by those things which do purge that humour. Those things which be contained in the mouth of the stomack may well be brought out by a vomit. How ye shall provoke vomit, it is declared in many places before. After this, minister medicines which do strengthen the stomack, as is, *Aromaticum rosaceum*, *Diamber*, *Hydromalum*, and such like medicins which be good in all causes, as be Cloves, Mastick, Mace, wood of *Aloes*, Cinamon, Roses, all the Saunders, Nutmegs, *Quibibes*, *Ireos*, and other of the like sort.

Victus ratio.

Collutio oris.

For sweete breath.

Vomitus.

These suffice. And how many evils soever there be of the head, whose cure is not expressely named by me in this book, yet you may find out medicines to cure them by that which is declared in this book.

The ſecond Booke.

CHAP. I

Againſt the inflammation of the Columella.

THere chanceth in the throat many dangerous inflammations (as *Hippocrates* writeth in his *Prognoſticis*) and firſt of this *Columella* appeareth a certain fleſhy peece, hanging in the upper part of the mouth. If one do gape wide, and hold downe his tongue, it may be ſeene. In old time it was called *Gurgulio*, now it is called *Columella* It is often vexed with inflammations, which is cauſed through blood and other humours which deſcend out of the head. The diſeaſe may be known by ſight: and there chanceth in it difficulty in ſwallowing, paine, ſwelling, redneſſe of the *Columella* & feaver. The diet in a manner muſt be ſuch as is ordained in other inflammations, and ſpecially, quietneſſe, reſt, ſilence, and hunger are good, and to eate little or nothing at ſupper. For the cure, if there be fullneſſe of the body, you muſt begin with bloodletting, and firſt you muſt cut the *Cephalica* veine in the arme, and afterward the veine under the tongue. Alſo the belly muſt be purged by clyſters, ſo that by that meanes, not only the belly may be ſoluble, but alſo that the flowing of humours to the griefe may be taken away. Alſo for the ſame purpoſe you may faſten cupping glaſſes to the ſhoulders: neither muſt we let paſſe the remedies which are good to repreſſe and ſtop flux of humours. For as they do in all other diſeaſes cauſed of the flux of humours, ſo in this behalfe, for their firſt remedy, they ſtop the flux of humours. Therfore ſuch remedies muſt be of a reſtrictive nature & faculty. If that the flux of humours be moderate, miniſter things which reſtraine moderately, as thoſe be which be called ſoure. But if it be more vehement, add to it ſharp things, for both be reſtrictive, but ſoure be weake, and ſharp things ſtrong, as *Galen* doth ſay in his 4. Booke of the vertues of ſimple medicines, Chap. 6. & 7. Therfore uſe collutions made of thoſe things: as if they ſhould be moderate, ſeeth Dates ſomtime in water alone, and ſomtime with a little hony put to them: Likewiſe make decoctions of Roſes, Vine buds, Bramble, Cipreſſe, the firſt buds of Pomegranate flowers, *Siligna*, roots of mulbery, ſoure Apple, and *Sorbus*. Thoſe be ſtronger then theſe, which be made of the decoction of Mirtles, and their berries. Alſo of ſharp Quinces & young buds of Oake, or the maſt of Oake, alſo of Medlars, and a fruit called *Cornus*: the beſt collutions are made of Gals *Sumach*, *Acatia*, and the flowers of both the Pomgranats, & their ſhels. Among cõpound medicines this doth help

Gurgulio.

Signa.

Victus ratio.

Curatio.

Venæ ſectio.

Cucurbitulæ.

won-

Gargarismus. wonderfully, ℞. the distilled waters of Roses, Plantaine, Sorrel, *Prunella*, *Solani* ana. ℥ ij. *Diamorum*, *succi medicati Cribes*, ana. ℥. ß. *Succi medicati Oxiochantha*, ℥ ij. ß. vineger, wherein *Sumach* is steeped, ℥ j. juyce of Pomegranates, ℥. ß. commixe them together, and with it wash the mouth. Another of the same vertue. *Alia.* ℞. red Roses, Brambles, ana. M. j Pomegranate floures and the shels, Gals, mast of Oake, ana ℥ iij. *Sumach*, *Hypocistidis*, *Acatia*, ana. ℥ ij. seeds of Sorrell and Quinces, ana. ℥ j. seeth them in ℔ j of well water, untill halfe remaine, the decoction being strained, put to it of *Diamorũ*, ℥ j. *succi medicati Cribes*, *Diacatiã*, an. ℥ j. ß. vineger, ℥ vj. commix them al, & make a gargarisme. You must use these medicines in the beginning of the disease, and especially when the griefe hath not the greatest cause: nor when the body of the sick is much stopped with humours, nor when the aggrieved place is weake through the nature of the impostume. But if it chance so (as it doth often in the beginning, and often somewhat after) that is, the third day, you must commixe some of the discussive medicines, as is, Lineseed, Fenugreek, Mallowes, roots of *Ireos*, and Hony. Moreover, of what sort soever the medicines be, minister them warme, for those that labour of inflammation, may suffer no cold. After the vigour of it you may safely minister discussives, unlesse the *Columella* begin to waxe hard: for then you must minister mollifying medicines: that is, Lineseed, Fenugreek, Mallowes, *Altheæ*, *Tragacanthum*, and such like: of the which you may make gargarismes. After that use discussives, as is, Hysope, Figs, Licorice decoct together. If it draw toward rotting, which may be perceived by his colour, and doth not breake alone by collusions of *Musa* and *Oximel scilliticum*, then open it with some instrument. After the breaking and bursting out of the matter, let him use medicines cleansig, absterstive, and glutinative, especially the juyce of Eupatory, and such like.

CHAP. II.

Of a loose Columella.

OFtentimes it chanceth that a loose *Columella* doth hang upon the rootes of the tongue and jawes. Of some it is called the *Uvula*. Wherefore in the beginning you must use such kind of cure as the inflammation therof requireth. In the beginning the body and the head must be purged by medicines spoken of in the former Chapter. Which being done, you must make collutions and gargarismes of such things as do restraine and dry: after this sort, ℞. red Roses, Sorrell, Eupatory, ana. M. j *Gallacum*, ℥ ij. Alume, ℥ j. Mirrhe, Frankincense, ana. ℥ ß. Flax seed, ℥ ß. seeth them in water to the third part, and add to the juyce of that decoction strained, of good Hony, ℥. ß. and make a gargarisme. *Gargarismus.* Also powders do profit, being blowne in with an instrument for the purpose: as this is, ℞ dry Roses, Gals, roch Alume, ana ℥ j. ß. Pepper, Ginger, ana. ℥ ß. Mirrhe, ℥ j. powder it, and searce it, and put it up as before. Also take greene Nuts, and dry them, and Date stones burned sufficiently: take of each of them equall portions, powder them, and use them as the other. Also unripe Galles, Bolearmoniack, ana. ℥ j. do likewise. If the *Columella* must needs be cut, it is good to empty the belly first, lest the sick be strangled. When the *Columella* is cut out, bow his head downward, lest the blood run inward. And afterward wash his

his mouth with the decoction of Sumach, *Acatia*, Gals, putting to it Rose-water and vineger. Afterward minister things to heale it up.

CHAP. III.

Of inflammation of the tonsils.

Tonsillæ be inflammations of those things which ly betweene the mouth & the throate; some do call them *Amigdalæ* (that is) Almonds. Those tonsils oftentimes be inflamed: for their places be hot and moist. They are most vexed with this evill, which have abundance of blood: and children and infants which do suck, through drawing of the milk. Also it chanceth often to men and women through drinking of strong wines, and through much greedy devouring of meats, especially if they be eager and sharp. *Cause.* They that be so afflicted have difficulty in swallowing, and paine, and also sometime a fever. *Signa.* Therfore the inflammation beginning you must take away meate, and minister to him water to drink, or water wherein a litle Cinamon hath beene sodden, specially if there be a feaver. Let the whole diet be so ordered, as it is in other inflammations. Let his meate be soupings, for otherwise he cannot swallow it. *Victus ratio.* For the cure, if the inflammation be light, you must use gargarismes, restrictives, such as be taken in the beginning of an inflamed *Columella*. But you must beware in the beginning, that you put no Hony to the gargarismes, for it hath a sharpnesse in it. If that the inflammation be vehement, so that he be in perill of choking, you must cut the *Cephalica* veine in the arme on the same side. And if the belly be not soluble enough, cast in a clyster. You must provoke childrens bellies by putting in a suppositary, and by annointing the tuell. After purging you must use restrictive medicines, untill the vigour of the disease be somewhat ceased. All these things (as we admonished before) must be ministred warme. Outwardly it is best to nourish it with Sponges, laid gently to it. Also lay to it plaisters made of Barley meale, seeds of flaxe, Fenugreek, and such like. The inflammations declining, and waxing lesse, it is good to put Hony into your gargarismes, which in the beginning and increasing you may not doe, lest the sharpnesse which is in it do increase fluxe. Also at this time hotter gargarismes do profit. Outwardly you must put about the neck soft wooll dipped in oyle: and if that by using of sharp collutions, or gargarismes, the inflammations be increased, and biting and gnawing come thereby, you must use gentler, as is, juice of Ptisan: also gargarise warme Milk. When the inflammation and paine ceaseth, annoint with the aforesaid remedies of the mouth, putting it in with your finger: so that by gentle annointing, the parts of the tonsils which are swelled may be thrust, whereby they may put out the matter contained in them. But yet you may not thrust hard, as many use to do, whereby they cause the inflammation to be augmented. And therfore if by that meanes any hurt do chance, we must be content with ministring gentle gargarismes without any annointing. If that by ministring the remedies aforesaid, the griefe be not eased, then looke for rotting of it, which you may know by increasing of the inflammation, and by sharpe exulcerations, exacerbations, and gnawings in the evening. *Signes of suppuratiõ* When you looke for suppuration and rotting, you must helpe that it may quickly come to passe: therefore then you must minister

Curatio.

Venæ sectio.

hotter

hotter gargarismes, as is, *Aqua mulsa*, and decoction of Figs, Hysope, and seed of *Althea*. Outwardly lay plasters of Barley meale and Fenugreek, with decoction of Figs, *Althea* and hony. When it is perfectly rotten, the paine will diminish, & the swelling & inflammation will be made softer, so that it wil give place to the finger: then you must minister sharp collutions, that they may breake the botch In meates he must take great gobbets of bread steeped in water, and likewise his meat must be eaten by lumps: for vehement rolling of it up and down about the tonsils will break the botches, as well as if they were cut. But if the patient will not do it, then open it with some fine instrument for the purpose. And after it is broken, let the sick bow his head downward, that the matter may the better run out. And let him gargarise *Aqua mulsa* alone, and afterward commixe with it decoction of Lentils and Roses. And with these you must tarry untill it be healed.

CHAP. IV.

Of malignant Ulcers of the tonsils.

THere begin malignant ulcers of the tonsils, somtime with a fluxe of them going before: somtime they are caused of an accustomed inflammation being augmented. They chance often to children, and also to them of perfect age, especially to those which do abound with vicious humours. They chance to children after the *Aphtæ* in the mouth. In colour they be like unto scurfes which are burnt with iron. Also there chanceth to the sick drinesse in swallowing, and often choking, especially when redneſſe is under the chin. If gnawing and sharpneſſe of humours hath gone before, there followeth putrefaction. You must proceed in the cure speedily: and if he be of perfect age, and no other thing forbidding it, it is good to cut the *Cephalica* veine in the arme, or if that appeare not, the middle veine. If they be maids, whom at perfect age, for lack of purgation of menstruis, the disease doth often infect, then in them you must cut the *Saphena* veine, letting blood but once only, and yet at that time, not till the heart faile, lest after it vertue be destroyed by overmuch fluxe of menstruis. Furthermore the belly must be emptied by clysters, suppositaries, and by anointing of the tuell. And you must labour by all meanes to turne the humour from the agrieved place: for the which purpose fasten cupping glasses nigh to the loynes and use to bind the extremities, and the hands and feet. Afterward it is good to use gargarismes, declared before in the Chapter of *Columella*, and in the Chapter following After the beginning of the sickneſſe, minister *Diamoron*, or a colluti-on mixed with *Mulsa*, then also decoction of *Ireos*, & other things rehearsed in the aboveſaid places We must take heed that we touch not the ulcerate tonsils with our finger, not so much as to touch it softly. For the unskilfull, to whom with great errour men do seek in doubtfull matters, they do annoy it vehemently, also they do thrust the aggrieved place, and pull away the scab or rove, which they ought not to do before they see the rove lifted up, & scarce cleaving to the sore. For if we intend to pull away the scabbe whiles it sticketh fast, the ulceration will pierce more deep, and inflammations will follow, and the paine will increase, and they will come to venimous ulcers. Therefore it is good to blow in dry remedies, and to annoint liquid things with a feather. Dogs dungs

Cauſe.

Signa.

Curatio.

mixed

mixed with hony and annointed, taketh away the roves marvelously, which will be the better if the dog be fed only with bones two daies before: it helpeth greatly, neither hath it any unsavorines being ministred in meats. Also the ashes of Swallows burnt, and the ashes of Centory *minor* burnt, with hony mixed is good. After the irritations and chafings made by medicines, you must appease it with decoction of liquorice, and with a Gargarisme, which is made of Mastick, Mirrh, *Tragacanthum*, *Amylum*, and Saffron, ministring also while the ulcer feedeth, milk mixed with *Terra lemnia* to gargarise What need many words? You must be diligent and carefull, specially in cleansing and purging the ulcers. Many infants do suffer the cramp in purging of the ulcers Some be strangled, because the way of swallowing is dried up. It is good to apply outward foments, and emplaisters, with taking heed lest he do coole it, For the cure will prosper if the matter that is holden within can be drawn outward. Therfore alwaies after the taking of the plaister away, cover the parts that be about the chin, by laying upon it soft woolll, sprinkled with *Oleum Nardinum*. To conclude, when the scurfs are loosened, and the ulcers purged, use this remedy following, ℞ flowers of red Roses, ℥.iij. Saffron, ℥.j ß. *Balaustiæ*, ℥. ß. Mirrh, ℈ *j* Pine nuts made clean, ℥.ij. *Amyli*, ℥ *j*. Sumach, Roch allume, ana. ℥.j. ß. beat them, commix them with hony, and use to annoint it three times on the day.

Gargarisme.

CHAP. V.

Of the Squinancy.

Angina in Latin, Squinancy in English, but in Greek *Synanche*. It is properly an inflammation which is in the throat: or in the jawes. There be foure kinds of Squinancies, one is, when the jawes be inflamed (by the jawes I mean the place where the ends of the wesand and the *trachæa arteria* do agree) Another is, when neither the jawes nor other parts of the mouth, nor yet the outward parts do seem to be inflamed, yet the sick feeleth perill of choking in the throat. The third is, when the parts about the throat be inflamed both outwardly and inwardly. The fourth is, when the joynts between the bones of the head and the neck be loosened to the former part of the neck, wherby the place appeareth hollow, and the sick feeleth pain when it is touched without. The Squinancy is caused through aboundance of hot blood, flowing unnaturally to the places before rehearsed. It is known by these signes: the breath is drawn very hardly, and not without the neck be holden right: and there is difficulty in swallowing. Also in some, a feaver, rednes of the face and neck. There chanceth also in many, swelling: the sick yawneth with open mouth and draweth breath Therfore in the beginning every Squinancy requireth a hasty and speedy remedy. Wherfore you must by and by cut the outward vein on the same side of the shoulders, except some greater perill do let it: but you must take away the bloud by little and little, at many times, and not all at once, for the bloud being taken away altogether on heaps, the heart soone faileth, and so the perill of choaking commeth upon him. And morover also by the refrigeration and fainting of the heart, the matter is quickly carried from the jawes unto the lungs, and so bringeth inevitable perill. Take heed also

Gen. 1. 2. 3. 4.

Causæ.

Signa.

Curatio.

Venæ humerorum sectio.

that

that there be little deduction of the veine, for therof commeth much failing of the mind, and yet it is not good to make a narrow incision of the veine, leſt the bloud be as it were ſtrained, and the groſſer part remaineth within ſtill, which is the cauſe of this diſeaſe. It is profitable to them to have the bloud drawne out againe the next day, unles the ſwelling of the diſeaſe let it, or faintnes of the heart If the ſick be a woman, cut the veine on the ankles, ſpecially if the menſtrues be ſtopped, and the bloud muſt be drawn out moderatly If by theſe ſhe be but little eaſed, then it is good to cut thoſe veines which be under the tongue, and that by and by, at the firſt or ſecond day. And if there be any thing that forbiddeth bloudletting, the belly muſt be emptied with a ſharp cliſter, ſuch as is deſcribed in the chapter of *Apoplexia*. After univerſal evacuatiõs, you muſt faſten on cupping glaſſes: and if there be ſwelling about the cheekes, or under the chin, it is good to faſten cupping glaſſes to the ſwelling, and with ſcarification to draw out much bloud. alſo to ſtrew ſalt upon the ſcarifying, and to rub it. And if there appeare no ſwelling outward, you muſt faſten a cupping glaſſe behind in the neck, neare to the ſhutting of the firſt ioynt, and you muſt uſe it with conſtant attraction, pulling away the glaſſe often. Alſo the humors muſt be turned away, leſt they flow to the place which is aggrieved and inflamed. For the which purpoſe you muſt bath the feet with hot water. Alſo bind and rub the hands and feet ſtroagly. The neck muſt be covered with wooll that is moiſt, or that is dipped in warme oyle, alſo by and by (at the beginning) you muſt uſe Gargariſes, which do neither vehemently drive back, nor yet only diſcuſſe. For thoſe which do altogether repel and drive back, they bring perill of choking, by thruſting humours to the lungs. Thoſe which be only diſcuſſive, they draw more then is meet, by reaſon of their heat. Therfore when the beginning is with much inflammation, you muſt miniſter thoſe things which do reſtraine gently, as is decoction of Roſes, Lintels, & Dites; or els reſtrictive Gargariſmes, declared before in the Chap. *de Columellæ inflammatione*, commixing ſome diſcuſſive medicines with it. Of that ſort are Roſes, or Sumach ſoddẽ with *Aquæ muſæ*, and decoction of Sebeſten. When the diſeaſe is at his ſtrength, and ſtandeth, you muſt uſe thoſe things which have diſcuſſive vertue only in them, as is decoction of Fenugreek, Figs, Raiſins, Licorice, or ſtronger things, as the root of *Iris*, Hyſope, *Nigella*, Sothernwood with *Oxymel*. Therfore it ſhall be lawfull at this time to uſe a Gargariſme made thus: ℞ of Licorice ſcraped, ℥. j. Raiſins, ℥ ß. dry figs in number ſix, Fenugreek, ℥ ij Hyſop, Sothernwood, ana. M ß ſeeth them in one pound of Wel-water, til half be conſumed, then put into the licor of that decoction being ſtrained of *Mel roſarum*, ℥. j. ß. *Oxymel ſimplex*, ℥ j commix them all, and make a Gargariſme. Alſo dogs dung, ſuch as is found amongſt herbs, and is very white in colour, being beaten and finely ſcarced, and mixed with Hony, is a moſt excellent medicine, being miniſtred like a *Lohoch*, that they may ſwallow it very ſoftly. Likewiſe the aſhes of Swallowes burnt is very effectuall being ſo mixed with Hony. Moreover, to the necke without you muſt apply thoſe plaiſters in them which be vexed with inflammation, which can concoct & diſcuſſe, as is this: ℞. the meale of Linſeed, Fenugreek, and Burley, ana ℥ j ſeeds of *Althæa*, ℥. iij. Mallowes, flowers of Cammomill & Melilot, ana. M. j. ſeeth them in water untill they wax ſoft, then ſtamp them

Venarum linguæ ſectio

Cliſter.

Cucurbitulæ.

Averſio humorum

Gargariſma.

Cataplaſmata.

the in a mortar, and make a soft plaister, or put to it cyles of Cammomil & Lillies, ana. ℥.j. ß. & being boiled again, make an emplaister. Neither shal it be unprofitable if the neck be annointed with oiles of Cammomil, Dil, and Lillies, or fomented with decoction of Fenugreek, Melilot and Cammomil. They which are vexed with the Squinancy, let them use three daies *Aqua mulsa* for their drink: afterward iuyce of Ptisan it self or with some sweet potion, for that iuyce hath virtue to extenuate, discusse, nourish and to coole. When the inflammation is somewhat slaked, and the sick beginneth to swallow better, give to him the yolkes of rere egs, and suppings made of *Alica*. To conclude, the eating of the sick and his meats must be according to his strength, therfore he must eschue overmuch feeding. Sleep must especially be eschued, as wel in the Squinancy as in al other inflammations. For in sleep (as *Hippocrates* saith) the bloud creepeth within, and the flowing of humors to the grieved place doth increase more.

Potus.

Cibus.

CHAP. VI.

Of the Cough.

THere be divers causes of the cough. For as *Galen* saith, *l. 1. cap. 2. de sympto. causis*, cold distemper of the instruments of breathing causeth the cough. Also a humour distilling from the head to the *Trachæa arteria*, and sharpnes only of the upper skin of *trachæa arteria* going about within, doth provoke the cough. Also wormes troubling the stomack, & raising up some quality, sending it to the iawes doth cause the cough. Moreover, a humour contained in the lungs & the breast, is the cause of inflammation in the lungs, disease in the sides, consumption and the cough. Those which be outward signes, and may cause the cough, be smoke, dust, and whatsoever doth exasperate the *trachæa arteria*. The signes of coughing caused only through cold distemper of the instruments of respiration and breathing, are, that those that be so afflicted, they spit out nothing while they cough, nor the cough is not violent nor constraining but it is so smal, that not only it may be suppressed by holding the breath, but also unlesse it be very great, it may be healed: becaus through stopping of the breath, the parts vexed with cold do wax hot. Moreover they which are vexed with this kind of cough, are more provoked to it by often fetching of their breath, becaus the cold therby is increased, and made more strong: therfore if they breath and fetch their wind easily, and be also in a warme house, they cough little or nothing at all. They be pale of face, and not thirsty: they are grieved with cold things, and are best with hot things: the coughs which chance with tickling of the parts on either side of the palate, they do openly shew a flowing humour, comming from the head to *trachæa arteria*, and to the lungs, which you may wel know by difficulty of breathing that followeth. And if that they which be thus afflicted do spit out nothing, it declareth it to be a thin rheume, which being cut off by expulsion of breath it is carried no further by reason of his thinnes, but the flowing of it returneth again. The diet is divers according to the diversity of causes: for if the cough be caused of cold distemper, occupying the instruments of breathing, you must eschue aire, wind, and also cold meat and drinke: but if the cough be caused through humours

Causæ.
1.
2.
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4.
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6.

Signa.

Victus ratio.

mours distilling from the head, let the diet be such as is described before in the chapter of Distillation. But universally they which have the cough, must eschue salt things, sharp things, and whatsoever would exasperate the *trachæa arteria*.

Cure of the cough caused of cold distemper.

The cough that is caused through cold of the instruments of breathing, shal be cured by the remedies that can make them hot. Therfore let the neck be wrapped about with warm wooll, and let him breath seldome, because that stopping of the breath (as is said before) doth not only let the cough, but also oftentimes healeth it. Therfore it is good to have the sick conversant in a hot house, and let him breath very softly. Also let the breast be fomented with hot ointments, as is oyles of *Ireos*, Lillies and Dil. If a humour that is thin & sharp flowing out of the head to the *trachæa arteria* & the breast, do cause a cough then it shall be healed specially by meats of good juyce, and by medicines which do coole, thicken, temper and stop sharpnes and mordacity. For which purpose it is good to minister sirupes of Violets, of *Nymphea*, of Poppy, the antidote *Diatragacantha*, *Diapenidiũ sine speciebus*, *Pilulæ Bechicæ*, & such like. Among al other this loch is excellent good, ℞ *Diatragacantha*, *Diapenidion sine speciebus*, ana. ℥ vj. juice of Liquorice, ℥ ij. *Pilulæ Bechicæ*, ℥ j. *storax calamitæ*. ℥ ß. Myrrh, dry Roses, ana ℥ *ſ Tragacanthæ*, Pine nuts, ℥ ß sirupe of Violets, as much as shal suffice to commix them and make an *Ecligma*. Also for that purpose it is good to minister those medicins which are spoken of before in the chap of Distillations. But if a grievous & viscous humor be cause of the cough, we shal cure it by those things which do divide & extenuate. Therfore then we must minister to the sick sirupe of Licorice, Hysope, Horehound, Calamint, and such like: or els this decoction, ℞ roots of *Ireos*, Parsly, Licorice, ana. ℥ *j*. roots of *Ella compana*, ℥ ß. dry figs in number *vij*. of Raisins, the stones picked out, ℥ j. seeds of Nettle, Annise, and Fennel, ana. ℥ *ij* Hysope, Maidenhaire, Scabios, of just quantity, til the third part be consumed: then strain it, and to the juyce of that decoction put sirupe of Hysope and Horehound, ana. ℥ *ij*. ß. and make a potion. Afterward if it seem convenient by the state of the patient, you must empty the body with these medicines which do purge grosse and clammy humors. And among other spoken of in the first book, the infusion of Agarick is very good, which is made after this sort. ℞. of elect Agarick, ℥ ij. Ginger, ℈ j. salt Gemme, ß *ij*. beat them and infuse them one night in ℥ *ij*. of odoriferous white wine, water of Wormwood, & Fennel. ana. ℥ j in the morning strain it, and wring it, & put to it *Electuarium Indi majoris*, ℥ *ij*. ß *Oxymel ſcilliticũ*, ℥ ß. & make a potion. The body being purged, let him have a loch sometime commixed with other antidotes, after this sort, ℞ *Loch è pino*, *loch ſani & experti*, *loch è ſcilla*, ana ℥ ij *Diaireos Salomõis*, ℥ j. powder of *Diapenidiõ cũ speciebus*, ℥ j. powder of the roots of *Enula* & *Ireos*, ana. ℥ ij. ß juyce of Licorice, ℥ j. ß. sirupe of Horehound, as much shal suffice to commix them. Moreover the breast must be annointed outwardly with hot oiles, of Lillies, *Ireos*, & sweet Almonds, putting to them grease and other things after this sort, ℞. oyles of Lillies and sweet Almonds, ana. ℥ iij. of Hens grease, ℥ j. ß fresh butter, ℥ ij. the muscelage of Fenugreek, and root of *Althæa*, ana. ℥ ß. *Storax*, ℥ ß. powder of the root of *Enula* and *Ireos*, ana ℥ j Saffron, ℈ j white Wax as much as is sufficient, make an ointment. The residue that is requisite for the cure of the cough, are

Cure of the cough caused of thin and sharpe humours.

Ecligma.

Cure of the cough caused of grosse & viscous humors.

Decoctio.

Purgatio.

Infusio. Agarici.

Ecligma.

Unguentũ.

are to be ſought in the Chapter of Diſtillation.

CHAP. VII.

Of the Aſthma.

THe *Aſthma* is cauſed when as groſſe and clammy humours be gotten in abundantly into the griſtles or lappets of the lungs, or that there be ſome ſwelling in it, like unto a botch. Alſo they do breath difficultly, wherby the *Trachæa arteria* is repleat and filled with diſtillations. Theſe evils are eaſie to be known aſunder. For diſtillation doth alſo chance in haile folk by and by through as manifeſt a cauſe, in a manner, altogether without a Feaver, having the tokens of diſtillation following it. If there be ſwelling of the lungs like a botch, there muſt needs follow a Feaver, and ſo within few daies after, the inflammation being rotted, the matter of it is caſt out with the cough. If there be a crude & raw tubercle & botch ingendred, ſuch do not feel any great griefe, neither are they much troubled with difficulty of breathing: but they are much troubled when they eat or drinke, becauſe they cannot ſwallow but with great griefe. Thoſe which be properly Aſthmatick, or Orthopnicks, they have no Feaver at all, and there chanceth to them heavineſſe of ſenſe, and they do not ſpit out matter with their ſpittle. Let their diet be altogether hot and dry: therfore he muſt eſchue ayre cold and moiſt. He muſt eat the fleſh of Partriches, Birds of the mountaines, Hens, Capons, and ſuch like. He muſt eſchue fiſhes, fruit, pulſe, and all other things that can ingender groſſe and clammy humours. Let him uſe often Hyſope, Parſly, and Fenneſl. Vniverſally, let him drinke a ſmall quantity at once which hath a botch riſen: but much drink muſt be uſed of thoſe whoſe griſtles and flappes of the lungs are ſtopped with groſſe and clammy humours, which are not eaſie to be caſt out with the ſpittle, becauſe of their thickneſſe, and therfore they need much moiſtning, that it may come out the eaſier. He muſt uſe exerciſe before meate, but not ſodainly by and by, becauſe many by this meanes are dead. Frictions and rubbings of the breaſt do profit. Perturbations of the mind, eſpecially wrath and lamentation are to be eſchued. But for the cure of the aforeſaid evils generally, you muſt labour that the aboundance of that humour, which ingendreth theſe evils, may be aboliſhed and conſumed. But for the cure of theſe evils particularly, if the evill be engendred of groſſe and clammy humours, you muſt cure it by extenuating and cleanſing medicines. If it come of ſwelling like a botch, you muſt cure it by extenuating and drying medicines. Againſt groſſe and viſcous humours, thoſe medicines be good, which do extenuate and ſcoure without vehement heat; for groſſe and viſcous humours do wax more tough and clammy as well with vehement heat as they do with cold, ſo that afterward they can ſcarce be divided and pluckt away. Therfore *Oxymel ſquilliticum*, or *Squilla* roſted and brayed with Hony, is eſpecially to be miniſtred unto them. Alſo ſirupes of Liquorice, Horehound and Hyſope. Alſo the decoction rehearſed in the laſt chapter before is good for purging. If neceſſity require, before al things cut the middle vein in the arme, or the inner veine, and draw out ſo much blood as ſtrength will ſuffer. But if the body be not full, (the humour being preparate to purging by the premiſſes) you muſt miniſter often

Cauſæ.

Signa.

Victus ratio.

Curatio.

Note.

often stronger medicines, which may drive out the grosse and clammy humors. Therfore pils of Agarick, and *Pilulæ Cochiæ*, also *Diaturbith*, with Rewbarbe, *Antidotum Indi*, and *Diaphenicon* are good for this purpose. Also minister the infusion of Agaricke described before in the last Chapter. Also the belly must be washed with strong clysters. *Clister.* Also he must vomit now and then, by taking of Radish and other things which provoke vomit, of the which we have spoken in the first book of melancholiousnes. But in the meane season, while purgations be ministred, you must minister medicines which can dissolve and extenuate humors contained in the breast by little and little: and he must take *Aristolochia rotunda*, the roots of *Enula* and *Ireos*, Nettle seed, Hysop, *Nigella*, Calamint, and such like, wherwith you may make Decoctions or Loches. For which purpose also those *Ecligmata* which are rehearsed in the Chapter of Cough, are good. Also *Trochisci Bechici albi* be most excellent. Outwardly you must lay to the breast, Plaisters made of Figs, Barley meale, or rather meale of Fitches, having Rosin, Hony, and Wax commixed with it. Also apply to the breast, of *Ireos*, Dil, Rew, and such like, as is this, ℞. oyles of Dil and Rew, ana ℥.ß the greate of Hens and Ducks, ana ℥.ij the roots of *Ireos*, *Enula*, & *Draconţij majorũ*, ana. ℥.j. seed of Flax, ℈.ij Storax ℥ iij. Wax as much as is sufficient, make an ointment. *Vnguentũ.* But the breast must first of all be rubbed with a rough linnen cloth, that (the pores being opened and unlocked) the strength of the medicine may more readily pierce to the bottome. Also you must use those medicines which can exulcerate the skin, and draw out matter and watery humours, as those be which are named *Rubefacientia*. *Rubefacientia.* For this purpose the breast must be rubbed with Nettles, brayed or beaten. The places that are blistered are to be cured with warme oile. But in an inveterate evill, and where all medicines are ministred in vaine, we must flie to burnings, as *Ætius* teacheth in *l.* 8. *c.* 57. how it should be done. For the cure of that which is like a botch, *Cure of Abscessus.* which hath need of medicines to attenuate and dry, (as is said before) you must note that it is cured with Aromatick things, because they do extenuate, dry and heat Therfore then you must give unto the Asthmaticks specially Antidotes compounded of these things, as is *Theriaca*, *Mithridatum*, *Antidotum è moschadulee*, *Diamber*, *Aromaticum rosarum*, *Diamargariton calidum*, and many such other like.

CHAP. VIII.

Of the Plurisie.

Cause. PLVRISIE, to speake exquisitely and properly, is an inward inflammation of the upper skin girding the ribbes and the sides. In Latine it is called *Lateralis dolor*. Neither is it rashly added to speake exquisitely and properly: for through many torments, and through meats grosse and flegmatick, there doe ingender humours that be cold, crude, grosse, and viscous in the body, which oftentimes do place themselves by and by in the void place of the breast, or in the lungs it selfe, and by reason of their multitude, they stretch out the upper skin, girding the sides within, and cause paine: but of this we will speake nothing, because the cure of it doth differ little from the cure of *Asthma*, rehearsed in the last chap. The Plurisie which is an inflammation of the upper skin

which

which girdeth the sides within, is caused of abundance of hot bloud, flowing naturally to the aforesaid upper skin within. The signes hereof are difficulty of breathing, the cough, a continuall fever, vehement pricking paine, a hard pulse, and sharp like a saw. And if his spittle be red and bloudy, it signifieth bloud to have dominion: if it be yellow and subpale, choler hath the mastery: if it be white and frothy, fleame ruleth: if it be blackish, it betokeneth black choler to have the mastery, or melancholy. The first two daies the sick must be content with the juyce of Ptisan for his meate. Afterward make him Almond milke with the decoction of Ptisan, or the crummes of fine bread mixed with the broth of a Chicken or Cock, specially if the patient be weak. He must universally eschue all things that be sharp and restrictive. Let his drink be water wherein Cinamon is sodden, and let the patient eschue cold water as a pernitious thing, because it maketh the spittle grosse and thick. Also let him eschue wine altogether. Let him lie upon the side that is grieved. Let him avoid wrath, sorrow, and other perturbations of the mind. In the beginning of the cure, the Physition must diligently consider, whether the body of the sick be grieved with abundance of humours or not: so that he must know at the first, whether the paine doth mitigate and dissolve with heating medicines, and when it doth not. For if the body be not full of humours, then in the beginning of the Pleurisie and inflammation, the paine must be mitigated and discussed with foments and medicines that do heate. But if the body do abound with evill humours, or be full of bloud, you may not beginne the cure with those things that do heate, for they move flux of humours to the aggrieved place: for the place to the which things that doe heate are laid, draweth more to it then it sendeth out by vapours againe. Therefore then you must not use hot foments which cannot dissolve the paine, but all the body must be emptied by bloud-letting, and you must cut the inner veine of the arme, which they call the liver veine, or the splene veine, on the arme which is right against the griefe on the same side. For bloud-letting on the same side, doth not only draw bloud away from the aggrieved part, but also it purgeth it quickly, which is greatly requisite in the Pleurisie; and in other inward inflammations. After bloud-letting, if the wombe doe not cast out the excrements of it selfe, as it ought to do, then cast into the belly this easie clister. ℞. Mallowes, leaves of purple Violets, Mercurie, Spinage, of both the garden of Endives, ana. M. j. whole Barley, ℥ j. Seeth these in just quantity of water, untill the third part be consumed: then take of the juyce of that decoction, ℔ j. *Cassia fistula* newly drawne, ℥ j. ß. of the oyles of Cammomill and Violets, ana. ℥ j. ß. fresh Butter, ℥ ß. common Salt, ℥ j. and commixe them all, to make a clister. After the body is emptied, you must apply outwardly foments that do heat and mitigate paine, such as *Sacculi* be, which are made of the flowers of Cammomill, Dill, Melilot, *Tapsus barbatus*, seed of Flaxe, Fenugreek, *Milium*, & Bran mixed together, the decoctions of the herbs aforesaid, being put into bladders, or some other devices. Also you may wel apply a great soft Sponge being dipt in the aforesaid decoctions, & applied to the griefe warme. You must cover the foments with clothes, lest their strength do vanish away quickly. Also take an Apple, take out the core of it, and fill

Signa.

Victus ratio.

Curatio.

Venæ sectio

Clyster.

Sacculus.

fill the hole with *Olibanum*, and roſt it til it be ſoft: then take off the skinne of the Apple, and mixe the ſoft of the Apple and the *Olibanum* together, and let the patient make boles of it, and ſwallow it al at once, which doth remove the paine very much. This plaiſter alſo is good for this purpoſe: ℞. flowers of Cammomil, *Tapſus barbatus*, & Dil, ana. M. ß Linſeed, Fenugreek, ana ʒ iij. Anniſe ſeed, ʒ j. Barley meale, M. ß. bray them, & put them in water, til they be as thick as Hony: after put to oyles of Dil and Cammomil, ana ʒ j. ß. boile them againe, and add to it the yolks of two Egs, of Saffron, ϑ. j. and make an emplaiſter. After the ſeventh day, if the paine do continue ſtil after one ſort, faſten a cupping glaſſe to the ſide, and ſcarifie the skin: for a manifeſt commodity doth enſue to them that have the Pluriſie, by applying of cupping glaſſes. The cuts of the ſcarified places muſt be ſtrewed with Salt, if the patient can abide it; if not lay upon it a linnen cloth dipped in Oyle and ſprinkled with Salt. The next day after the ſcarifying is done, it is good to faſten on a cupping glaſſe againe, that the mattery bloud may be drawne out of the little wounds. This ſecond extraction is better then the firſt: for at the ſecond time the bloud is not drawn away, but the matter. Alſo the Phyſition may not neglect to miniſter to the ſick ſuch medicines as are good to make the fleame come up eaſily, as is, *Diapenidion*, *Diatragacanthes*, conſerves of Violets, *Trochiſci pectorales*, putting to them other Loches rehearſed before in the chap. of the Cough. Outwardly you muſt apply medicines that have vertue to diſcuſſe, as is Fenugreek, Dil, Melilot, Hyſop, and ſuch like. And if there do appeare tokens that it will rot, and turne into matter, you muſt further it with this or the like ointment: ℞ oiles of Cammomill, of ſweet Almonds, and of Lillies, ana. ʒ iij. Butter without Salt, Hens greaſe, ana. ʒ. ij. the muſcilage of Fenugreek, Lineſeed, and the roots of *Althæa*, ana. ʒ. j. Waxe, as much as is ſufficient, make an ointment. The botch being broke, you muſt miniſter thoſe things that do cleanſe and puriſie matter and filth, as is, *Aqua mellis* or decoction of Barley, or Sugar roſet. The filth being cleanſed, you may miniſter glutinative medicines, which ſhall be ſufficiently declared in the chap. of the Ptiſick afterward.

Emplaſtrum.

Cucurbitulæ.

Vnguentū.

CHAP. IX.

Of the inflammation of the lungs.

Cauſe. PEripneumonia is an inflammation of the lungs with a ſharp feaver. This diſeaſe for the moſt part is cauſed of ſtrong diſtillations falling to the lungs, or elſe of the Squinancy, or the *Aſthma*, or the Pluriſie, or of other diſeaſes. Alſo ſometime only inflammation is the cauſe of this diſeaſe. They which

Signa. have this evill, have difficult breathing, the lungs lying upon the heart, doth bring choking, they have a ſharpe and burning feaver, and alſo fulneſſe and ſtretching out of the breaſt without paine. But if the skins which be joyned all the length of the breaſt within be inflammate, then they feele paine at the creaſt. All the face and the aggrieved place looke red, the noſe is crooked in the top, the veines of the temples do beat, the eyes do ſwell, the tongue is dry, the appetite is loſt, the breath is hot, they covet cold water, and rather cold ayre, they have a dry cough, it is frothy and cholericke, or bloudy and red, which be the worſt tokens. If the ſick ſhall die, he ſhall watch much, and

have

have fearfull ſhort ſleepes, the hands and feet ſhall be cold, the nailes ſhall be crooked and ſwart, and he ſhall die the fourth or the ſeventh day at the furtheſt. But if the ſick ſhall recover, there will follow bleeding abundantly, or perturbation of the wombe, by paſſing forth of many cholerick and frothy humours: and ſometime the inflammation is changed into matter, and the matter being filthy, is driven out either with egeſtion or with the urine, and the ſicke is delivered from all the griefe by and by. And if it do flow into the Lungs, and that abundantly, or do choke him, then it is chang'd into a Ptiſick. For their diet you muſt miniſter to them ſoupings made of the juyce of Ptiſan, mixed with Hony, Origan, or Hyſope. They have more need of extenuative meates then thoſe that have the Pleuriſie. Alſo *Alica* or *Aqua mulſa* is good for them. Let them drink litle, for moiſtnes hurteth the Lungs. You may miniſter for preſerving of ſtrength (ſpecially if choaking conſtraineth you) *mulſa* alone, and with Pine nuts, or *mulſa* wherein Hyſope is ſodden, the powder of dry *Ireos* to *aqua mulſa* is good. Generally the diet of thoſe that have *Peripneumonia*, muſt in a manner be the ſame which the Pleuriſie ſhould have, ſpecially if they begin to recover. For the cure, you muſt eſchue letting of bloud in ſuch as have fallen to this evill out of other diſeaſes, eſpecially if they have been long in this caſe, or if they were let bloud before. You muſt mollifie the belly with cliſters, if he be coſtive, or apply cupping glaſſes to the breaſt and ſides, if nothing do let it, and that great boxings and many, the skin being cut and ſcarified. But if the *Peripneumonia* began firſt without any other diſeaſe going before, then let him bloud, if ſtrength and other things will ſuffer it, you muſt cut the inner veine of the arme; and if ſtrength will ſuffer it draw bloud on both the armes, and firſt but a litle, in no caſe untill his heart faile, ſo that ſome ſtrength may be kept for the bloud letting of the next arme. But if any thing doth forbid bloud-letting, you muſt faſten cupping glaſſes to the whole breaſt, and the ſides, and you muſt get out as much bloud as ſtrength in them will ſuffer. Alſo it is good to mollifie the belly with ſharp cliſters, made of the decoctions of Hyſope, *Ireos* and Rew, putting to it the pulpe of *Coloquintida*, *Sal gemmæ*, and other things neceſſary for ſuch cliſters. After this you muſt labour and ſee, that the breaſt and the Lungs be purged by much ſpitting, which muſt be made ſwift and eaſie. For the which purpoſe you muſt uſe thoſe Ecligmaes, ointments, and emplaiſters, which are declared before in the Chapter againſt the Pleuriſie, excepting that in this caſe you muſt miniſter the moſt ſtrong things, and thoſe that have much ſtrength and vertue in extenuating. Therefore you muſt miniſter *loch è ſcylla*, *loch è pulmone vulpis*, the decoction of the roote of *Ireos* and *Enula*. And you muſt make a cerote of oile of Rew and *Nardinum*, putting into it the marrow of an Hart, of *Ireos*, Hyſope, and Horehound beaten very fine, and commixed with Venice turpentine, and lay it all over the breaſt and the ſides.

Victus ratio.

Curatio.

Venæ ſectio.

CHAP X.

Of ſpitting of bloud.

SPitting of bloud is cauſed many times of an outward manifeſt cauſe, as of falling from an high place, or a ſtroke given to one outwardly, or with vehement ſtriking, or leaping, or if any heavie things have fallen upon the breaſt,

Cauſæ externæ.

or else with great crying, or immoderate cold: for cold (as *Hippocrates* witnesseth) breaketh ve nes Also spitting of bloud may be caused through heate.

Interna. Also sometime spitting of bloud is caused of inward and secret causes, as fullnesse and abundance of naughty bloud, gnawing asunder the veines, and bursting open the heads of them. The gnawing asunder of those veines, is caused of sharpe humours, either falling from the head to the Lungs, or else engendred in the Lungs it selfe. Moreover the bloud that is spit out, sometime commeth from the breast and the Lungs, or from the *Trachæa arteria*, and sometime from other places of the mouth, or gummes, or the jawes, or from the stomack, unto the which doth fall bloud out of the veines and members adjoyning, that is to say, from the Liver and the Spleene. The outward causes are knowne thus: if

Signa. the spitting of bloud be caused of abundance of bloud, then the bloud commeth out gushing all at once, and after it is out, the sick is better and lighter. But if it be caused through bursting of the mouths of the veines, then hot perturbations have gone before it, as though the patient had used many hot baths, and had dwelt in a hot region, using hot diet in a hot season. If spitting of bloud be caused through gnawing and eating asunder of the veines, then the bloud is not spitted forth all on a heape, but by litle and litle with the cough; and they are alwaies worse. Also if the bloud which is spitted, be frothy and pallish, and commeth forth now and then with the cough without any paine, it is a sure token, that the bloud commeth out of the lungs If flegmatick bloud be spitted out with easie coughings and reaching, then the bloud commeth from the *Trachæa arteria* If bloud be spitted forth being black and clodded together, having also the cough and paine in the aggrieved place, then it is a token that it commeth from the breast. For the diet, let him use meates which have a moderate

Victus ratio. adstriction, as be rice, hulled wheat called *Alica*, & such other like, mixing with them the juyces of Pomegranates or Peares. For flesh, let him eate wild doves, turtles, and partriches, if they be boyled with verjuyce, or juyce of soure grapes, or with Sumach. Also he must use Quinces, Peares, restrictive Apples, Medlars, and Mulberries, and such like rehearsed before in the Chapter against bleeding at the nose. He must drink thick red wine, or in stead of it, water wherein

Curatio. steele is quenched. He must eschue great noises, often speaking, all moving of the body, and anger. As for the cure, it differeth according to the diversity of causes: for if the bloud come out of the head, it needeth but a simple and easie cure: for restrictive things applied cold to the palate of the mouth by collutions and gargarises, do performe the cure. What things they be, you may seeke in the beginning of this second book, the first Chap. But if there do flow much

Venæ sectio. bloud from the head, then you must let him bloud on some veine Those which spit bloud through distillation, you must by and by in the beginning let them bloud on some veine, unlesse a sharp humour doth distill vehemently. Also afterward minister a sharp clyster, and emptie the wombe. Also rub the hands, the armes, and the legs very much with a medicine that will heate and extenuate, and bind the outward parts. After that, if the disease endure longer, shave the head, and apply thereto a medicine which hath vertue to dry and discusse, as is that which is made of the dung of wilde doves, and after three houres space, bring them into a bath, so that the head be annointed with no fat thing.

After-

Afterward cover them meanly, and nourish them with sowre suppings. When they go to sleep, minister to them *Theriaca*. The next day all the whole body (the head only being excepted) being rubbed, keep him in quiet, and againe at night minister to him *Theriaca*. And if through these the distillation be not stopped, than the third day in the morning minister a little hony sodden, and rub all the body, and suffer him to rest. The fourth day, after the taking of the *Theriaca*, minister again much hony, and lay to his head a medicine of doves dung. *Cucurbitulæ.* And if the evill do endure longer, fasten a cupping glasse to the hinder part of the head. Last of all, minister those things which are able to purge the humours that are flowne into the Lungs But if it be a very sharpe humour which distilleth out of the head, you must beware of bloudletting, and you must rather use purgations, and you must use the nourishments and remedies hereafter declared, and also before in the Chapter against distillations. They which do spit bloud cõming from the Lungs, by reason of breaking of some veines in it, or by bursting open of their heads, those you must first of all charge, that they do not breath much and make a noise, and that they speake but little, and in a manner not at all Let them sit in open aire, having a stedfast bed, and of a good height. For such you must by and by cut the inner veine of the arme, and you must draw bloud twise or thrice, a little at once, for such have no need of much bloudletting. *Cure of spitting of bloud from the lungs.* Also for the same purpose, that is to say, that the bloud may be drawne another way, you must rub the extremities, and use to binde them hard with broad linnen cloaths These so done, you must minister to him a drinke made of vinegar and water infused and warmed, and let him drinke it, so that if any clod of bloud do cleave on the flesh, it may (being thereby dissolved) be cast out; neither doth any thing let, but that you may minister this potion twice or thrice in three houres. *Potio.* After those you may minister both within the body and without, medicines that be restrictive, and have power to stop the pores. For things taken outwardly, it profiteth to eat Purslaine, albeit that the juyce drunken is of more effect; the juyce of Knotgrasse, sharpe Grapes, decoction of Sumach, Gals, the shels of Acornes, the root of Bramble, *Balaustia*, seed of Sorrell, the roots of horsetaile, and such like, which are declared in the Chapter against bleeding of the nose. *Emplastica.* But these are better & of more effect then the aforesaid things, that is to say, *Terra lemnia* beaten into very fine powder, and ministred with the juyce of Pomgranats, or of Knotgrasse, or *Lapis hæmatitis*, at once, ℈ j. in the like juyce. Among compounds you must use this *loboch*, ℞. of old cõserves of Roses, of *Rob de ribes*, an, ℥ j. of *Diatragacãthum frigidum*, & *Diacotoneon simplex*, ana, ℥ ß. of the powders of Coral, *Lapis hæmatitis* and *terra lemnia* ana ℈ ij. Bolearmoniack, ʒ j Dragons bloud, ʒ ß. Pomgranat floures, ʒ j Frank insence, the root of *Consolida major* ana. ʒ j ß Syrupe of Mirtles, as much as is sufficient to commix them, & make an *Ecligma*. *Ecligma.* Afterward you must sprinkle the breast outwardly with restrictive wine, and the oyles of Roses, Quinces, and Mirtles. But if there be much eruption of bloud (especially being Summer) and the spitting therof comming without a cough, and the sick not being weak, but strong and fleshly; then you may take vineger for wine, & apply it to with sponges. It is good to put to the aforesaid oyles, Bolearmoniack, *Terra lemnia*, Corall, and such like, and to make an ointment

thereof with Waxe, Alſo apply thereunto a ſoft plaiſter made of Dates, *Acatia*, the roote of *Conſolida major*, the barks of Pomgranats, and the meale of Lentils. Alſo a cerote made of the meat of Pomgranats, Frankinſence, red Corall, *Balauſtia*, Bolearmoniack, *Terra lemnia*, and ſuch like, is of good effect. But you muſt ſpecially take heed, that by and by after the rupture of the veſſels it may grow together again before it take inflammation: for if there come inflammation before it be growne together, there is but little hope of the conglutination of the wombe. for it keepeth it ſtretched out many daies, and you muſt waſh away as well the matter, as the watery bloud out of the ulcer, after that the inflammation is gone. But here the Reader muſt be admoniſhed, that he take heed that he do not apply outwardly againſt that place where the bloud runneth out, neither reſtrictive things, nor cold things without reſtriction, unleſſe the matter be firſt turned another way, and drawne from that place: for elſe it would drive the bloud inward, and ſtop the veines full that be within. Therfore firſt alwaies you muſt draw the bloud to the contrary part, and after that apply reſtrictive things outwardly. Thoſe which ſpit bloud through eroſion & gnawing of ſharp humours, you muſt firſt of all miniſter thoſe things unto them which have vertue to purge ſharp humours diſtilling into the Lungs, ſuch as be ſpoken of before in the Chapter of diſtillation. After that, miniſter thoſe things which can alter and make thick the thin and ſharp humours, and ſo have vertue to ſtop the diſtillation, as is ſirupe of Violets, Roſes, Mirtles, Hydromel, *Diacydoniorum*, and ſuch like. For the ſame purpoſe ſometime miniſter ſirupes of Poppy, and other ſomnoriferous medicines. The diſtillation being ceaſſed, you muſt reſtore the gnawne parts with meates of good juice, and with medicines that do ingender fleſh. Moreover they which vomit bloud muſt uſe the ſame diet and cure which is before rehearſed, that is, if the bloud flow from the Liver, cut the veine on the arme: but if the bloud be carried from the Splene into the belly, cut the veine on the left hand, which is betweene the little finger and the ring finger, and miniſter to them reſtrictive meates and drinks, adding this to the cure, that they do not take meate and drink often: for they may eaſily be cured, if the remedies which be received in, be applyed to thoſe parts that ſhed bloud. And for bloud congealed in the ſtomack like an hillock, let him drink creame, and eſpecially of a Hart, or let it be avoided with Savory mixed with vineger or with *Aloes*. Thoſe which ſpit bloud from the palate of their mouth, they muſt gargariſe with reſtrictive things, and apply to the forehead, and to the head thoſe things which are applied unto the noſe when it bleedeth. Furthermore to conclude, after that all things be done, and that the fluxe of bloud is ſtopped, then the ſtrength muſt be cheriſhed and reſtored againe: and ſpecially he muſt beware of the often uſing of bathes, of drinking of wine, of wrath, and of Venus.

Note.

Cure of ſpitting of bloud cauſed of ſharp humours.

Cure of vomiting bloud.

CHAP. XI.

Of ſpitting of matter.

Cauſe.

Empyema in Greek, ſignifieth a mattery ſpitting: In Latine it is called *Suppuratio*. It is cauſed when an impoſtume or botch (being in the upper skinne which girdeth the ribs inwardly, or elſe in ſome other upper skinne of the

the breſt)is broken all at once,and ſhed & powred into the empty place of the breaſt,which is between the Lungs and the upper skin that gireeth in the ribs. It is cauſed ſomtime through burſting out of blood(an ulcer not being brought to his ſcar,and perfect ſhutting up.) Alſo ſometime through flux of the head, and other upper parts, falling thither, which is went often to change into the Squinancy. The ſignes be theſe,heavineſſe is felt in the bottome of the breaſt, a ſtrong cough and a dry without paine, and alſo ſometime with moiſtneſſe, whereby they ſeeme to be eaſed. In the beginning there chanceth to them feavers,faint, inordinate and hard to be judged. When the impoſtume draweth neare to a rupture, then they have a feaver more vehement with quaking: and they are troubled in their ſpeech. Being broken, there appeareth somewhat to flow into the breaſts bottome, according to the often changing of their lying,and ſpecially when they change lying from one ſide to another, then ſurely the multitude of matter is evident, and oftentimes a certaine noiſe of the flowing may perfectly be heard when they turn them. Alſo the matter that commeth out is ſometimes cleare, ſometimes thick and dreggy. Some impoſtumes do burſt out upward, that is, unto the voide place of the breaſt, and theſe be moſt perillous. Some impoſtumes do flow out downeward unto the panch,and the bowels, and alſo the bladder. They alwaies labour of the Feaver Hecticke,until all things be brought out upward. Thoſe that be vexed with this diſeaſe of ſpitting of matter, let them remaine in a dry ayre,let them uſe meats of good juyce, eaſie to digeſt, brothes of cocks, the fleſh of hens, chickens, birds of mountaines. Alſo uſe decoctions and broths of cicers,with herbes(as is)Hyſope,and Parſly. Let his drink be *aqua mulſa*,and thin white wine.For the cure in this diſeaſe,except diligent ſpeed be made by and by, the gathering together of matter cauſeth the Ptiſicke, the Lungs drawing ulceration. Therfore firſt you muſt helpe the concoction of the impoſtume with foments, by ſponges or bladders, with cataplaſmes or emplaiſters, made of the meals of Barley, Fenugreeke, andLinſeed,of Figs,Doves dung,Mallows, *Althæa*,and a little Roſin. Alſo you muſt apply to it Cerots made of butter, *Ireos*, Laurel berries,Rew,& other things which can ripen & diſſolve the impoſtume, wherof thou ſhalt find many in the Chapter of *Aſthma* before: and if the evill be not diſſolved you muſt apply to it things that will breake the botch. The breaking of the botch is procured by lying upon the whole ſide, eating of ſalt meats,& theſe pils given unto him when he intendeth to ſleep, ℞. of the powder of *Hierapicra Galeni*.ʒ j. of the pulpe of *Coloquintida*,ϑ.j with the juyce of Wormwood as much as is ſufficient to commixe them,and make pils, whereof let him hold one at once in his mouth. By this meanes it ſhall come to paſſe that the ſicke ſhall covet to ſpit often, and ſo by overmuch ſpitting the impoſtume may breake. The rupture being made,you muſt take diligent heed whither the matter runneth, and you muſt helpe his avoiding: for if it creep into the belly, you muſt miniſter moſt of all mollifications. If it fall to the bladder you muſt miniſter moſt thoſe things which provoke urine. If the matter come out by a cough; then nothing is more meet to be miniſtred then Ptiſan mixed with good hony. Alſo abſterſive & ſcouring things do profit, which are partly declared in the Chapter againſt the Pluriſie, and part of them ſhall be ſpoken

Signa.

Victus ratio.

Curatio.

of

of in the next Chapter. But you may commodiously commixe with their meat, those things which provoke urine, howsoever the matter intendeth to flow. As for the purging and driving out of the matter, *Aqua mulsa* decoct with *Irees* and much licorice is marvellous profitable. Moreover the decoction of Hysope, *Ireos*, Horehound and such like is good, whereof you may seeke more in the Chapter of *Asthma*. The rest that seemeth to be necessary for the cure of this disease, shall be spoken of in the next Chapter.

CHAP. XII.

Of the Ptisicke.

Causæ.

PTHISIS in Greek, *Tabes* in Latine, it is properly an exulceration of the lungs till there followeth spitting of bloud withall. It is caused for the most part through a sharp and gnawing humour, flowing from the head into the lungs. Also it is caused through the bloud and matter that remaineth after the bursting out of it in them that have the pleurisie, the *Perepneumonia*, or *Empiema*. They which labour of this disease, are known by wasting of the whole body and the flesh. Also the nosthrils be sharp, their temples be slidden downe, their eyes be hollow, and their shoulders stick out like birds wings. Moreover they cough, and be vexed with the fever hectick, they breath difficultly, their cheek bals waxe swart, their nailes do crooke and seeme pale. Also the evill overcomming, the belly is troubled, and thirst doth vexe them more, their haire doth shed, and that which they doe spit out, is of a vehement stinking savour. As for ulcers of the lungs, they are very hard to be cured, because they cannot be purged and cleansed without the cough, and in them that cough, the ulcer is broken, and so the evill returneth, as it were by a certaine circuit. Also the lungs among the other inward members, because of respiration and breathing, are alway in moving, and also are rent with coughing. But the ulcers which are to be healed, would require quiet and rest. Moreover the strength of medicines cannot come to the ulcers, before it be altered in the stomack, in the body, and in the liver. Nevertheless although the causes before rehearsed, make the cure to seeme hard, yet we may go about to cure that ulceration. Therefore in the beginning you must prescribe to those that be ptisick, a convenient diet, after this sort. Let them dwell in a dry aire, temperate between heat and coldnes, let their meate be Ptisan, Almond milk, rere egs, flesh of the birds of mountaines, of Partrich, of Phesants, of Owsils, of black birds, of Hens, of Capons, of Calves, of sucking Kiddes. Also scaly fishes in stony waters, Crabs of the fresh river. But among all meates, milk is best for them that be ptisick, specially womans milk, after that Asses milke, & Goats milk, which would be sucked out of the duggs, if it might be, or let it be drunk by and by after the milking of it while it is hot. But you must beware, that they take no meate by and by after their milke, and specially no wine, for then it would be corrupted with it in the stomack. But if they be very much feverous, specially of a rotten fever, then it is not good to take milke. Among fruits, it is good to eat Raisins, sweet Almonds, Pine nuts, Figs, Dates, Pistax. Let them eschue exercises and movings that be vehement. It is not unprofitable to walke easily before meate, and after meate they must altogether rest: let them use to sleepe

Signa.

Look Hippocrates in his Aphorisme 5 the 14. and the 13. and the 11.

The causes why the cure is hard.

Victus ratio.

on

on nights meanly: let them eschue wrath and sadnesse, unmeasurable watching, hunger, thirst, lechery, hot houses, and whatsoever may empty the body. Let his drink be but small and thin, or if his fever be vehement, let him drinke water wherein a little Cinamon hath been sodden, or the drink that is called *Hippocras*, whose making is declared in the first book, in the Chapter against the Palsey. If the evill be caused through the flowing of a sharp humour out of the head, you must begin the cure by removing of the distillation, which we have taught before in his proper Chapter. Therfore now we will shew the exulceration of the lungs, how it is to be cured. And first for the cure therof we must minister those things which have an abstersive and scouring vertue, and that which will cause that the matter may easily be brought upward: for the which purpose *Hydromel* is specially good, and also decoction of Barley with Sugar and hony, also decoction of *Ireos*, Figs, Maidenhaire, Hysope, Horehound and Licorice If there come a fever, you may commixe with the aforesaid things, the foure great cold seeds. Outwardly you must apply emplaisters, and cataplasmes, made of Lineseed, Fenugreek, and such like declared in the last Chapter *de Empiemate*. Also for the same purpose you may seek many remedies in the Chap. against the *Asthma*. The lungs being cleansed and purged from matter, you must minister those medicines which will glutinate and heale up the ulcer. For this purpose conserve of Roses is commended almost of all Physitions, for this hath not only the vertue to glutinate, but also to cleanse and scoure. but the newer it is, the more it scoureth: and the older it is, the more it glutinateth. Also these are marvellous good, Bolearmoniack, Dragons bloud, Amber, Corall, Purslaine seed, and such like which have vertue to scoure and joyne together. Also these things are good, *Loch de pulmone vulpis, loch è pino*, conserves of *Consolida major*, and Maidenhaire. Therefore of these you must make this compound medicine: *Curatio.*

℞. conserves of *Consolida major*, and of Maidenhaire, ana ℥. ß. conserve of Roses, ℥ j. *Loch è pulmone vulpis*, ʒ j. ß *Loch è pino*, ʒ ij. powder of *Diatragacanthum frigidum*, ʒ iij. Bolearmoniack, ℥. j. ß. sirupe of Poppy as much as will suffice to commixe it, and make a loch Also this powder daily ministred causeth much ease: *Ecligma.*

Pulvis.

℞. of the seeds of white Poppy, ℥ ß. gumme Arabick, *Amylum*, and gum Tragacant ana. ʒ j. ß. seeds of Cucumbers, Citrons, Gourds, Melons, Quinces, ana ℥. ij. burnt Ivory, juice of Licorice, ana. ℥ j. ß. *Penidies*, as much in weight as all the rest, and make a powder, of the which minister daily every morning, ʒ. ij with sirupe of Poppy or Roses. At that time also that the ulcer is closed, you must annoint the brest without, with oyle of Quinces, Mirtles or Roses, adding thereto somtime Sumach, *Hipocischidis*, Pomgranat rinds, *Acatia*, Galles, and such like. In the end the body being extenuate and wasted, it is good to restore it with a convenient diet, using all those meats which be of good juyce, easie to digest, and nourish much, at which time also you may minister this medicine, ℞. of the pulpe of a Capon ℥. j. Cockes stones, Pine nuts, Pistax, sweet Almonds, ana ℥. ß. of the powder of the *Antidote de gemmis*, ℥. ß powder of *Diarrhodon abbatis*, *Dianthon*, & *Aromaticum rosarum*, ana. ℈. j. white Sanders and Cinnamon, ana. ℥ ß. Maces, ℈. j. white Sugar of the finest, ℔. j dissolve the Sugar in water of Bugloss, and Roses, and make lozenges, or an Electuary, of the which minister every day. *Morsuli rosati.*

CHAP.

CHAP. XIII.

Of panting of the heart.

Palpitatio & tremor cordis in Latine, is in Englisth panting and trembling of the heart; it is a corrupt motion of the heart, or a ſtretching out of it againſt nature The new ſort of Phyſitions do wrongfully call it *Cardiaca*. It is cauſed of all ſuch things as do trouble and affect the heart above nature, as is, every diſtemper, or the multitude of an humour contained in the outward skin that goeth about the heart, or elſe of ſwelling contrary to nature, and ſuch like. The diſeaſe is eaſily knowne, by the words of the patient, who doth eaſily feele the beating and panting: and alſo you may know it by the pulſe. For in a hot diſtemper there commeth a fever, & the pulſe is ſwift and great; in a cold diſtemper the contrary. If plenty of an humour contained in the upper skin of the heart do cauſe beating thereof, then the pulſe is ſoft and feeble. The diet muſt be ordained diverſly according to the diverſity of cauſes: for in a hot diſtemper of the heart, the aire ought to be meanely cold, but in a cold diſtemper it ought to be meanly warme. But univerſally whatſoever the cauſe be, you muſt eſchue any thing that doth trouble or reſolve the vitall ſpirits, as be overmuch heat, anger, hunger, watching, lechery, unmeaſurable cold, meate of evill juyce. If abundance of any humour contained in the upper skin that goeth about the heart do ingender panting of the heart, let their whole diet be extenuative: let their drink in a hot diſtemper be thin and ſmall, or a julep of Violets or Roſes, or decoction of Bugloſſe. In a cold diſtemper they may drinke pure wine, or other ſtrong drinke. Thoſe that be vexed with beating of the heart cauſed of hot diſtemper, they muſt have remedy by cold medicines, which can correct the hot diſtemper, and add ſtrength to the heart: as theſe be among ſimples, Roſes, Violets, flowers of water Lillies, Sanders, Corall, Camphire, and ſuch like. Among compounds be theſe, *Diamargarit͠ frigidum*, *Diarrhodon abbatis*, conſerves of Roſes, of Violets, of Bugloſſe, & their plants, juices & ſirupes. Therefore of the aforeſaid things there may be made potions, electuaries, and lozenges as you think good. Outwardly appoint ointments and emplaiſters, ſpecially Epithemes, *Sacculi*, and other like, whatſoever is able to alter the hot diſtemper of the liver. And firſt among ointments, this is good: ℞. the oyles of Roſes, Violets, and *Nimphea*, ana. ℥ ij. of red Corall, red Sanders, and red Roſes, ana. ℈ j. Camphire, gr. ij. white Waxe as much as is ſufficient, & make an ointment, wherwith annoint the region of the heart & the back bone. Among Epithemes let this eſpecially be laid to the heart ℞. the waters of Roſes, Sorrel, and Bugloſſe, ana. ℥ iij water of Balme, ℥ j. powder of the cordiall medicine, ℥ j. red Sanders, red Corall, ana. ℥ ß. Purſlaine. gr. iij Saffron, gr. iij. commixe all together and make an Epitheme. Alſo among the ſorts of dry bags this is beſt. ℞ floures of Bugloſſe, Violets, red Roſes, ana. M. ß. all the Sanders, of each, ℥ j. red Corall and white, of each, ℥ j ß of Pearls, ℈ j. being firſt powdred, put them in ſilke and make a *Sacculus* But thoſe that be agrieved with a cold diſtemper of the heart, to ſuch among ſimple medicines theſe be profitable (that is) Amber, Musk, Saffron, wood of Aloes, *Storax*, Gloves, Maces, Zedoary, Balmes, and ſuch like: among compounds theſe are good: the electuary *Piriſarcoticon*,

Diamber,

Diamber, Dianthos, Aromaticum rosarum, and such like, of the which may be made kinds of medicines, like as we did against hot distemper of the heart. For ointments may be made after this sort: ℞ the oiles of Lillies, of Spike, and of Saffron, ana. ℥ ij. ß *Gallia moschata*, Cloves, ana. ℈ j wood of Aloes, ℈ ß. Maces, ℈ j Saffron, grain j, wax, as much as is sufficient, make an ointment. Also you may make this *Epitheme* thus: ℞ waters of Balme, Marjora, Bugloss ana. ℥ iij. powders of the electuaries, *Diamber* & *Diamoschæ*, ana. ℥ ß Maces, wood of Aloes, ana. ℈ j. Amber gr. j of the best wine, ℥ j commix them together, and make an *Epitheme*. An example of *Sacculus* is thus: ℞ flowers of Balme, and Bugloss, ana. M j ß chosen Cinamon, Cloves, Maces ana. ℥ j wood of Aloes, ℈ j. barke of the Citrine apple, ℥ j ß Saffron, ℈ j. Amber, gr. j Bruy all together and make a *Sacculus* of silke to lay to the heart. And if there be panting of the heart ingendred through som humor contained in the upper skin that compasseth the heart, it must be cured (as *Galen* witnesseth) with that which will extenuate, and by cutting a veine in the arme. Therefore you must cut the inner veine of the arme, or the middle vein. And afterward one must minister and apply as well inwardly as outwardly, medicines that have vertue to extenuate and strengthen the heart, by applying of ointments, and Epithemes, and *Sacculi*, and such like. Of the which things to make private examples, we think it in vaine, seeing it is easie to any man, by examples now declared here and in other places, to make medicines for this purpose of whatsoever sort he will.

Vnguentü.

Epithema.

Sacculus.

Cure of panting of the heart caused o an humour.

CHAP. XIIII.

Of Sounding.

Syncope is a swift failing of the strength (as *Galen* saith) it is caused through much excretion and avoiding of blood, or through unmeasurable emptying of the belly or vehement mooving, or through great paine, or much and often washings. Also through abundant sweats, and all other immoderate vacuations: also of feare, dread and such like perturbations of the mind. Moreover, through abounding of crude and raw humors, through great inflammation or through vicious and thin humours, or els by taking breath in a stinking aire. The *Syncope* is knowne by these tokens, the pulse is rare and obscure, the extreme parts (as the hands and feet) be cold; sweat about the face; the taking away of the brightnes of the skin that is in it, & as it were a palsie of the whole body. Moreover of these there commeth desperation, vexation of the mind, and shaking of the body. And moreover there chanceth sometime with the sounding of the heart, a vice, that is, when the heart is vehemently distempered. Also some time it chanceth to the stomack, (that is) when humours abounding, or heaped together, or crude, either else sharpe and gnawing, be in it: that kind of *Syncope* is called *Stomachicha*. They which fal in a sound through plenty of raw humours contained in the mouth of the stomacke, in such the sides are inflate and puffed up and the whole body seemeth to be of greater bignesse then it should naturally be: also their colour changeth whiter then it was wont to be: and to conclude, their body is like to them that have the Dropsie. Also to many their colour waxeth swarter, & blacker, like lead, but the pulses

Causæ

Signa.

Syncope cordis.

Syncope stomachica

ses of the sinews be least of all other; moreover they are obscure and unequal. Those which are vexed with sounding through abundance of sharpe humours, they feel continually pulling, twitching and gnawing in the mouth of the stomack. They which through thin vices (which do swiftly exhalate and flie up) do suffer sounding in them, their face appeare thinly and by as though it were dead, their nose is sharpe, their eyes be hollow, and such like. The other causes of *Syncope* are knowne by the talk of them that stand by without any great businesse.

Cure of sounding through unmeasurable emptying.

It is easie to know that the cure must be divers according to the diversity of the causes. If sounding do invade one through excretion and avoiding of bloud, or through any other unmeasurable or sudden emptying, you must sprinkle their face with cold things, or with Rosewater, which hath a marvellous good effect in this case. The extreme parts of the body must be bound vehemently with bands, and must be rubbed a little with sharp linnen cloaths. If the emptying be upward, you must rub the legs: if it be downward, rub and bind the hands. Also cupping glasses are to be fastned lightly, diversly, according to the places where the evacuations, or where the bloud bursteth out. Moreover the mouth must be opened, by putting in your finger, or a wedge, or some other thing, but the passage of hearing, and of the nostrils would be thrust together, that the aire that is breathed in, might stirre and comfort the spirits. Also it is good by and by for to comfort the spirits with sundry odoraments: for as *Hippocrates* saith in his book *de Alimentū*, there is nothing that calleth the strength again sooner then odours. Therfore it is good to apply to the nose of the sick, chickens rosted and parted asunder in the middest. Also Roses, Violets, Quinces, Citrons, and such like be good. You must minister wine to him that is thin and allaied. Let the aire of the chamber be cold, but let not the chamber be very full of light: let their counter points be taken away that lie upon them, and let the coverings wherwith they be covered be soft; and strew the floures with leaves of Mirtles, Vines, Okes, Briers, and Roses themselves, and sprinkle it with water. In unmeasurable sweats annoynt the sweating parts with oyle of Mirtles, Roses and Quinces: but specially the neck, the breast, the places under the arme holes, and the share. For this purpose also it is good to annoint with *Amylum*, and powders of Frankinsence, mixed with the white of an eg, and other restrictive medicines. Also you must hold to his nose divers odoraments, as Roses, Sanders, Quinces, flowers of water Lillies, & Camphir: but you may not then bind the extreme parts of the body.

Stoppers of great sweats.

Cure of sounding caused of paine.

If sounding be caused through paine, you must diligently enquire the cause: for if it come of an outward cause, the ceasing of the paine cureth the souding. But if the paine be caused of no outward cause, you must find out some inward cause which causeth paine. If fulnes with retching and stretching out do cause the pain, by and by, if strength will suffer it, let him bloud on the vein that is nigheſt to the aggrieved part; but if strength be feeble, then you must only pull it back, or you must drive it upward, or downward, or both waies, or use frictions. But wheras the pain is caused of vicious humours, you must rather purge it. If both the aforesaid causes come together, then you must use evacuations both waies: but bloudletting must first be used before any of them. Afterward if the corrupt humours be fastened, and do stick fast in some only place,

you

you must begin your cure with dissolving and discussive medicines. As for cusing of other paines, they may be sought in their owne proper Chapters, and especially in the Chapter against the Cholicke. Those which do sound through great sorrow, feare, and other perturbations of the mind, they are fully cured by using of their contraries. Neither let passe to minister unto them that do sound for great sorrow, odoriferous things, and other things, which being taken inwardly, may cõfort the spirits. They which be troubled with sounding through plenty of crude humors, they may neither suffer letting of bloud nor purging. Therfore you must cure such by frictions. And you must by and by in the beginning of the evill begin, and you must rub the legs first from the upper part, and so downward with linnen cloaths, not very soft, but somwhat sharpe: afterward likewise the armes from the shoulders to the fingers. And when all the arteries and veines be sufficiently heat, & that ye doubt that some wearines will come to the senses through overmuch rubbing, you must use oyle solutive and loosing, as is oyle of Dil, and Cammomil and you must beware especially of restrictive things. And when you have annointed the parts of the body, and rubbed them well, then you must come to the backe, and that you must likewise first rub with a linnen cloth, and then with oyle: from that you must go again to the legs, and then to the arms, and so again to the back, and so you must do all and that in a bright chamber without moisture, whose aire must be temperate. Moreover *Mulsa*, wherin Hysope is sodden is most meet for them: and you must beware that you minister not to them, neither meat nor broths, nor water, nor to suffer him to drinke liberally, but onely *Mulsa* the three first daies: and to rub him by course continually, granting him only but time to sleep, which must be in a meane. But if their pulse be very small and feeble, or also besides that, wonderfully unequall, you may know that there is extreme perill; but yet you must do as is taught before, and go about none other thing. But if the pulse be indifferently strong and great, and be not cut off, nor thrust together, then you must consider the state of the belly, & if it avoid not ordure sufficiently of it selfe, you may boldly powre in somwhat beneath. For it chanceth after the taking of *Aqua mulsa*, that the superfluities which are wont to be gathered in the principall veines (that is) they which be about the liver, and the bowell which joyneth with the midrife unto the back, by that thing they are well cast out. And if a heap of superfluities do violently provoke the belly above reason, first you must seeth your *Mulsa* more higher, for so it doth make the belly lesse soluble, and it nourisheth more. After this, if the superfluities do descend more largely, the belly may not be stopped so, but you must minister for *Aqua mulsa*, the juice of Ptisan. And if they continue stil to flow, nourish him with soupings of *Alica*, taking heed to the working of the pulses in the meane season: for sometime they are changed to imbecillity, or unequalnes, or smalnes. At which time it is good to minister bread infused in wine, and that, if neither the belly nor the liver be troubled with an impostume, for if they be vexed with it (the body being stuffed with crude & raw juyces) the sick is desperate of al health. Therfore in such a case of the sick, thou shewest thy selfe without blame, if thou say before that he wil die, and use no better medicines. But if there be at any time found abundance of clammy humors, by and by minister

Cure of sounding by affects of the mind

Cure of sounding through abundance of crude humours.

Phelgmon.

Oxymel

Oximel insteed of *Mulsa*. Therefore if it be sommer, and the sick used to cold potions, give him the *Oximel* cold; but if it be winter, minister it hot. Also these things are very evill for them, as well bathings, as also the open aire, as often as it is over hot, or over cold. But if thou art called to them which be presently vexed with sounding, where the belly and the liver be without impposture, thou shalt minister a little bread, and that with some wine, because it causeth swift distribution into the other parts of the body: and thou shalt come straight to frictions and rubbings, & thou shalt do according to the order before prescribed. But if it be sommer, or the region naturally hot and burning, or the state of the heaven vehemently hot, thou shalt allay the wine with cold water: but if there be no such thing, with hot. But the drink that shall be given the second and third time, thou shalt minister it altogether hot. For in the whole cure, where we use frictions, heate is best, as a helper of the concoction of crude humours. But to those which have sounding caused of choler, which troubleth the mouth of the stomack, to them you must minister cold potions. But yet it is good to minister to all that have *Sincope*, wine that is hot by nature, yellowish in colour, thin in substance, cold, and that which provoketh distribution in the body: for we would have the food that is received, to be distributed about the body, and not to tarry in the stomack. They that are vexed with sounding through vice of thin humours, those you must empty by litle and litle, and continually, because they cannot suffer much emptying at once: those also must we nourish by litle and litle, and often the outward part of the skinne must be thickned: and you must make the aire of the chamber cold and restrictive. Also you must annoint them with restrictive medicines and ointments, and you must give them meates that doe not readily disperse and flow. Therefore give neither *Aqua mulsa*, nor *Ptisan*, but bread and soupings of *Alica*, and loure fruits, which will not easily be corrupted. You shall also give sometime to them Egs, specially their yolkes, for their whites be hard to digest. Moreover the stones of Cockes which be nourished with Milke. Also Swines braine, but let it either be diligently rosted, or well sodden in water with Leekes, or Dill. To conclude, you must labour by all meanes, that you may make the substance of the juices more thick, to thicken the skin, and to stop the exhalations. Watery wine is necessary to them after meate in the beginning of sickneſſe. And if all follow your minde, you may also after other things give him nourishment by flesh, especially after the fourth day (the juyces comming now to concoction) If sounding come through vehement inflammation, the members and parts of the body are to be rubbed and nourished, and the hands and feet must be bound. You must command him to watch, because the bloud in sloepe creepeth to the inward members. You must drive them cleane from meate and drink. Whosoever hath the *Sincope* through vicious humours gnawing the mouth of the stomack, they must be cured by provoking of vomite: or if that take no place to move the belly, do other things which be expounded in the chapter of paine in the stomack. They that begin to sound in a bath, you must bring them quickly out, and you must not moisten them with much powring in of water. They that be already in a sound, they must be carried out very quickly, and the rest of the body must be covered

Cure of sounding now present.

Cure of syncope caused of thin humorr.

Cure of sounding through inflammation.

Cure of sounding through humours in the stomack

red with a light covering. Let the face be wet with a ſponge dipped in cold water, or ſprinkle it with Roſewater. Alſo the face, the ſtomack and feet muſt be rubbed Alſo the mouth muſt be opened by putting in of quills or ones finger, And you muſt go about by all means, that the humors that cauſe the ſwounin, may be vomited out, by powring in of warm water at the mouth. They that be of perfect age, pull of their haires, and the loud calling of one is profitable, but many at once is hurtfull.

CHAP. XVI.

Of lacke of Milke.

THe want of Milke, doth chance through dry diſtemper of the paps, or of the whole body. Alſo through ſmall quantity of good bloud, or becauſe the child is ſo weake, that he cannot ſuck well of the paps for look, the more that he draweth out by ſucking of them, the more draweth to them again. The tokens wherby the diverſity of cauſes are known, are eviden: enough by things before ſpoken, but yet I will rehearſe them again. A dry diſtemper is known by the diſpoſition of the whole body, and by leanneſſe and dryneſſe of the body and paps, and ſuch like. Small quantity of good blood, is known by the ill ſtate of the body, and by the evill colour of it: alſo by unmeaſurable evacuations out of the body before, that is to ſay, by menſtruis, by fluxes, by extreme exerciſes, by hunger and ſuch like. For the cure of lacking of milke, which is cauſed of a dry diſtemper, we will teach nothing in this place, becauſe it may eaſily be cured by that which is declared before in other chapters, and ſhall alſo be declared afterward in the chap. againſt the fever Hectick. Therfore here we will only treat of the cure of lacke of milk cauſed of the little quantity of good blood. In this cure, firſt you muſt behold the blood, for either there is leſſe then there ought to be, or it is worſe then it ſhould be. Therfore when there is leſſe then there ſhould be, a diet muſt be aſſigned which moiſts and heats meanly: for whatſoever doth heat more then is convenient or els doth dry or coole, thoſe partly by corrupting the bloud that remaineth, and partly by diminiſhing of it, do forbid the milk to come. Therfore it is good to give them pure bread, Milk, Veale, Chickens, Partriches, Birds, rere egs, fiſhes ſcaly and ſtony, raiſins, ſweet Almonds, lettuce, bugloſſe, balme, gourds and ſuch like. They muſt drink Wine that is thin and watery: they muſt eſchue immoderate exerciſes, anger, ſorrow and all things that may diminiſh the bloud. But if the bloud be worſe, (as if it be cholerick) firſt purging of the cholerick humors is requiſite, and then uſe the diet before preſcribed: but if it be flegmaticke bloud, it requireth medicines that do heat in the firſt or ſecond degree But they may not dry up, for ſuch by heating of the flegmatick humours, do turne them into blood; but among ſuch (which are not only medicines, but alſo nouriſhments) the ſtrongeſt be, Rockat, Fennel, Dil, Parſly, and thoſe things greene, before they be dryed; for being dried, they do heat and dry more then they ought to do. And thoſe things which do dry, they make the humour which feedeth the bloud, the more groſſe, and more ſmall in quantity. The blood ought to be meanly hot, and not groſſe, that the milk may be ingendred therof. Moreover, thoſe things that do meanly heat and have no great dryneſſe joyned with it, they have ver-

Cauſe.

Signa.

Cure of lack of milk in a dry diſtem. per.

Little bloud

Vitius ratio.

Evil bloud

tue to engender milk: among which beside those which are spoken before, is *Sesamum* boiled in wine. Also fresh butter, the weight of one ounce drūk with wine. Also sweet Almonds, *Pistax*, Pine-nuts beaten, and eaten with butter. Also this thing is specially praised, ℞. Rice, ten times washed and dryed again, and beat it to powder, then seeth it in good milke upon burning coales: while it doth seeth, put to as much white Sugar as is sufficient, and make a pottage. It is made the better, if you adde to it sweet Almonds, *Pistax*, Pinenuts, Barley meale, Cicers and such like: but you must labour also, that by gentle rubbing of the breast, and by hot medicins which have an attractive virtue, the milk may be drawn and enticed to the paps.

CHAP. XVI.

Of abundance of Milke.

Causæ Signa. Curatio.

IT chanceth sometime that thorow abundance of milke, the paps are so filled and swollen, and so stretched out with it, that they are scarce able to hold the abundance of it. It is caused through abundance of good blood. The evill is knowne by sight and feeling. You must help this by and by, for els it is to be feared lest the paps be taken with inflammation. Therfore at the beginning cut the veine of the arme, or the middle vein which is in the arme. After that use those things which do lightly represse and drive back, lest that the blood be thrust into the lungs, by a certaine violence. For this purpose it is good to apply a soft sponge dipped in warme *Posca*, and to bind it with bands to the paps, or apply Dates braied with bread and *Posca*. Also it is good to apply an Emplaister made of oile of Roses, of Sanders, Corianders, *Psilium*, Purslaine, Beane meale, Lintels, juice of Plantaine, and of vineger, after this sort: ℞. of Beane meale and of Lintels an. ℥.j seed of Purslaine ℥.j seed of Flax and *Althæa*, ana. ℥ ij. ß of Plantaine, M j seed of Coriander, ℥.ij Boile them altogether in water untill it come to the thickenesse of Hony, after that, put to it oile of Roses, ℥.j ß Boile them againe, and adde therto the yolks of two egs, and make an Emplaister; or make a Cerote after this sort, ℞. of the oile of Roses and Mirtels, ana. ℥.j. ß. the meales of Beanes and Lintels, ana, ℥.j ß of Mints and Rew, ana. ℥.ß. with Wax and Venice Turpentine as much as is sufficient, and make a Cerote to apply to the paps. Also wild Rapes do profit marvellously, being annointed with water and hony. Moreover the leaves of *Cherva* anointed with the juyce of green Parsly, is very profitable. Moreover, the stone *Pyrites* powdred, and applied with oile of Roses and vineger, doth shew a marvellous effect against abundance of milk. And let there whole diet be such, that therby but little blood may be engendred. Therfore hunger in this evill above all other things is marvellous good.

Posca is vineger & water mixed together and wine and water.

Emplastrum.

Ceratum.

CHAP. XVII.

Of Milke that is curded.

Causæ.

MAny times the milke curdeth in the paps, and turneth into the forme of cheese curds. It is caused through abundance of milk, that is, when it is kept long time together on heaps in the paps, and is not sucked out. It is caused also of a hot distemper, when that through overmuch heat the thinne

part

part of the milk is digested and dissolved, and the rest groweth together, and turneth into curds. Also the like may chance of cold, which may cause milke to curde and congeale as well as other licours. Also somtime milk of his own nature is grosse and clammy enough, and for that cause doth easily turne to curds. *Signa.* There need no tokens to know this evill: for it is knowne by and by, both by touching and by the patients words. The diet in this evill is diverse, according *Victus ratio.* to the diversity of causes. For in a hot distemper of the paps, let the diet decline to cold things, but in a cold distemper, contrariwise to hot things. If this evill come thorow grosseneſſe of the milk, she must use altogether an extenuating diet. For the cure, if there be abundance of milke, not being as yet curded in the *Curatio.* paps, in them that be of lawfull age, and being skillfull women, let it be easily sucked out by litle and litle. Let the paps be outwardly annointed with the juyce of green Parsley, Mints, Fenugreek, and other things rehearsed before in the Chapter of abundance of milk. Also the creame of a Hare beaten with water, if it be annointed, is good against al swellings of the paps, especially caused of the corrupt abundance of the milk. Also Lintels sodden in Brine is marvellous good, if the paps be washed with the decoction, and annointed with the Lintels being stamped Also the decoction of Fenugreek and *Althæa* doth great pleasure. But if overmuch heat doth cause the milke to curde in the paps, then anoint them with the juyce of Purslaine and garden Nightshade. Also apply oyle of Roses with vineger. Also Mouse-eare annointed is of good effect. Also the earth called *Cimolia* annointed with Vineger, or with water and oile of Roses, doth good. Moreover, Lintels sodden in Vineger, and applied as is aforesaid, is good against cold distemper of the paps Use decoctions of Cammomill, Fennell, Dill, Line seed, and Fenugreek, and therwith foment the paps. Also annoint them with oiles of Cammomill, Dill, Lillies, and such like, but beware they touch not the nipple. Oxes gall annointed is good. Crums of bread are good with vinegar annointed, but you may put to it Mints or Parsly, and make the medicine the stronger, This plaister is excellent good, ℞ of Hony, ℥. ß. of *Storax calamitæ*, ℥ iij. of Oxes gall, ℥. ij. of oyle of Cammomill, ℥ ij. Mirrhe and Frankinsence, ana. ℥. ij. ß commix them together, and make an Emplaister to lay on the paps.

CHAP. XVIII.

Of the inflammation of the Paps.

IT is caused sometime (as other inflamations be) of plenty of hot bloud flowing to the paps. Also sometime thorow milk (that is) when it turneth to suppuration and matter. The aforesaid causes are easie to discerne asunder. For the first cause of inflamation chanceth to them that be not with child, nor brought in bed: the other cause chanceth only to such. For the cure in the first cause, you must see bloud drawne from the inward veine of the arme, or the middle *Curatio.* veine on the same side, unlesse the menstruis be stopped: for then it were *Venæ sectio* better to cut the veine of the hamme or ankle. After this you must come to restrictive medicines, which may not be strong, lest that the humors do violently thrust inwardly to the noble parts of the body: or els you may mix with them some discussive things. Therfore for that purpose it is very good to take oile of

Roses, with the juyce or water of Nightshade, Vineger, and the decoction of Cammomil: in this dip and wet linnen cloathes, and apply it to the paps. Also an emplaister made of Barley meale, line seed, Sanders, Bolearmoniack, grease and oile of Roses is good. And if the Physition doth see that the repercussive medicines do not much good, he must straight proceed to my booke of the cure of Impostumes in the breasts. But if inflammation be caused of curded milk, in the beginning you must apply a soft sponge dipped in warme *Posca*, and bind it to it. Also apply Dates braied with bread and *Posca*. Also apply crums of bread with Mints, Saffron, and Mints, and such like. But if the inflammation endure still, proceed to the Chap. of Impostumes in the breasts, hereafter.

Emplastrum.

THE III. BOOKE.

CHAP. I.

Of weakenesse of the stomack.

Causa.

WEakenesse of the stomack is sometime caused through distemper of the effectrix and working quality, without any flowing of humours. For, as *Galen* saith *in lib. 3. de simp. causis c. 10*, all vehement distemper doth overthrow & cast down the strength. Also sometime it is caused of an humor being contained in the bosome and large space of the stomack, which hath power & vertue either to heat or coole, to moisten or dry, or two of those qualities mixed together: sometime it is caused of an humour stuffed and drowned in the filmes and cotes of the stomack. Vehement thirst, abhorring of meat, and unsavory belkings, do betoken distemper only of a hot quality. Contrariwise, little thirst, unmeasurable appetite, and soure belkings, betoken distemper of a cold quality. And to be short, if the stomack be grieved with hot or cold distemper, it changeth the meats that be eaten into the nature of the distemper, so that the meats may be perceived to be changed into the savour of rosting or sowerfulnesse, without the commixing of any humor. Moreover, if the distemper be hot, you shall see the patient by and by eased with taking of medicines, or meats or drinks that be cold. But if the distemper be cold, the patient feeleth ease in hot meats or medicines, but he feeleth hurt with cold things. In a moist distemper, the patient feeleth no thirst, or very little; he hath abundance of spittle, and doth desire moist meats. In a dry distemper there is drines of the tongue, extenuation of the body, little spittle, and vehement thirst. Moreover vomiting and desire thereto, heavinesse of the stomack, and belking, specially after meat, betokeneth abundance of naughty and corrupt humours. And if yellow choler do abound, there followeth bitternesse of the mouth, vomiting up of choler, thirst, belkings with savour rosted, and gnawing of the stomack: but if fleame do abound, it doth cause no gnawing in the stomacke,

Signa.

unlesse

unlesse it be salt fleame: there are present sowre belkings, no thirst, and stretching out of the stomack. If melancholy abound, it causeth sadnesse and feare, stinking belkings, and spittings, and savour of fish, sleepe with fits of strange imaginations, contraction and paine of the hammes & calves of the legs. Every distemper is corrected and amended by his contrary. Therefore you must coole a hot distemper, and heate a cold distemper, also moisten a dry, and dry a moist distemper. Likewise must you doe in compound distempers; either heate and dry, or heate and moisten, or else coole and moisten, or coole and dry. Those that be vexed with hot distemper of the stomacke, are cured with a cooling diet, but specially if they take cold things with vineger. Therefore let their bread be mixed or dipped in *Posca*. For flesh, let him use Chickens, Partrich, veale sodden with vineger or verjuyce. For pot-herbs Lettuce or Purslaine are very good. Also Apples and sharpe peares. The sick must drink small Ale or Beere, if he hath been used to it, but if not, let him drink the decoction of Cinamon, or wine that is thin and watery. You must apply and lay upon the stomack outwardly such medicines as do meanely restraine and coole. They which be vexed with a cold distemper of the stomack, must be healed with the contraries to the aforesaid things, as with the decoction of Annise seed, Rew, and Parsley seed. Let the meates which they eate be condite and dressed with Cinamon, *Calamus aromaticus*, Cloves, Pepper, and such like odoraments. Also give unto them *Diatrion piperion*, *Diacalaminthes*, and *Theriaca*. Annoint the stomack outwardly with those ointments which have power to heate, and let them use to drinke wine that is old and somwhat astringent. A moist distemper it helped with meates that do dry, without any strong heate or coldnesse. Moreover using of lesse drink then he is accustomed to doe. A dry distemper must be cured as the fever Hectick is cured, of which we will treat in the fourth book. But if some humour having power to heate or coole, doe cause the weaknesse of the stomack, you must mark and consider diligently whether that humour do swim in the bosome and largeneesse of the stomack or whether it be stuffed in the filmes and cotes of the stomack. If the humour be contained in the bosome of the stomack, and be a cholerick humour, it must be purged straight by vomit: warme water or thin *mulsa* drunk, doth cause an easie vomit. It will be better if you do minister before it things that do moisten, as is the broth of Ptisan, or else the yolke of an eg. But if the cholerick humour be stuffed in the filmes of the stomack, purge him with *Hierapicra*, for as *Galen* saith, there can no better medicine be found against vicious humours, being stuffed in the filmes of the stomacke. The humour being purged, let them use the same diet, that they do which are vexed with a hot distemper, as is taught before. Minister within the body conserves which have vertue to coole and moisten, Also minister electuaries having like vertue. Apply outwardly to the stomack things that do coole and meanly restraine, as is oile of Roses, oile of Quinces, putting to Sanders, Balausty, Corall and Purslaine, but yet use things that do coole in a meane, according to the contrariety of the distemper. For overmuch use of cold things doth not only not profit, but also oftentimes causeth an incurable disease, because of the great heate that is requisite for concoction and digestion. If humours being flegmatick, grosse & tough,

Curatio.

Cure of hot distemper.

Posca is a sauce made with vineger and water.

Cold distemper.

Moist distemper.

A drie distemper.

Cure of weaknes of the stomack caused of an humour.

Choler.

Victus ratio.

do swim in the breadth of the stomack, he must use *Oximel*, wherein hath been sodden medicines which have vertue to extenuate & cut, as is Hysope, the roote of *Ireos*, Origan, Savory & Horehound. But if the flegmatick humours be drowned in the filmes and cotes of the stomack, then first you must minister those things which do cut & divide clammy humours & grosse fleame, but afterward you must purge him. If you will know what medicines do purge tough fleame, look before in the first Book, Chap 12. Also *Hierapicra* is good to purge grosse humours. Let him also use a diet which doth extenuate, and let him use Electuaries that do heat, as *Diatrion piperion*, *Diagalanges*, *Diacinamomum*, *Diamber*, Ginger condite, *Diacorus*, and such like. Apply outwardly to the stomack such things as do heate, as is oile of *Nardinum*, oile of Mints, oile of Wormwood, and oile of Mastick, and other things having the like vertue. For this purpose also Cerotes are commended, which the Physitions commonly call *Scutum Stomachale*, such as is this: ℞ chosen Cinamon, Cloves, long Pepper, ana ℥ j *Gallia Moschatæ*, Maces, ana ℥ ß *Calamus aromaticus*, Frankinsence, ana ℥ j. ß wood of Aloes, ℈ j sowne Mints, ℥ ij. Mastick, *Laudanum*, ana ℥ ij. oiles of Mastick and Nard, ana ℥. ß. with Waxe and Turpentine as much as will suffice: make a Cerote to lay upon the stomack, and cover it with purple silke: or use this medicine: ℞. Mastick beaten to powder, ℥ j ß. then strew it upon leather being cut like a buckler, and poure upon it *Oleum Nardinum*, then hold it to the fire till it be molten together, and strew upon it chosen Cinamon, Nutmegs, and Cloves, ana ℥ j beaten into powder and apply it to the stomack. To be short, these & other such things which do strengthen & heat the stomack, are to be applied, as is, Mints, Wormwood, Frankinsence, Mastick, Cinamon, Galingale, Ginger, Maces, wood of Aloes, *Calamus odoratus*, and such like rehearsed in our seventh Book of making medicines, of which one may make divers kinds of remedies as he seeth cause.

Fleame. *Diet.* *Scutum stomachi.* *Aliud.* *Medicines which strengthen and heat the stomack.*

CHAP. II.

Of yelking and vomiting.

Cause Nauseæ. Disposition to vomit (called *Nausea*) which is a naughty & wicked motion of the expulsive vertue of the stomack, is caused of a vicious humour contained in the stomack, being either hot or cold: which humour either swimmeth in the concavity and hollownesse of the stomack, or it is stuffed in the filmes of the stomack, cleaving like birdlime, and can scarce be drawne away: or the humor being more watery, it is drowned in the cotes of the stomack, like water in a sponge. And such humours are oftentimes ingendred through distemper of the stomack, as wel hot as cold. somtimes such humors do flow from the whole body, as from other parts (being first evill affected) into the stomack, as it were the excrements, so from the liver or the spleene, or the head, or from the whole body. If those humours be engendred through the distemper, you may easily perceive it by the signes declared in the last Chapter before this. But whether that humour swim in the hollownesse of the stomack, or be stuffed in his cotes, thus shalt thou know it. If the vicious humour do swim in the stomack, & cause *Nausea*, that is, disposition to vomit, then for the most part vomiting followeth, and the stomack corrupting the meates, it doth manifestly infect it with that humour, & changeth it into his nature, but if a tough humor be drowned in the cotes

Signa.

cotes of the ſtomack, it cauſeth diſpoſition to vomit, but yet ſuch a diſpoſition as bringeth forth nothing, although the patient do provoke and ſtraine himſelfe as though he could vomit: but if that humor be watery and wheyiſh, then it cauſeth vomiting, not only before meat, but alſo after meat, and eſpecially if that humour ſwimme in the breadth of the ſtomach: for if it be ſtuffed, and cleave to the top of the ſtomack, it doth moove vomiting without bringing any thing up before meat: but when other parts (from which do flow excrements into the ſtomack) be evill affected, the ſicke himſelfe doth firſt feele the griefe of the member that is diſeaſed: for either he feeleth heat, or cold, or heavineſſe nigh about the place that is diſeaſed, or els he cannot ſuffer to let the place be touched hard. But if the whole body be full of vicious humours, you may know that by the colour, and by breaking out of wheales and puſhes in the skin, and alſo by the urine you may diſcerne it. For the cure, you muſt diligently conſider which griefe it is, whether it be a diſeaſe cauſed only of the ſtomack, or of the whole body, or of ſome other member. For, if humours do flow into the ſtomack from ſome other member, or from the whole body, you muſt firſt take care for the whole body, or for that member that is diſeaſed, but yet you may not neglect the ſtomacke altogether: for unleſſe the whole body be firſt purged of vicious humours, he laboureth in vaine that goeth about to reſiſt the flowing of humours into ſome one place. So alſo he that doth cure the member that is firſt diſeaſed, he cutteth off (as it were) the fountaine of all flowings into the ſtomack. If you will know how thoſe members are to be cured that do ſend excrements into the ſtomack, you muſt learne that in their proper chapters before or after. But if humours be ingendred in the ſtomack cauſing diſpoſition to vomit, you muſt marke whether thoſe humours be thinne, cholerick and wheyiſh, and be contained in the hollowneſſe of the ſtomack: for then you muſt give him very thinne juyce of Ptiſan or hot water, and the ſicke muſt provoke vomit with his finger, or with a feather being put down into his throat. But if the humours be ſtuffed within upon the top of the ſtomack, you muſt miniſter one dramme of Aloes to drink being diſſolved in water. For againſt hot humours that be in the ſtomack, Aloes is the beſt medicine, ſo that often it hath healed evill ſtomacks in one day. After the humours be purged, and other medicines miniſtred, which do ſtop or make temperate the ſharpneſſe of choler, then you muſt cure the hot diſtemper of the ſtomack, as is taught in the laſt Chapter before this. If they be flegmatick, groſſe and tough humours, which do ſwimme in the breadth of the ſtomack, you muſt cure them after that ſort that is taught of us in the former Chapter, and then you muſt get away the cold diſtemper of the ſtomack, as is before taught. Now for vomiting, you muſt note, that in the beginning it ought not to be ſtopped, if the ſicke be the better for it according to *Hippocrates* ſaying: In vomiting which commeth by it ſelf, if ſuch things be purged as ought to be, it is good, and may be ſuffered: but if not then contrariwiſe it is evill. Therefore you may not ſtop that vomit which is decretory, or where humours do flow from the whole body into the ſtomacke, or when humours be engendred in the ſtomacke through diſtemper. But then you muſt rather helpe the motion of the expulſive vertue in a

Curatio Nauſeæ.

Of vomiting. 1. *Aph.* 2.

hot cause, by ministring hot water with oile of Violets to drink: but in a cold cause, minister *Oximel* and other things before rehearsed. But if the vomiting be immoderate, and do begin to weaken the strength of the sick, then you must go about to stop and restraine it. Therefore first, let the sick lie upward in a convenient house, and contrary to the disease: that is, let the house be cold if the disease be hot: and contrariwise let it be hot if the disease be cold, let the extreme parts of the body be rubbed, & let them be felt with warme hands, and also bind them strongly with bands: also put the feet and hands in luke warme water. Also hold odoraments of good savour to the nose for to smell, as Roses, Quinces, Penirotall, Mints, Fennell, Spikenard. Annoint the stomack outwardly with oyles of Wormwood and Roses. Emplasters made of Dates, Quinces, and Wormwood be good. Also Cerotes made of them and such like, as Mints, Darnell meale, Frankensence, Mastick, be good being laid upon the stomack. Also you must stamp well Dates that have been steeped in old wine, afterward you must put to it mastick & Frankensence, each of them finely poudred by it selfe afore, and then bray them together. To this place also you must call the remedies that are spoken of hereafter, partly in the Chapter of *Cholera*, and partly in the Chapter of the fluxe *Dysenteria*. Furthermore that evill continuing long, if the meate cannot tarry in the stomack, you must fasten a cupping glasse to the mouth of the stomack with great flame, untill the place waxe red, and you must give the patient meate while the glasse hangeth on full.

Cure of immoderate vomiting.

CHAP. III.

Of immoderate thirst.

THirst, as *Galen* witnesseth *in libr. 1. de simpl. med. facultate, cap. 30.* is caused two manner of waies, partly through want of moisture, and partly through abundance of heat. The stomack is heat many and sundry waies, that is, either through hot distemper of the bare quality simple or compound, or through hot and cholerick humours engendred in the stomack, or else flowing to it. Also through abundant drinking of old wine. The stomack is dried either through the dry distemper that is in it, or through salt humours, or drinking of salt water. Also oftentimes it is dried through consent of the whole body, as it chanceth in burning fevers, and fevers Hectick. The diversity of causes may easily be knowne by the patients words, and by those signes which we have spoken of in the second Chapter next before. The cause being knowne, you must remedy each of them according to their causes diversly. Therefore you must remedy thirst comming of heat, by ministring things that do coole. Also both the drawing in of cold aire, and water, or watery wine being drunken, are good. Also Cucumber seed chewed, or if it be hulled and beaten, and drunk with water, it helpeth greatly against thirst engendred through heat of the stomack. Likewise Lettuce seed chewed and drunk profiteth. Also Purslaine seed likewise. The best thing to quench thirst is this, ℞. of the seeds of sowne Cucumbers husked, ℥. j. *Diatragacanthæ*, ℈. ß. Gumme tragacanth beaten to powder, and searced, ℥. ij. beate the seeds, and put those powders to the whites of egs being raw, and beating them altogether, make pills, and dry them in the shadow. Of these pils, minister one at once to be holden under the tong, that it may dissolve by litle and litle, and so be swallowed. They that have had burning

Cause.

Signa.

Curatio.

Pills to hold under the tongue.

burning and heate in the ſtomack long time, the juyce of the ſweet roote being drunk, doth help them, and alſo the roote it ſelfe with water and the juice of Purſlaine But thoſe which are vexed with thirſt cauſed of heat and drineſſe, as it chanceth in all burning and very dry fevers, and to thoſe which labour in ſummer, or in great heate, ſuch are beſt healed with *Oxicratum*, that is, a drink made with vineger and water ſodden together. For vineger doth coole mightily, and doth pierce every place quickly, and the water (beſides the cooleneſſe that it hath) is moiſteſt of any thing: for nothing (as *Galen* ſaith in the place before rehearſed) is moiſter then water. Alſo the thirſt which is engendred in fevers, may be mitigated in ſprinkling the head with the coldeſt oiles, as oile of Roſes being ſprinkled aloft on the forepart of the head. Alſo the beſt remedy for drineſſe is ſleepe, where heate and moiſture are commixt together, as it chanceth in that kind of Dropſie, in which plenty of ſalt humours be heaped in the ſtomack and belly, or in thoſe which have their ſtomack ſtuffed with ſalt fleame, then vineger is the beſt remedy. It is alſo good for them to ſoupe the juice of Quinces or Peares, or verjuyce with water. If humours cholerick or ſalt ſwimming in the ſtomack, or drowned and ſtuffed in it, do provoke thirſt, then your muſt miniſter medicines which can purge out thoſe humours. Afterward your muſt uſe medicines whereof you muſt ſeek before. They which thirſt through drinking of much old wine, are holpen with drinking of cold water, and other things rehearſed in *lib. 1 cap. 14.* *Oxicratũ ſeu Poſca.*

CHAP. IIII.

Of paine in the ſtomacke.

PAine of the ſtomack is cauſed when naughty, venimous, and gnawing humours be kept in the ſtomack, whereby it chanceth that through intollerable gnawing, they cauſe ſwowning, which they call *Stomachia*. This diſeaſe is knowne by continuall pricking and gnawing of the mouth of the ſtomack. In this evill you muſt give him meates that doe coole, and which may bring ſtrength to the ſtomack, as is, Lettuce and Purſlaine taken with vineger. Alſo Pomegranats, and Orenges, Peares, ſharp Grapes, and ſuch like Alſo bread being ſteeped in very cold water is good. Alſo let his other meats be ſuch as will eaſily digeſt, and yet not eaſie to corrupt, as be Chickens, Partrich, birds of mountaines, and ſuch like ſodden with verjuice. Alſo fiſhes bred among ſtones, ſodden with vineger, Limons, and the ſharp juice of Citrons. Likewiſe let the ſick drink water wherein hath beene ſodden a little Cinamon, or give him thin watery wine. For the cure, in the beginning you muſt provoke vomit by the remedies aforeſaid. Then after that alſo he muſt purge downward, by taking *Hieraprica*. Which things being done, you muſt uſe remedies to ſtrengthen the ſtomack both inwardly and outwardly, as is taught in the ſecond Chapter, and in other places alſo. *Doloris ſtomachi cauſæ. Signa. Diet. Curatio.*

CHAP. V.

Of inflammation of the ſtomacke.

INflammation of the ſtomack is cauſed no otherwiſe then the inflammation of other parts of the body: that is to ſay, through the flowing together of abundance *Cauſa.*

Signa. abundance of hot bloud. Signes hereof are exceeding great paine continually, which cannot be mitigated with any medicines that be applied to it. Moreover there is swelling and burning which you may feele Also a fever, heavi-

Victus ratio. neſſe, and appetite to meat. The diet (like as it is in other inflammations) muſt be thin, ſmall and exquiſite. Therfore he muſt uſe juyce of Ptiſan, and he muſt abſtaine from fleſh and wine, and from other hot meats. Let the ſick drinke water, wherein hath beene ſodden a little Cinamon, or juyce of ſoure Pomegranates, or of ſome other fruit that is cold and reſtringent. Let him ſleep little, and let him not talke much. Let him eſchue ſadneſſe as much as he can,

Curatio. and let him remaine in an aire meanely cold. You muſt begin the cure with letting of bloud, if there be fullneſſe of the whole body, and ſtrength of the ſick. You muſt cut the inward veine of the arme, and you muſt draw bloud according to the ſtrength of the patient. After this you muſt apply outwardly thoſe things that do repreſſe and reſtraine, ſpecially upon the place where the pain and ſwelling do moſt appeare. For the ſtomack (ſpecially the mouth of it) hath ever need of the commixing of thoſe things that do reſtraine, but moſt of all when it hath an inflammation. Therefore thoſe which do attempt the cure with looſening remedies onely, without the commixing of thoſe things that do ſtrengthen the ſtomack, they cauſe perill of death; therefore alwaies whether it be an oile that the inflamed member be nouriſhed withall, or a ſoft plaiſter laid upon that member, you muſt commixe ſome reſtringent thing with them. Therefore for this purpoſe it is good to apply to it oile wherein wormwood or Quinces have been ſodden, commixed together with Maſtick. Alſo the juyce of Quinces or Pears, putting to it red Roſes, Barley meale, Sanders, Bolearmoniak, & ſuch like. Alſo you may uſe this Cerot, ℞. Barly meale, ℥. ß white

Cerotum. Sanders and red Roſes, ana. ℥ ij Bolearmoniack, ℥. j. ß. Aloes, Maſtick, ana ℥. j. Wormewood, Nutmegs, *Balauſtiæ*, ana. ℥. ß. oiles of Maſtick and Roſes, ana ℥. j. ß. with waxe and Turpentine as much as is ſufficient, make a Cerote to lay upon the ſtomack. But if there be need of great reſtriction (as it chanceth then when the ſtomack is ſo weake that it cannot hold, and retaine meate) you may commix with the ſaid things verjuyce or juice of wormwood, or *Hypociſchidos*, and *Sumach*, and ſuch like. All theſe things (if the inflammation be vehement) muſt be applied to the griefe cold. And if the belly do ſend forth nothing, you muſt provoke it with eaſie cliſters Nor he worketh not unwiſely, that doth miniſter ℥. ß. of *Caſſia fiſtula* diſſolved in Endive water, after that the burning heat is ſomewhat abated Alſo at that time you may commixe with the reſtrictive medicines, which you apply outwardly, many things that do diſcuſſe and diſſolve, as is Fenugreek meale, flowers of Cammomill, and *Althæa* and Lineſeed: you muſt never (as we warned you before, no not at that time when there floweth no more to the griefe, and that cannot be driven back which is contained in the diſeaſed member) you muſt not I ſay at that time, neither uſe only looſening medicines, or onely diſſolving medicines: but alwaies you muſt commixe with them reſtrictive things, which have power to preſerve and keep the ſtrength of the ſtomack therefore at that time you muſt uſe this em-

Emplaſtrum. plaiſter: ℞. the meale of Lineſeed and Fenugreek, ana. ℥. ß. ſeed of Dill, ℥ ij. flowers of Cammomill and Melilot, ana ℥ ß. wormwood, Balauſtie, red Roſes,

ana.

ana ℥.ij *Hypocistbidii*, ℈.ij. oiles of Cammomill, Lillies, Roses, Mastick, ana. ℥ß. Hens grease, and Goose grease, ana. ℥.ij commixe them all together, and make an emplaister: but before it be applyed, it is not in vaine to anoint the stomack with this ointment. ℞. oiles of Cammomill, Dill, and Quinces, ana. ℥ iij. powder of the roote of *Althæa*, Wormewood, Linesced, ana. ℈.j. wax sufficient, and make an ointment. *Vnguentū.*

CHAP. VI.

Of abhorring of meate.

ABhorring of meate, or losing of appetite, doth chance either through losing of the sence of sucking of the veines, which is naturall hunger, as *Galen* witnesseth, *lib. 1. de Sympt causis cap. 7.* or because, there is no sucking out, or because the body is not emptied. Also sometime it chanceth through some hot distemper, specially of the stomack, which distemper doth dissolve the hard and sound members by loosing of them, and maketh them weaker in drawing: but the moist members, it stretcheth out unmeasurably by shedding. Sometime it is caused through abundance of vicious humours contained in the stomack, and through immoderate fluxe of the belly and bowells: also through overmuch bloud-letting Also the sick doth abhorre meate in continuall and vehement fevers, also in inflammations of the stomack, the liver and the matrice, and for many other causes which need not to be rehearsed heere. *Causæ.*

The signes which betoken a hot distemper, are rehearsed before in the first Chapter. Those which abhorre meate, through the vice of cholerick humours, are troubled with gnawing of the stomack, and with appetite to vomit, & with thirst. Those that have humours that be rotten, they have sometime a feaver. But those which have loathing of meate through grosse and clammy humours, they neither feele gnawing of the stomack nor thirst. But commonly to all, there commeth dispositition to vomit. If loathing of meat doth come about the beginning of the disease, or about the rigour and strength of it, which the patients strength may yet suffer, it causeth no perill, for the sick need but little nourishment. But if losse of appetite do come in the declination of the whole disease, or in long weakenesse, or in lack of strength or of unmeasurable purging, it is not without perill and danger. This evill is increased of age. For children are unluckily troubled with this disease, that is to say, such as are devourers by nature, and have need of continuall nourishment. Therefore if children have this disease, great excesse above nature is signified by it. *Signa.*

For cure of this disease, if the losse of appetite be caused through weakenesse of the stomack, you must marke what distemper doth weaken the strength, and you must cure it by contraries to that distemper, as is before taught. If the presence of vicious humours do cause loathing of meat, if those humours be thin and gnawing, you must first begin before any other thing be ministred to purge the humours contained in the stomack by vomit. And if the patient doth vomit uneasily, minister unto him soupings, and other nourishments which do moisten, that they may drive those humours downe into the belly, and drive them out beneath, or purge the wombe with *Hierapicra*. Then we *Curatio.*

must

must bring the body to a good temper, with such things as be meete for that purpose. Those that do abhorre meate through grosse and clammie humours, you shall cure them by extenuating and cutting the humours, as well with *Oximel*, as also with those medicines that are made of this and other sawces, as with Capers, Olives, Mustard seed, and such like declared in the first Chapter. If loathing of meate happen through inflammation, or stopping any other part of the body, then you must goe about the curing of that member or part. And you must go about to provoke appetite againe, onely by odoraments, either by odour and smelling of wine infused, or decoction of Quinces or Peares. Also you shall go about the same thing with soft annointings with oiles, as oiles of Róses, Mastick, and such like, and moderate frictions and rubbings of the body. Also insessions to be applyed to the loines and share. Also let meates be prepared of diverse and sundry kinds, and after the daintiest fashion, that besides their sweetnesse they may entice and provoke their appetite: first of the best kind of corne, and such as doth nourish much, as is *Alica* washed with the decoction of Dates and Damascene prunes, rere egs, birds of the mountaines that be leane and of no strong savour: swines feet much consumed in seething. For if he only taste such meates, they nourish the body sufficiently. Whatsoever you minister ought to be of such sort, that it may easily be devoured and swallowed. For those things that require much chewing, do cause unpleasantnesse, and put away appetite. Nor you may not neglect to apply outwardly upon the stomack besides the ointments, emplaisters made of Dates, Quinces, Wormwood, and such like. Also Cerotes made of the same things, examples whereof you must seeke before.

Alica is made of wheate steeped in water, beaten and dried in the Sun, and then broken grossely.

CHAP. VII.

Of a doglike appetite.

A Doglike appetite is contrary to losse of appetite. For they that are thus diseased, they desire much meate, and when they cannot refraine their appetite, they devoure in meate without measure: then they being heavy with the multitude of meate, and their stomack not being able to beare the meates that are in it without hurt, they turne to vomiting. Then afterward they fill themselves with meate, and againe they returne to vomiting like dogs. It is

Causæ.

caused through cold distemper of the stomack or through vicious and sharpe humours which do gnaw and prick the mouth of the stomack. For cold vicious humours do cause a gnawing much like the proportion of sucking, and do raise appetite of meate. Also somtime it chanceth through unmeasurable dissipation and spread ng abroad of the whole body, which doth follow either the violence of heate, or the weakenesse of the vertue retentive. Cold distemper

Signa.

of the stomack is knowne by evill digestion, windinesse, rumbling, and many egestions or seiges, and by other tokens declared before in the first Chapter. Sharpe humours are knowne by soure belkings, and much egestion, and very thin. If it be caused of unmeasurable dissipation and spreading abroad, and that through heate which consumeth the meat like fire, and rarefieth the skin: then the egestions sent out by the belly, be lesse in quantity then the meate that is eaten, and also the egestions the drier: But if that dissipation come

through-

through weakneſſe of the retentive vertue, which cannot maſter the meates, then there is much dejection and caſting out of thoſe things that are eaten. For the cure, cold diſtemper muſt be healed as is taught in the 1. Chap. of this book. If doglike and unmeaſurable appetite be cauſed of ſharp humours ſtuffed in the mouth of the ſtomack, and as it were watter ſoaked into a ſponge, you muſt miniſter in the beginning, *Hierapicra Galeni*. For this doth not only heate, but alſo it doth cut off and make cleane, and draw out from the depth of the mouth of the ſtomack humours that be ſtuffed in it, & it cauſeth them to avoid downward, and yet it addeth ſtrength to the ſtomack, that afterward it will not eaſily receive any hurtfull humour. Therefore that is the beſt remedy for vicious humours ſtuffed in the ſtomack, to bring them forth. It is miniſtred the weight of ℥.iv. with wine infuſed with warme water. If a child doth labour of this diſeaſe, which cannot drink the medicine for bitterneſſe, make ℥ j. or ij. of it in pills, and annoint it outwardly with Hony, and let them ſwallow them downe. Seeing that for the moſt part, this evill chanceth of ſharp and ſure fleame, you muſt uſe ſuch meates and medicines as have power to cut, divide, ſcoure, and heate, as be, Garlike, Leekes, Time, Savory, Origan, Pennyroyall, and ſuch like. Therefore the humours that bee vicious being purged in the beginning, you muſt let them uſe this diet. Let not their bread be new, nor well leavened; with the which alſo you muſt mixe things that provoke urine, as is, Anniſe-ſeed, Caraway-ſeed, Commin, Parſly, and ſuch like. Let his meates be fat and oily. Alſo ſoupings are good that doe deſtroy appetite, as be pottage made with much hony, and much oile, or Gooſe greaſe, Hens greaſe, or Swines greaſe. Let his pot-herbes be Mallowes. Alſo give him the braines and fatteſt parts of Birds, and of Fiſhes likewiſe, and thoſe things that do altogether deſtroy appetite, and cauſe fullneſſe, and that do nouriſh but little, although they be eaten in great quantity. You may well give them great plenty of wine, even as much as they can drink, and ſuch wine that doth heate greatly, as thoſe doe that be yellow in colour, thin in ſubſtance, ſweet in ſmelling, and without reſtriction. For this doth heate the ſtomack, and deſtroy ſharpneſſe of humours, ſo that often ſuch wine with oily and fat meates ſufficeth for the perfect cure. As *Hippocrates* ſaith, Drinking of wine eaſeth hunger: and you muſt give wine as well to them that be faſting as to them alſo which have eaten meate, although they be not as yet athirſt. But you muſt give it to them that be faſting hot, or warme at the leaſt. He muſt abſtaine from all ſoure and reſtrictive meates and drinks, but ſpecially from fruit. Let their banketting meates be *Piſtacium*, Almonds, Pine nuts, and Olives with honey. Miniſter alſo unto them milke, as well alone, as alſo with wine called *Paſſum*, or with honey; ſo that nevertheleſſe, you muſt take heed that you give it not to thoſe that are wont to have it waxe ſoure in the ſtomack, for to thoſe it doth more hurt then good. But if it be well digeſted, it doth not onely ſtop the appetite, but it ſofteneth the belly being ſtopped and ſtops his fluxes. Alſo you muſt make potions and fine cakes with milk, and give them to him, as be, Marchpanes and Rice ſodden with milke. Alſo he muſt waſh now and then, and make fat their skin largely. This kind of cure you muſt uſe as long as the ſick is diſeaſed, and till he be cleane whole. If the doglike appetite come through unmeaſurable ſcattering

Curatio.

Cure if it be of ſharp humors.

Victus ratio.

Aph. 21.

Cure if it come of im. moderate diſſipation.

tering abroad, opening & diſſipation, then in ſuch a diſeaſe it is good to thicken the skin, and make it groſſer with oyle made of unripe Olives, or oiles of Roſes or of Mirtles, or any other wherein any reſtrictive thing hath beene ſodden with a ſoft fire. Let the ſick remaine in an aire that is cold and perſpirable. Let him eſchue hot aire and hot baths. Alſo let him eſchue Wine, and all things as well outwardly as inwardly that do heat. Let his drinke be cold water or decoction of Cinamon. Put the ſick in a cold bath if nothing do let it, as ſlenderneſſe and leaneneſſe of the body, or the coldneſſe of ſome member of the body, as the breaſt or ſome other. You muſt give unto them meats that be ſtable, durable, and hard to corrupt, as be Periwincles, and all kind of ſhel-fiſh, if they be ſodden with water twice changed. Alſo Swines fleſh being in full ſtrength, and ſpecially the belly. Alſo fat Beefe, and all things that be all fat, and that do ſwim in the ſtomacke, and be hard to be digeſted and diſtributed. For there be ſome that have this diſeaſe, which by reaſon of a ſharp and biting heat, and as it were a feverous heat in them, do digeſt and conſume Beefe and other things hard of digeſtion, with leſſe labour then fiſhes of ſtony places, and ſuch like things which be eaſie of digeſtion. Of egs thoſe are good for them which be ſodden till they be hard, or fried in a frying pan. Give them manchet made of fat broths without hony. Alſo Rice ſodden with butter, and unleavened bread. Look how much the evill is abated and ſo much you muſt abate of the groſſe meats that you are wont to give, and you muſt miniſh the reſtrictive things alſo that you lay without. For ſomtime the vehemency of the appetite being abated, when the body is filled with crude and groſſe humors, it turneth into ſome other worſe diſeaſe. Among reſtrictive medicines beſides thoſe things which are aforeſaid, you muſt uſe this ointment, ℞ oyles of Mirtles and Quinces, ana. ℥ ß oile of Roſes, ℥ ij. juice of Plantaine, ℥ ij. red Sanders, Maſtick, *Bi-ſtorta*, red Roſes, ana. ℥ j. Bolearmoniack, ℈ ij. *Hipociſchidos*, *Acatia*, *ſanguis Draconis*, an. ℈ j. wax as much as is ſufficient, make an ointment.

Vnguentũ. adſtringẽs.

CHAP. VIII.

Of great Famine.

Βυλίμος. Cauſæ.

Vlimos in Greeke, is nothing els but great and vehement famine or hunger. It is cauſed through coldneſſe of the ſtomack, and for want and weakneſſe of ſtrength, and in a man it taketh his beginning altogether of outward cold: for long journies, ſpecially when there is Snow, cauſeth this diſeaſe. It

Signa.

is knowne thus. In the beginning there is felt much hunger, which for all that, doth not long endure. For afterward the heart of the patient beginneth to faile him, with coldneſſe of the extreme parts, and want of ſpirit and breath. You muſt apply remedies for this diſeaſe by and by, becauſe there be that in deſart places, or in bathes, being ſuddenly taken with this diſeaſe, do periſh for lack

Curatio.

of helpe. Therefore they that are troubled with great hunger in a journey without a Feaver, or any other waies, you muſt recomfort them with vineger, or Peniroyall given them to ſmell unto, or earth whatſoever it be, ſprinkled with Vineger, or Apples, or Peares or ſuch other like fruit which is next hand. Alſo new bread holden to the noſe doth helpe, and cheeſe of good ſavour. Alſo Porke roſted or ſodden, and univerſally all that nouriſh much: but eſpecially

cially that which hath savour of rosted meat, and is well seasoned, and hath a sufficient savour. For by such odours and savours, they that have this disease are for the most part refreshed, seeing there is nothing (as we said before in the 2. Booke, the 14 Chapter) that doth refresh and renew the strength sooner then odours. Moreover you must bind the extreme parts of them with bands, and you must put the tips of their hands and feet in very hot water and you must raise them and stirre them, as well by pricking of the cheeks, as also by pulling of the haire and eares. And when he is somewhat come again to himselfe, you shall minister unto him bread infused in wine, or some such thing, which doth restore strength very quickly, as be rere egs, Alica with wine. The next remedy they must looke for by meat, which if they cannot take when it is offered them, you must put it into the mouth violently, and compell them to swallow it, for by and by after that, they are delivered from their great hunger, and from their fainting, and are raised quickly. For this purpose are good also the Antidotes which are cõpounded of divers sweet odors, as is, *Aromaticum Rosarum, Diamber, Diantkon, Diamoschi, Alipta moschata*, and such other like. And if this disease chance to come in feavers (which is seldome seene) or if it do rush in suddenly about the declination of fits belonging to Feavers, you may minister meat without feare. But if it chance in the beginning of the augmentation, or in the vigour and strength of the Feaver, the sick must be refreshed by the odoraments aforesaid, and specially by those things which have corne in them, as is *Polenta* wet with water, or hot bread that sendeth forth a burning savour. Also you must use frictions and rubbing of the extreme parts, and apply plaisters made of Dates or Quinces sodden in wine: and this must you do untill the declining of the fit, that you may safely give him meat. And if the sick be never the better therow these things, you must venture to help him by giving of meat. Therefore minister juice of Ptisan, or one morsell or other wet in wine that is white and thin: for they being refreshed, and as it were suddenly called back, do afterward come to the declining of the fit. We must eschue altogether in them that have this disease long delay from meat and hunger, for you shall give him every houre very little meat, for it taketh away great famine and the fainting, wherby the sick is eased. And that it is lawfull to nourish and give meat to the sick in a fit, *Galen* teacheth, *l.* 10 *method c.* 3.

Polenta is barly steeped in water one night, then fried, and then grouñ

CHAP. IX.
Of evill Digestion.

RAwnesse of the stomack or ill digestion is, when as the meat is not altogether changed. The causes of it are, distemper in the stomack, inflammations, hardnesse, impostumes and such other like. Sometime the meats remaine raw and undigested, although the stomacke be not diseased, either through immoderate devouring of meats and drinkes at one time, or through the evill and vicious qualities of the meats themselves, or through eating of them out of due time, or through inordinate taking of them, or through some vicious superfluity growing, or through short sleeping, as *Galen* saith, *Libro tertio de symptomatum causis, capite primo.* The diversity of causes is knowne

Cause.

Signa. knowne partly by the tale of the patient, and them that be about him, and partly by certain tokens. By the tale of the sick and of them that be about him, you may know whether meats and drinks have been taken immoderatly, or out of due season, or inordinatly. Also you may know of them the shortnesse of sleeping, you may know if the meats themselves were of evill qualities by his belkings and savours like things rosted and burned. For in them that be hot and cholericke, the belking or corruptions savour like meat rosted, or burned: But in them that be of a cold nature, and more flegmaticke the corruptions are soure or sharp. Likewise you must judge of excrements that be flegmaticke, and cold, they cause sowre corruptions. But those that be hot and mixed with bitter choler, do cause savour like burned meat. Likewise judge of the stomacke being any otherwise evill at ease: For if the disease be cold, it causeth sharpe and soure permutations: But if it be hot, it causeth a burning savour. When perfect crudity and rawnesse is ingendred without corruption, in such sort, that the meats do remaine altogether even as they were eaten: by this you may know that the stomack is overcome, either through great quantity of meats, or through vehement cold taken in a hot thirst. Therfore if you would not have this crudity, and evill digestion, you must beware of all the aforesaid things, that is, that you neither offend in the quantity, nor quality, nor order, nor due season in the taking of your meat, and that you eat those things only which you are able to digest, and not that which appetite requireth. Therfore you must especially take diligent heed to the measure and quantity of your meat, and you must refraine your appetite, and eat no more then your strength is able to suffer. Also you must beware of evill order, that is, that you do not first eat Quinces or Pomgranates, or some such like things, and afterward to eat pot herbs out of oile or sauce made with salted fish, or other things which do soften the belly. Also you must eschue eating out of due season, that is, that you do not eat before some moderate exercise, or before yesterdaies meat be well descended, and also not before your accustomed houre. Also you must eschue all things be hard by nature to digest, as is flesh that is hard by nature, as is Beefe and Hart-flesh: also eschue all old flesh. Also you must beware of meats that be fat, or that be powdred in salt, and stale kept. Amongst pot-hearbs, those that be very hot or very cold, or also those that ingender wind, be hurtfull. Eschue fishes which are hard and dried by long keeping. Also abstaine from meats that be corrupt, or that do stink, or smell ill favouredly. Refraine from sweet fruit, or that which doth ingender windinesse, or that which is corrupt. Also eschue junkats which be hard of digestion. Also you must eschue meats that be strange and unaccustomed, and that have power of a medicine, as people use to commix in their tarts and fine cakes; but you must eat your meat in due time, not greedily, nor in gobbets: nor swallow it not without chewing. Neither let your drinke interrupt and disturbe your meat, for that doth hinder the uniting and knitting together of the meat, and causeth each peece to swim from other. After meat eaten, you must eschue unequall and troublous motions. Also eschue heat and cold, for those things do stop the digestion of meat. But calefaction and chafing of the sides, and

Victus ratio.

rubbing

rubbing of the feet do help digestion. And if there be heavinesse about the stomacke, so that through it a certaine painfulnesse be spread throughout the whole body, then lay your hand being stretched foorth upon the mouth of the stomack, or apply to it a fleshy infant; for as *Galen* saith, it is much better, and more naturall then the heat which is procured by foments. For which cause some do lay little whelps while they rest upon their stomacke, which doth increase the abundance of heat that digesteth the meat. Also you must procure sleep in the night equal and without disturbance. For this, you must prepare to lie straight, and let your head be bolstered up high, and in your lying you must encline towards the left side. And if you cannot sleep, you must lie without turning or stirring of your body, and keepe it still in one forme of lying; for often stirrings and tossings do disturbe the meats, and make the body windy, and the bowels likewise. The cure must be divers, according to the diversity of the causes: for hot distemper of the stomacke requireth one kind of curing, and cold distemper requireth another. Also inflammation of the stomack requireth another kind of cure, and hardnesse of impostumations another kind; and al those cures you shall seeke out in the proper Chapters: for here it sufficeth to say thus much. When there commeth an unpleasant belking, declaring manifestly that there is corruption of meats, without prolonging you must provoke vomit, and by drinking of warme water, you must constraine all that is corrupt to come forth. For if they remaine in the stomach, they cause tormenting, and wrestling, and heavinesse of the head; and sometimes they send forth choler upward and downeward, or they cause flux of the wombe or Feavers. Therefore such as cannot digest but hardly, we must accustome them long time before, that they may vomit easily, for that is best in many perils. And if any be hard to vomit by nature, and be ill disposed to drinke cold things, in any case it is not inconvenient to give him a cup of pure cold water to drinke: for the stomach being strengthened it soone thrusteth out those things that sticke in it, and sendeth them downe to the lower parts. Then the next day let the sicke be kept in quiet and rest, and use rubbings of his feet, and chafing of his sides, untill the rumbling and windinesse breake out beneath, and untill the belkings do come foorth with a gentler quality. And then it is good to rise up, that first the belly may send out the corrupt things by siege, and afterward let the sick walke moderatly, and let him be idle, because of the troubled vapours which be ascended into the head through corruption. After this he must apply his mind to daily businesse without perturbation and indignation. Then againe the belly must be provoked to avoid those things that remaine yet. Afterward you must bid him rest, and you must powre upon and nourish the feet with warme water: and the face being washed with pure cold water, let him rest in his bed, and procure him to sleep by all means. After which let him use a little walking, and then a bath. After bathing let him take meat moderatly, and that which the body is able to digest. But yet you may not over-passe medicines that do helpe digestion, as is, Pepper, especially long Pepper, which doth only help digestion. But if you have it not at that present, you may use white Pepper, and if you have not that neither, take black Pepper. Also for the same, *Diacroneon*

Curatio.

Vomitus.

Long Pepper helpeth digestion.

is good, and *Dioſpoliticum*. Alſo there be other things to be applied as wel inwardly as outwardly, both ſimples and compounds, to ſtrengthen the ſtomach, which are rehearſed in the former Chapters. But all theſe medicines (eſpecially ſuch as do pierce quickly, as is Caraway ſeeds, Fennel ſeeds, *Apium*, Lovage ſeed, Parſly ſeed, *Ammeos*, Pepper, Ginger, and ſuch like) muſt be given two houres before meat. but after meat you muſt never take them, for then there is diſperſed together with them ſome of the crude meats, and cauſeth obſtructions. Therfore let them be uſed moſt before meat after the rubbings in the morning, and two houres before exerciſe.

CHAP. X

Of windineſſe in the ſtomach.

Cauſe. THe ſtomach is windy, through the windineſſe that is ingendred in it. Windineſſe is ingendred through flegmaticke humours in the ſtomach, or elſe through meats diſſolved into vapours through want and debility of heat. For cold only doth cauſe no windineſſe, becauſe it can neither extenuate nor diſſolve meat. Vehement heat for the moſt part (overcomming thoſe things that it comprehendeth) extenuateth and maketh thinn the meat, ſo that no vapours can ingender therof, unleſſe it be eaſie to turne into windineſſe of the owne nature: but the windineſſe that is ſo ingendred is troublous and cloudy: and alſo it is but little, and endureth but a little while, ſo that at one belking or other it vaniſheth away ſtraight. The heat that worketh in the meats, if it be but of little force & ſtrength (that is doth ſomewhat diſſolve them, but *Signa.* not altogether conſume them) thereof muſt needs ingender windineſſe, as *Galen* teacheth, *lib. 3. de ſympt. cauſ. cap. 7.* They that are thus diſeaſed, have ſtretching out and heavineſſe of the ſtomach: alſo ſometime ſwelling, and a certaine bowing out of the mouth of the ſtomach, and of the ſtomach it ſelfe: alſo empty belkings do come, ſometimes lightning a little, and a ſtopping of the windineſſe which is wont to break downward. Alſo this evill ſometimes is all over the breaſt, and ſometime behind, about the back-bone and backe, and ruſheth among the joynts, and often it occupieth both places. Beſides theſe things there is vehement paine in drawing of breath, becauſe of the preſſing downe together of the midriffe, ſo that ſome do feele like as though they were choked. They are eaſed by the meat going downward, and by windineſſe breaking out either by belking, or by the belly. Alſo rumbling and noiſe is heard within. Therfore if the windineſſe of the ſtomach be cauſed of flegma- *Curatio.* ticke meats, you muſt miniſter an extenuating diet, and ſuch medicines as do divide and purge fleame, which we taught in the firſt chapter of this Book. But if the windineſſe be ingendred through want and weakneſſe of heat, he muſt uſe meats eaſie of digeſtion, and of good juyce. Alſo he muſt eat but little: for faſting is very good for this diſeaſe. After all the meat, you muſt miniſter wine that is pure and unmixed; but yet he muſt eſchue much drinke as a deadly enemy. Alſo let him eſchue fruit, and eating of moiſt oiles. Alſo let him uſe hot baths in great veſſels; for thoſe doe mitigate, ſoften, and diſſolve windineſſe whatſoever it be, and provoke ſleep: and when ſleep commeth, it eaſeth the patient much, becauſe it helpeth digeſtion marvellouſly. And as for medicines, let them

them use this decoction. ℞ Calamint, Mints, wild Mints, Cammomil, Origan, Peniroyal, ana. M. j. Worm wood, M ß seeds of Anniſe, Apium, Comin, Daucus, Parſly, Fennel, ana. ℥. iij. ſeeds of Nettles, Carawaies, ana. ℥ ij. of the root of Enula Campana, ℥ ij. ſeeth theſe in a iuſt quantity of water, til the third part be conſumed: then ſtraine them, and put to ſufficient Sugar to make the iuyce of that decoction ſweet, and put to that liquor, of ſirupe of Calamint, ℥ iij and make a potion, wherof let the ſick drink every day in the morning, ℥. iiij. Or let him uſe this powder. ℞. the powders of *Diaryſum*, *Diacuminum*, *Diacalaminthes* ana ℈ ij. ſeeds of Anniſe, Daucus, and Fennel, ana. ℈ j Quibibes, Cloves, ana ℈ ij Ginger, ℈. Pepper, ℥. j Sugar, ℔ß. commixe them together and make a powder. They which have taken meat but a little before, muſt firſt vomit. Alſo you muſt miniſter ſuppoſitaries made of things that entice windineſſe, after this ſort. ℞ Hony ſodden, ℥. ij. ſeeds of Rew, Comin, and Fennel, ana ℈. j. ſeeds of Carawayes and Anniſe, ana. ℥. ß Salt, ℈. ij. commix them together, and make Suppoſitaries. If the wombe be very coſtive, you muſt caſt in a clyſter made thus. ℞. of the decoction aboue taught, ℔ j of *Benedicta laxativa*, ℥ *vij*. oyles of Wormwood, Rew and Dil, ana. ℥ j. Gooſe greaſe and Hens greaſe without Salt, ana. ℥ ij ß. common Salt, ℥. j. commix all together, and make a clyſter. In this diſeaſe you muſt annoint the ſtomach outwardly with the oiles aforeſaid, or make a little bunch of Wool, and wet it in the aforeſaid oiles being warmed, and apply it to the ſtomach. And upon the bunch of Wool being wound up together, ſtrew Comin beaten, or ſeed of Apium or Dil. If the diſeaſe endure long, apply to it plaiſters made of Lineſeed, Barley meale, Darnel meale, Comin, Dil ſeed, or Apium, or Fennel beaten, the tops of Centory, and ſuch other like: or apply this Cerote. ℞. oiles of Rew, Dil, Nard and Lawrel, ana, ℥. j. meale of Lineſeed, and Fenugrecke, ana. ℥. j. ß. ſeeds of Apium, Carawaies, and *Nigella Romana*, ana ℥. j. Lawrel-berries, and Centory, ana ℥. j ß Gumme ammoniacke, and *Opoponax*, ana. ℥ *ij*. Wax and Roſin, as much as is ſufficient, make a Cerot. Alſo a great cupping glaſſe comprehending the navel every where, being applied with great flame, is a remedy in this diſeaſe. Alſo *caſtoreum* druak with *Poſca*, and applied outwardly with oyl of Dil, is good.

Decoctum.

Tritura.

Glandes.

Cliſter

Cerotum.

CHAP. XI.

Of yelking or hicket.

YElking is a motion of the ſtomach, and it is as it were a crampe of the ſtomach raiſed of the expulſive vertue, which goeth about to thruſt foorth evil and hurtfull things. This diſeaſe is cauſed for the moſt part, either of fulneſſe or of emptineſſe, as *Hippocrates* witneſſeth. Alſo ſometime it is cauſed through the biting and gnawing of ſharp humors. Alſo the meat being turned into a gnawing quality, and ſo corrupted, cauſeth ſome to yelk. Alſo coldnes of the mouth of the ſtomach, and corruption of the food cauſeth yelking, which cauſeth children ſpecially to have the hicket often. Alſo yelking ingendreth in fevers, ſpecially when the ſtomach or ſome other bowell is inflamed. The outward cauſes are eaſily knowne by the telling of the ſick, and them that be about him. Fulneſſe is knowen by heavineſſe and emptineſſe of thoſe things that

Cauſe

6 *Aph.* 13.

Signa.

went before. You must know if the meat be corrupt, by the burnt savour of it: but you shall know sharpnesse by gnawing, pricking, and pulling. Therefore when yelking is ingendred of coldnesse, you must lay upon the stomack, woolle dipped in the oile wherin hath been sodden, Rew, Comin, and wormwood. Also oile of Mastick, and of *Castoreum* being annointed doth profit. To children warme linnen cloathes being applied to, do help often. They that be of full age, minister to them wine to drink, or Apium sodden in *Aqua mulsa*, or Comin beaten, or Asarum, or Penyroyall, each of these by himselfe, or els mixed with other. Also squil litick vinegar is good to soupe. Also give them, ℥ j of *Castoreum* with *Posca*, as well against yelking caused of cold, as also if it be caused through multitude of humors. Also if it be applied outwardly to the stomack with old oyle, it is good for both the said griefes. Moreover, holding of the breath which doth increase heat, is a present remedy for them that do yelke through cold. When yelking is caused of fullnesse, vomiting is the best remedy. If there be grosse humours, they must be extenuate and cut with *Oxymel scilliticum*, and Calamint, and Horehound their decoction, and such like before rehearsed. Afterwards you must apply those things which may draw the abundance of humours a contrary way, and turne them cleane aside. For which purpose those things are good which do purge downeward, and specially clysters, bindings, and rubbings of the extreme parts, and cupping glasses with much flame, fastened to the breast, to the stomack and to the backe. Also these things are good for them, long and quick walking, bearings about, and chiefly riding. Also it is good for them to sneese, as *Hippocrates* saith. For when the yelking is caused of fulnes, there is need of violent moving. Also handsome calling loud, with much clamor, and with holding of the breath, is good for them. Moreover, the stomacke must be strengthened by medicins ministred as well inwardly as outwardly: Inwardly, by comforting Electuaries, and outwardly, by applying of ointments, Emplasters and Cerots before taught. Yelking that is caused of emptinesse, is to be cured by giving to the patient convenient food, and by those things that do fill his wanting: which partly be afore taught, and abundantly spoken of hereafter in the cure of the fever Hecticke. It doth much good in this kind of yelking, to annoint the ioynts of the neck and the back with moistening oile, as is oiles of Violets, and of sweet Almonds. But if yelking be caused of gnawing things, first we find that vomiting is a sufficient remedy for it: then also stupefactions of feeling, and such things as do alter the gnawing. The senses be astonied and stupefact by cooling things, for which purpose you must minister *Philonium*, or pils of hounds tongue, which do profit marvellously in this disease; you must use them thus. You must make of one dram six pils, whereof let the sick take one before he go to bed. The mordacity and gnawing is altered and driven away by medicines which do stop, extenuate, and dry. Stoppers of gnawing be these, iuyce of Endive drunke, Cucumber seed husked and beaten being drunke, Lettuce seed likewise taken. Also iuyce of Purslaine drunk, and Purslaine it selfe taken in meat. Also Sebesten decoction taken in drinke, but specially above all, Asses milke is good. Or if you have not that, Cowes milke newly milked is good being drunk. For the same purpose minister conserves of Roses, or of Violets, or of water Lillies,

Cure of yelking of cold.

Cure of yelking of fullnesse.

Aversion.

6 Aph. 13.

Cure of hicket caused of emptinesse.

Cure of yelking through mordacity.

Pilulæ de cynoglossa.

Diar-

Diarrhodon, *Diatrion santali*, Julep of Violets, of *Nimphæa*, that is, water Lillies, and such like. These Trochisks do stop, extenuate and dry up: ℞ *Costum*, Saffron, Spikenard, green Roses, Masticke, ana ℥ ß. *Asarum*, *Aloes*, ana. ℥ ij. *Opium*, ℥ j. with iuyce of *Psillium*, make Trochisks, of the which give, ℥ ß. or ℥j. Note that *Opium*, & the Roses, & the iuice of *Psillium* be of cold operation: the Spiknard doth discusse, dissolve, and corroborate: the *Asarum* doth bring out the vicious humors by urine: the *Aloes* doth purge out the vicious humors, & drive them out beneath at the siege: the Saffron digesteth and strengtheneth the parts, for by his temperament of heat he causeth digestion; and by his restrictive vertue that he hath, he addeth strength: the *Costus* doth sufficiently heat, and moderatly restrain, which you may perceive by his tast. *Galen* commendeth this medicine very much. *lib. 8. de Comp. Med. secundum locos, c. 3.* *Pastillus.*

CHAP. XII.
Of Choler.

Cholera in Latin, is an immoderate perturbation of the stomach, caused by vomit both upward and downward. The barbarous sort call this disease *Cholerica passio*: they that have this disease be called of the Latins *Cholerici*. It is caused through much crudity and rawnesse of the stomach, and ill digestion which many times ingendreth of great wickednesse of the meats, and sometime through abundance of vicious humors also. The signes wherby this evil is knowne, be very manifest: for they avoid both upward and downward: also there followeth thirst and sweat, and short pulse, & drawing up, and stretching out of the muscles of the hands and feet, and specially of the calfe of the legs. Therefore seeing this evill is most sharpe, and doth cause very grievous sounings, if they endure long, you must do your diligence that you helpe it by and by without any tarrying. No Physition, if he see this disease to be ingendred through abundance of vicious humours, will in the beginning all at once go about to stop that which is sent forth: for seeing they be unprofitable and hurtfull, they have need of purging. Therfore if the patient have disposition to vomit, and be troubled with undigested meats remaining in the stomacke, you must give him warme water, and then he must vomit by his finger or a feather put into his mouth. But you must not provoke vomit by ministring of *Aqua mulsa*, nor with water mixed with oyle: because these things do increase the fluxes, and cause mordacity and writhings: also you must help the matter that purgeth downward: for a strange poison (as it were) being within doth gnaw the stomack and guts, and draweth the humors from the whole body: you must minister unto him the easiest purging medicins, as is, *Aloes*, *Cassia fistularis*, decoction of *M robolanes*, and such like. After that the superfluous things be brought forth, then he must rest, and it is good to nourish the sides with oiles of Mastick, or Nard, or Wormewood, and to cause sleepe. You must commix sometime with the aforesaid other things which can strengthen the stomach, which be afore taught and with them you must make ointments. When there appeareth exact and perfect concoction and digestion, use baths of sweet water, and meats of good iuyce, among which is broth of chickens with vetiuyce, the *Cholerici.* *Causæ.* *Signa.* *Curatio.*

fleſh of ſmall birds of the mountaines, rere egs, and ſuch like. In drink let him uſe iuyce of Pomgranats, or ſirup of Roſes, or water wherin burning ſteele hath beene quenched three or foure times. But when the evill hath endured long, and hath cauſed ſlenderneſſe, and leanneſſe throughout the body, and ſpecially if the belly, or ſtomach do reſt after the removing from his place, and that the pulſe be leſſe, and thicker then you muſt bind the extreme and uttermoſt parts with bands, and you muſt make them faſt by much oyle. Alſo apply to the ſtomach Cataplaſmes and Emplaiſters made of reſtrictive and ſtrengthening things, as thoſe be which are made of Dates, *Hypociſchidos*, *Acatia*, *Sumach*, Bole armoniack, Frankinſence, *Balauſtiæ*, Roſes, and fruit of Mirtles. Alſo it is an effectuous remedy, if a linnen cloth wet in the juyce of Crabbs be laid upon the ſtomach, or this Cerot, ℞. of the oile of Roſes, Mirtles and Quinces, ana ℥.j. Maſtick, Frankinſence *Acatia*, ana ʒ ij *Hypociſchidos*. ʒ.j. ß. Sanders white and red, ana. ʒ. j *Balauſtiæ*, Dragons bloud, ana ʒ. ß Bolearmoniack, ℥.j. Waxe and Roſin as much as is ſufficient, make a Cerot to lay upon the ſtomack covered with ſilk. In drinking give him the meaſure of one *Cyathe* of cold water to ſoupe off, that is, ℥ j ß but you muſt beware that it be not over cold, for that being given, ſuddenly is vomited up againe, and ſomtime with his ſtuper and coldneſſe, it hurteth very extremely the naturall heat, or it cauſeth inflammation of the ſtomach, or of ſome of the bowels. And you may ſometime drop into the water a little of the juyce of ſharp Pomgranats, or of Roſes, or of the decoction of vine branches. And if thoſe things that be voided forth be very ſharpe and that thirſt and burning do trouble the patient, then miniſter Cucumber ſeed, with three *Cyathes* of water. Alſo you may make it commodiouſly with *Amylum*. Then alſo miniſter Endive or Lettuce, or both ſodden in *Poſca*. Afterward procure ſleep and reſt by all meanes. But if the flux will not be ſtopped, and the pulſe decay between this and that, and that cold and ſwet do take him, and alſo ſometimes yelking, you muſt come to wine that is meanly reſtrictive, which is not very ſtrong, but yet ſweet and not odoriferous; and put into it warme if it may be, or els cold, crummes of bread or *Alica*, and ſo by little and little at ſundry times let them ſoupe it up. But yet they muſt eſchue much quantity of wine: and by all meanes you muſt go about to bring them to ſleep, by ſtrewing the pavement of the houſe with Roſes, vine leaves, Brier, and ſuch like afore taught. Alſo apply odoraments to the noſe, as Roſes, Quinces and ſuch like: alſo annoint ſoporiferous and ſleepy ointments about the temples and forehead. If he go to the ſtoole ſtill, caſt in by a clyſter *Amylum* with decoction of Poppy heads, for it doth both reſtraine and coole, and cauſe ſleep. To ſtop vomits, it is good to eat and devoure the juyce of Medlars, Quinces, Pomegranats and Peares. If with theſe remedies and others that be taught before in the ſecond Chapter of this Book, the ſick cannot keep and brooke his meat, you muſt apply without upon the ſtomack a very great cupping glaſſe lightly. Againſt the contraction and drawing up of the muſcles you muſt wind about the muſcles linnen clothes ſoked in warme oyle, and apply moiſt Cerots and oyntments wherin is put ſome *Caſtoreum* and oile of *Ireos*. You ſhal find examples enough of thoſe in the Chapter of the Palſey before in the firſt Booke. When the diſeaſe decreaſeth, you muſt refreſh and reſtore the patient againe with

Scutum ſtomachi.

A Cyathe is, ℥.j.ß.

Conſtriction of vomites.

Againſt cõtraction in the muſcles

with good meats, as Chickens, Doves, Hens, Partrich, wood Culver and Owsils, or Black-birds, and such like.

CHAP. XIII.

Of the flux Diarrhœa.

Diarrhœa in Latin, is a copious and great flux of the wombe without exulceration and inflammation. It is caused through weaknes of the instruments that belong and do serve to digestion, also through abundance of nourishment and meat that is moist and viscous, and through corruption of the same meat. Moreover, gnawing and biting of those things that are contained in the belly: also flowing of some things from above to the belly, and also weaknesse of the retentive vertue. The signes wherby the causes are knowne are very manifest. For if this flux *Diarrhœa* be caused through the weaknes of the instruments that serve for digestion, as is the stomack, the bowels, the liver, and the spleene, you must seeke the signes of these out of their owne Chapters But if it be caused through much devouring of evill meats and drinks, you may know it partly by the patients taile, & partly also by those things that come forth by siege. For if they be cholerick, they be yellow of colour, and they be not cast out without feeling of gnawing and heat: also the patient feeleth bitternesse of the mouth, thirst, thin state of the body, and other tokens which signifie choler. If it be flegmatick, those things which come out with the siege shall be contrary to that which is said before of choler. And if humours do flow from the head to the belly, the egestions will appeare frothy, & the temper of the braine will be very moist. If the flux be ingendred through fullnesse of the whole body, or if it be indicatory, the signes are rehearsed in another place, and of *Galen lib de plenitudine & crisibus.* And if this flux of the wombe be caused through weakenesse of the instruments, the distemper which is cause of this, must be cured and corrected by his contraries, as is taught in the first Chapter of this Book. If this flux of the wombe be caused through other causes, and that nature doth labour to drive out of the body superfluous and hurtfull matter by this meanes, and that they can easily suffer it which be troubled with it, then you must suffer, and watch till nature hath bestowed all her care and charge: or els also it is good to help natures motion; but for to go about to strive with it, and to stop the flux, it causeth a worse and greater disease: for those humors which are stopped, being carried upward, do cause paine in the head, or frensie, or lethargy, or impostumation behind the eares, not without danger Therefore in the beginning you may not stop the flux which floweth profitably for the health of the body, but after that the flux hath endured long, not only carrying forth superfluities, but also melting as it were the state of the body, and consuming the strength, then you must labour to stop it, as well by things given in at the mouth, as also cast in at the fundament, and also by things applied outwardly upon the belly. Therfore if there come foorth excrements of cleane choler, you must change it into a better and a more healthfull state, but yet you may not cure them by stopping of it straight wayes: for the cholerick matter that is gathered toge-

Causæ.

Signa.

Curatio.

Note.

ther, and heaped in the ſtomach, and in the bowell called *Iejunum*, if it be withholden and kept there ſtill, it hurteth greatly: for it both overturneth the ſtomack, and cauſeth inflammation of the bowels: it kindleth thirſt, and reſtoreth Feavers, and cauſeth the evils aforeſaid, and generally cauſeth a worſe diſeaſe. Therefore if there be abundance of cholerick humours in the body, nature muſt be expelled with eaſie purging medicines, as is, infuſion of Rewbarbe, *Caſſia fiſtularis*, the barks of Mirobolanes citrine, or Manna. After that give Cowes milk, or Goats milk warme, being new milked, or ſeeth it at the fire, and ſtirre it continually, till it be conſumed unto the third part which you may do by quenching of red hot iron, or ſteele gads in the milke often, but while it doth ſeeth you muſt take the ſcum or foame off it: for ſurely you can find no quicker remedy againſt fluxes of choler. And becauſe the milk that is eaten of one that hath a Feaver, is wont to turne into a burning ſavour, or alſo ſharpe or ſowre, and ſo cauſe more hurt then good: therefore if the patient hath a Feaver together with the flux you ſhall eſchue miniſtring of milk to him dreſſed after that ſort. But you muſt powre the fourth part of water to the milk, and ſeeth it untill it be halfe conſumed, and then miniſter it unto him. If the choler be heaped up together in the bowels, you muſt caſt in cliſters made of the decoction of Barley, with Sugar Roſet, oile of Roſes, yolks of Egs, and ſuch like. At the length, when the cholerick humours be voided out, you muſt miniſter inwardly ſuch medicines as do reſtraine and ſtrengthen, as be conſerves of Roſes, *Diacatoneon* without ſpices, *Diatrion ſantalon*, Trochiſks of *Spodium*, *Hydromalon*, and ſuch like. And what kind of medicines they muſt be that ought to be applied outwardly, we will ſhew you a little hereafter.

Cure of Diarrhœa of choler.

Cure of Diarrhœa of flegmatick humours.

Alſo the fundament muſt be fomented and nouriſhed with a decoction made of ſome reſtrictive things. If the flux *Diarrhœa* be ingendred through flegmatick humours that be groſſe and tough, or through corruption of them, then you muſt begin your cure, as you did before, with eaſie purging. Therefore then you muſt miniſter the infuſion of Agarick with *Mirobolanes emblici*, or ſome ſuch like medicine, which is able to bring foorth the aforeſaid humours. Alſo cliſters are good, ſpecially if there be abundance of clammy humours heaped up in the bowels: let them be made of the decoction of Centory, and oile of Rew, and ſuch like. Miniſter within the belly *Diacatoneon* with ſpices, greene Ginger, and other medicines which have power to heat and dry. Alſo apply outwardly thoſe things which do add ſtrength. If the flux *Diarrhœa* be cauſed through the weakneſſe of the vertue retentive, you muſt miniſter and apply thoſe medicines which are applied againſt other unmeaſurable fluxes of the wombe. Therfore apply irrigations and ſprinklings of oile *Omphacine*, or oyle of Roſes, or oyle of the bloſſoms of Apples, with ſome ſower or ſharpe wine, but oyle of Mirtels is of more effect, if there be need of vehement reſtriction, having the third or fourth part of wine added to it. And if there bodies be ſtrong, you may ſeeth in that irrigation, Galles, Pomegranate rinds, and *Baluſtiæ*. If the flux endure ſtill, apply Cataplaſmes, Empliſters, and Cerotes, made of reſtrictive and drying things, wherof we wil make mention in the next Chapter. Alſo this Cerot is effectuous to be made. Take ſeven Mulberries, or Black-berries which be ſower and whitiſh for lack of ripeneſſe, bray them wel

Cure of Diarrhœa of the weakenes of the vertue retentive.

and

and adde to it oyle of Roſes, ℥.ij. wax, ℥ j and make a Cerot. After the voiding of ſuperfluous and hurtfull humours, theſe things heale the flux of the wombe, being miniſtred in drink, that is, Comin, decoction of Maiden-haire, the root of white Thorne, likewiſe one ℥ weight of the ſeed of *Apium* miniſtred, for it provoketh urine, and turneth the fluxes that be in the bowels thither Alſo unripe Mulberies being yet ſoure, if they be dried many daies in the Sun and ſo kept, if they be beaten and drunke when need requireth, they reſtraine and ſtop the wombe marvellouſly. Alſo they may be brayed and mixed with his meats, as they are wont to uſe *Sumach*, which ſometime is ſodden, the quantity of an ounce weight with a chicken: but yet blackberries of the brier being unripe and ſharp, do bind the belly more, if they be dried as is aforeſaid, and miniſtred in drink. Among compound medicines theſe are marvellous good, that is, Trochiſks of *Spodium*, of *Terra lemnia*, *Diacatoneõ*, *Diatrion ſantalõ*, Triacle, & this compound made in Lozenges, is good. ℞. the powder of *Diatriõ ſantalõ*, *Diarrhodõ abbatis*, ana, ℈ ij red Coral, choſen Frankinſence, red Roſes, ana. ℥ ß. *Spodium*, ℥. j. ſeeds of Sorel, *Sumach*, ana. ℈ j. *Balauſtiæ*, *Acatiæ*, ana ℥ ß Maſtick, ℈. ß. Bolearmoniack, ℥ j. fine white Sugar, ℔ ß. diſſolve it in the diſtilled waters of Plantain and Roſes, and make Lozenges. Alſo this Loch is good, ℞. of old conſerves of Roſes of *Diacatoneõ* with ſpices, *Rob de ribes*, *Rob de Barberies*, an ℥ ß *Hydromel*, ℥ iij. *Diamorõ* ℥ v. with powder of *Diatrion ſantalõ* ℈ ij. red Coral, ℈. j. *Spodium*, *Balauſtiæ*, an. ℥ ß Bolearmoniack, ℥ j. ſirupe of murtles as much as ſhall ſuffice, and make a Loch. Moreover you ſhall ever have this water ready made. ℞. *Sumach*, one quarter, raine water, ℔ iij. in which ſteep the *Sumach* a day and a night, then boile them, and ſtrain the *Sumach* wel and ſtrongly: and in that water ſeeth Rice, or milk, or other meats, or at leaſt way, powre ſome portion of this water to them. If the flux *Diarrhæa* be cauſed through flowing of humors from ſome other member of the body, you muſt ſeeke the cure out of their proper Chapters. As for example, if the humors flow from the head unto the ſtomack, you muſt return to thoſe things which are ſpoken of before in the chapters againſt diſtillation or rhume, and ſo do likewiſe with other parts of the body.

Morſuli.

Ecligma.

A pretious water.

CHAP. XIV.

Of the flux Lienteria.

Lienteria in Greek, is a certaine lightneſſe, or ſmoothneſſe of the bowels even like as there chanceth of a ſcarre without on the skin of the body. In this diſeaſe the bowels do not hold the meat, but they let it ſlide away before it be changed and perfectly digeſted, even in the ſame forme and likenes that it was eaten. Therfore in Latin it may well be called *levitas* or *levor inteſtinorum*, and in Engliſh, lightnes or ſmoothnes of the bowels. It is cauſed oftentimes through a grievous flux *Diſenteria* by name going before, which cauſeth deep exulceration of the bowels: then ſcarres that be hard cloſing together and ſmooth do follow: which ſcarres by reaſon of the hard cloſing, will not ſuffer the meats to be diſtributed about the body, becauſe the mouths of the veins which are wont to draw nouriſhment from the bowels to themſelves, are now ſtopped. And becauſe of the ſmoothneſſe (as is aforeſaid) the bowels ſuffer the meats

Cauſe

to

to slide out before they be perfectly digested. Also this disease is caused many times through weakenesse and debility of the vertue that should keep and hold the meats in the stomack. For this vertue being weake and sickly, the food or meats be neither digested nor distributed, but they are cast foorth crude, moist, and nothing changed (the belly being alwaies soluble.) Also sometime it engendreth after long flux of the wombe Also sometime when dropsie water avoideth by the belly, this flux *Lienteria* followeth. Therfore of what cause soever this flux is engendred, the sick doth tast or feele no meat, and it causeth evill state or plight of the body. Therfore there chanceth to the patient continuall seiges, crude and raw, in colour pale or whitish, unequall and very watery, without any commixing of blood & choler. Also he feeleth a burning which spreadeth all over the sides, loathing of meat followeth it. It is a good & friendly signe in them that have had this flux long, if there chance unto them sharp and soure belkings; for it betokeneth that the meat doth abide some while in the stomach untill it begin to be changed. When this disease chanceth, it is easie to perceive that you must refresh and recreate the vertues retentive and digestive, as well of the stomach as of the bowels, by al means; & that may chiefly be done by ministring of convenient meats, and ordaining of a diet meet to restore and refresh strength Therfore the flesh of birds of mountaines is good: also Chickens rosted, in whose bellies also must be put *Sumach* or Mastick, and other things which shall be rehearsed in the next Chapter. Let the meat which you give him be little in quantity and easie of digestion And if his seiges be sharp and cholerick, make him meat with Rice and *Alica*, and such like, with the which seeth some restrictive things, as Peares, Quinces, Medlars, and such other like As also milk sodden is good for them. but if their siege be flegmatick, you must minister unto them contrary meats. Also commix somewhat that is pleasant and acceptable to the stomack, as is Annise seed, Comin or *Daucus* In cholerick seiges let their drinke be Ale: but in flegmatick let it be wine that is old and hot. And generally let him drink but little, for much drinke is not only in the flux *Lienteria*, but also in all other fluxes of the wombe, most hurtfull.

Signa.

6 Aph. 1.

Victus ratio.

Cure of Lienteria of weakenesse of the vertue of the stomach.

For curing of this disease, if the flux *Lienteria* be ingendred through weakenesse of the vertue of the stomack, you must turne to the Chapter of weaknes of the stomack, and there seek the cure. But to be short, you must minister both within and without to the body, those things that do restraine, & that can strengthen as well the stomack as also the bowels. Therfore minister sirups of Wormwood and Mints, and other electuaries which do strengthen the stomack. And you must apply those things outwardly; which be rehearsed before in the chapter of *Diarrhœa*, and shall be taught in the next chapter following. But this medicine is spectally good: ℞. oiles of Mastick, Wormwood, Mints and Mirtles, ana. ℥ ij. powders of Cinamon chosen, Cloves and Galingale, ana ℈ j *Balaustiæ*, and red Roses, ana ℈. ß. Wax as much as is sufficient, make an ointment: or use this Cerot, ℞ oyles of Mastick, Wormwood, and of Quinces, ana. ℥ j oyle of Mints ℥ ß *Calamus aromaticus*, Cloves, Frankinsence, an. ℥. j wood of Aloes, ℈ ß. red Roses, white Sandars and red, ana ℥ ß. Mastick, Comin, ana. ℥. ij *Hypocischidos*; *Acatia*, *Sumach*, an ℥ j. ß. *Gallia Moschata*, ℈ j. with Wax & Turpentin as much as is sufficient, make a Cerote. Moreover, to those that you conjecture have a

Vnguentũ.

Cerotum.

scarre

scarre, the eating of sharp things is profitable; for it causeth a certaine refrication and rubbing open again of the scarre; also it reviveth againe the naturall heat, and doth somwhat refresh the digestive vertue. Therfore in this case (as *Galen* witnesseth *in c. 95. Artis Medicæ*) they be good which do scoure & wipe away sufficiently, and restraine a little: therefore alwayes commix scouring things with restrictive medicines. In all other causes of this flux *Lienteria*, you must use the same kind of cure which you do use to them that be afflicted with the fluxes *Diarrhœa* or *Dysenteria*. *If Liēteria bee caused of a scarre.*

CHAP. XV.

Of the fluxe Dysenteria.

Dysen'teria in Greeke, properly is nothing els but an exulceration of the bowels. The Latins call this disease *Tormina*, because through it the bowels are tormented and fretted very much with paine. We said before properly, because the Greeks reckon foure kinds of bloody *Dysenteria*, as witnesseth *Galē, lib. 3. de Symptomatum causis*. The first is, when bloud is sent forth by circuit through some part of the body being cut off, or through some exercise of the former life, being let passe for a time. The second is, when watery blood, like unto the water wherin bloody flesh being new killed, hath been washed and soaked, is sent out: which chanceth through weakenesse of the liver. The third is, when there is sent foorth an humour more shining and blacker then that which is naturall, being commixt of blood and melancholy. And of these we do not speak here, but we speak only of the fourth kind, in the which many times by little and little, and betweene whiles sometimes is cast out pure bloud; also sometimes clodded bloud, or shaving of the bowels commeth out with pure bloud. Also many times is cast out thicke dung sprinkled with drops of bloud. This fourth kind, as it is said, is caused through exulceration of the bowels which sometimes chanceth through outward causes, as of cold, heat, and moistnes. Also through drinking of pernicious and naughty medicines, as is, Scammony, and such like. Also through eating of fruit, through crudity and rawnesse, or through eating of sharpe and soure meats, or through sharp and gnawing humours flowing from the whole body to the belly, or ingendred in the belly it selfe. And this beginneth after *Tenasmus* sometime, and sometime by it selfe. The excrements first are cholerick, divers, and fatty, by reason of the fat that cleaveth within in the bowels being melted. But when the superficies of the bowels is altogether bare, and exulceration doth abide about it, then the excrements that come forth be full of dregs and bloudy. And when the exulceration hath pierced deeper, then also is sent forth filthinesse, having as it were little peeces of parchment commixed with it. And if it be not stopped, it eateth and feedeth in short time the places nigh unto it, and it sendeth forth mattery excrements, such as are wont to run from dead bodies. When the small guts are exulcerate, there abideth paine about the navell, the excrements are cholerick, having the colour of a leeke, and altogether garnished with sundry colours, commixed with much ordure or dung. The patient feeleth griefe and frettings, and gnawing, and loosing, so that the sicke is not

4 *Kinds of Dysenteria*

1.

2.

3.

4.

Cause.

Signes of exulceration of the smalbowels

farre

farre from fainting and failing of heart. Also they are troubled with thirst, and be feverous, and the ordure commeth forth crude and raw, and the bowell called *Iejunum* is exulcerate, but that is very seldome: but if it do chance, the egestions do appeare more crude and raw, having black bloud wrapped with it vehemently, and yellow choler, and much thirst, and also disposition to vomit do trouble the sick. And sometime they vomit and abhorre meats. Also there remaineth vehement paine about the navill and sometime also malignant Feavers do ingender. And they that are so diseased, be waxen ill coloured, and do swet out even till fainting and failing of heart. Their strength doth quickly faile them, and they be not farre from death. But if the ulceration be engendred in the great bowels, then the ordure that cometh forth is pure, and much, and heaped together, and commeth out with windinesse, and frothinesse sometime. Also fatnesse is commixed with it, and bloud swimmeth aloft: as *Galen* sheweth largely *in lib. 6. De male affectis locis*. For it helpeth greatly to the cure to know this thing. For if the exulceration be in the upper and small bowels, you must go about the cure by medicines given in at the mouth: but if it be in the great and lower bowels, it is more convenient to throw in clysters. The beginning of the cure of them that have the flux *Disenteria*, from whence soever the flux proceedeth, must be with quiet and rest, and little meat. Therefore if a feaver do not let it, let him eat milk new milked, while it is yet warme: or instead of it, minister milke sodden as we taught before in the chapter of *Diarrhœa*. For this first cleanseth and purgeth downward, and tempereth together those things which be in the body, and last of all it stoppeth and bindeth the womb. But you must give him moreover wet bread after the taking of the milk. Also pottage prepared of milk, hath both the nature of medicine and also causeth good nourishment, as is, Rice with milke, *Amylum* and egs mixed with milk. Also soupings or pottage made of *Alica*, and *Milium*, *Sumach* being added to it, is good. Also you must prepare meats of dry bread, powring to it *Posca*, or iuyce of Dates, or Quinces, or of Peares, or of *Sumach*. Also minister Chits wel rosted with Plantain, or sodden with Quinces brayed: the using of oyles is not necessary nor needfull, but you shall minister, to taste upon, Endive both wild and tame sodden, and Plantain, and Coleworts twice sodden. Give him also the yolks of egs rosted. Flesh is not good to be given to them that have the flux *Dysenteria*, because they be of a stronger nourishment, and do strive against digestion: but yet you must give it to them that be troubled with this disease long. Among all kind of flesh, you must specially chuse birds, as is, Partrich, & wood Culvers, & birds of mountains. Among foure footed beasts, Goats flesh and Hares flesh are good; but you must forbid him the flesh of cattell that draw, and of all other foure footed beasts. From the beginning let him use for his drinke, Raine water which is not fallen from houses covered with leade: for such water being drunke, even of them that be whole, engendreth the *Dysenteria*: and if good rain water be not present, you must use running water, wherein burning steele hath beene quenched. But if the stomack be diseased, or if his strength be cast downe, give him wine, also, let it be restringent, and not very old. Sleepe is the best remedy for them that have the *Dysenteria*. For this cure you must use such remedies as do restraine, stop,

Signes of exulceratiõ of the great bowels.

Diet.

Lenticula.

Potus.

Curatio.

ſtop, dry up and provoke urine, and that do carry the flux ſome other way. Reſtrictive things be theſe, Sorell ſeed, *Sumach*, Gaules, Pomegranate rindes dried, Brier root, *Laudanum*, *Acatia*, *Hypociſchis*, *Balauſtium*, Willow leaves, Comfery roots, leaves and ſeed, *Rheum Ponticum*, if it may be gotten, root of *Althæa*, Horſetaile, Corall, Maſticke, Hares creame, Dragons bloud, the barke of Frankinſence, *Terra lemnia*, root of *Verbaſcus*, Plantaine ſeed, white Daſies, a kind of Mallowes called *Alcea*, *Oxis*, *Sanicula*, *Ophrys*, *Ophioglossum*, Knot-graſſe, Shepheards purſe, Walwort, *Pedelion*, *Nummularia*, Dragons the Male, ſharpe Mulberries, kernels of Grapes, the bark of Maces, and ſuch like. Theſe things do ſtop and make temperate the biting gnawing and ſharpneſſe of humours, as is *Amylum*, Gum tragacanth, tallow of Goats, Kids, Swine, Geeſe and Hens. Theſe do drie up, Hares creame, Harts-horne burnt, the ſhels of Crabs of running water, and Sage. Things to provoke urine, you ſhall find in his owne place. Therfore if the exulceration be in the great bowels, you muſt miniſter cliſters firſt, ſuch as have power to ſcoure and cleanſe, as is this, ℞ of the decoction of whole Barly, ℔ j. *Mel Roſarum* ſtrained, ℥ j. Sugar roſet, ℥ ß. yolks of egs in number two, oyle of Roſes, ℥ iij. commix all together, and make a clyſter. Abſterſion and cleanſing being firſt done, caſt in thoſe things that do glutinate and ioyne together, as is this: ℞ red Roſes, Plantaine, leaves of Comfery, Knot-graſſe, Primroſes, ana. M. ß *Balauſtiæ*, ℥ j Rice burned, ℥ j. root of Comfery, ℥ ß. ſeeth all together in water wherin Steele hath been quenched, untill the third part be conſumed, then ſtraine it, and take of the iuyce of that decoction, ℥ xii. iuyce of Plantaine, ℥ ij. *Acatia*, *Hypociſchidis*, ana ℈ ij. Bolearmoniacke, *Sanguis Draconis*, ana ℈ j. Goats tallow, ℥ j. oyles of Roſes, Mirtles, Quinces, ana. ℥ j. commix all together, and make a clyſter. Sometime it doth not only require things to ſtop the vehemency of the paine, but alſo medicines that be ſtupefactive. Therfore then it is good to uſe this clyſter ℞ of Goats milk, or of Cowes milk, ℔ j. freſh Butter, ℥ j. Goats greaſe, ℥ ß. Gum tragacanth, ana, ℥ j yolks of egs in number iij pils of Hounds tongue, ℥ j. oyle of Roſes, ℥ iij. commix all together, and make a clyſter. If there be need of more vehement ſtupefaction, you muſt augment the weight of the pills, or els you muſt adde to the aforeſaid weight of pils, three or foure graines of *Opium*, or more or leſſe, according to the vehemency of the paine, and the ſtate of the body. If the exulceration be in the ſmall and thin bowels, then it rather requireth medicines that are given in at the mouth. Therefore the decoction of reſtrictive things which is afore taught, is good, if you commix with it ſirupe of Roſes, and Mirtels, and ſo miniſter it: and alſo other medicines which are taught in the chapter of *Diarrhæa*, are good. Alſo you may conveniently miniſter this potion. ℞ of the decoction of the root of Comfery, or of ſome other reſtrictive thing, ℥ iij ſirupe of Roſes, ℥ j. ſirupe of Mirtels, ℥ ß powder of the Trochiſks of *Spodium*, Plantaine ſeed, Bolearmoniack, ana, ℈ ij. commix all together, and make a potion. Beſides thoſe things that are rehearſed in the chapters of *Diarrhæa* and *Lienteria*, you muſt apply outwardly upon the belly this Cerote, ℞ of the oyles of Maſticke, Roſes, Mirtels, and Quinces, ana ℥ j. meale of Barley and Fenugreek, ana. ℥ j. of red Roſes, Plantaine, ana. ℥ j. *Balauſtiæ*, *Sanguis Draconis*. ana. ℥ ß. Bolearmoniack, ℥ j. *Hypociſchidis*, *Acatia*, Maſtick, ana.

Obtundentia.
Reſiccatiua.
Cure if it bee in the great bowels.
Clyſter adſtringens.
Cliſter glutinans.
Clyſter dolorem leniens.
Potio.
Optimum Cerotum.

ana ℥ ij with Wax and Rosin, as much as is sufficient, make a Cerote. By the examples aforesaid, you may make many other remedies, which we overpasse here,

CHAP. XVI.

Of Tenasmus.

TENASMVS, is a continuall desire to go to the stoole or siege, which the patient cannot deferre nor eschue, and yet he avoideth nothing, except it be a little bloud, or filthy matter like snevil. It is causèd oftentimes through ontward cold, or through humours sharpe and cholerick, or of salt fleame, or impostumation, or of inflammation ingendred in the straight gut. Also many times the stopping of hard dung in the blind gut may cause *Tenasmus*. The Physition may easily know if it be causèd of outward cold, by the taile of the sick, because either he hath sitten upon cold things, or he hath taken much cold in winter, or he hath tarried long in cold water: you may know the humours by that which he avoideth, which either be cholericke or flegmatick. In a botch or bile, his egestion is matter and corruption, and he feeleth pricking in the fundament. Inflammation causeth swelling of the right bowel, and grievous pain together with a Feaver, abundance of dung causeth feeling of grievous distention, and stretching out about the bottome of the belly. The cure is divers, according to the diversity of causes. Therfore if the *Tenasmus* be causèd of cold, you must minister pure and unmixed wine hot, and you must sprinkle, foment and nourish the share, and the parts about the privy members with hot oiles and foments, as are oiles of Rew and Lillies: also Bran sodden in wine, and put in a bag, may well be applied to the fundament. Also it is good to throw in clisters made of the decoction of wild Mints, Origan, Calamint, Cammomil, Sothernwood, seed of Annise, Fennel, and such like, putting to it oiles of Dil, Cammomil, and Lillies. Also it is marvellous good if you take a very old Tile which is blacke with smoke, and bray it with the geare that is contained in it, then commix it together with seething vinegar, and bind it up in a cloth, and apply it to the fundament by and by after he hath avoyded any thing. But if the *Tenasmus* be causèd through cholericke humours with-holden, and remaining in the bowels and fundament, you must cast in clisters which have vertue and power to scoure, wash and cleanse, as is this, ℞. of the licour of the decoction of Barley, ℔. i Sugar rosèt, ℥ j. ß *Mel Rosarum* ℥ j. yolks of egs two, oile of Roses, ℥ iij commix them and make a clyster: he must eschue all sharpe things, and he must use things meanely cold and moist, and all those things which do stop and temperate the sharpnesse of choler. If *Tenasmus* be causèd of flegmaticke humours, it shall be healed like that which is causèd of cold, only adding to, and commixing with the clisters such medicines as have vertue to purge fleame, as is *Electuarium nidum*, or *Diaphœnicon*, or *Benedicta laxativa*. And if *Tenasmus* be ingendred of inflammation, cast in broth of Ptisan, wherin hath been sodden a few red Roses: or if vehement inflammation do trouble him, minister this clister: ℞. of the licour of the decoction of Plantaine, ℥. v. oile of Roses, ℥. ij. the white of one eg, commixe them together and make a clyster. Outwardly you must sprinkle and annoint the place betweene

Causæ.

Signa.

Curatio. Tenasmus of cold.

Tenasmus of cholerick humors.

Clyster abstergens.

Tenasmus of flegmaticke humors.

Tenasmus of inflammation.

Clyster.

tweene the privy members and the fundament with oile of Rew, and Mirtels, or apply this foment: ℞. red Roses, Plantaine, ana. M.j. *Balaustiæ*, ℥.ij. *Sidiorum*, ℥ j Mirtle berries, ℥.ij. leaves of Brier, ℥.j. seeth all together in sufficient water, untill the third part be consumed, then wet a sponge in the licour of that decoction, and apply it to the fundament. Moreover, when there is need of suppuration, rotting or dissolving, apply foments made of the decoction of the roote of *Althæa*, of Fenugreek, Cammomill, Melilot, and Bran. If the *Tenasmus* be caused of an ulcer or botch, first cast in the things which have an abstersive and cleansing vertue, and then afterward things that do glutinate and joyne together must be used, even as you did in the fluxe *Dysenteria*. Also this ointment put into the fundament, is good. ℞. oile of Roses, ℥ j ß. the mucilage of gumme *Tragacantha*, ana ℥ ij Ceruse, burnt Lead, ana ℥.ß. *Aloes*, Frankinsence, ana. ℈.j. Waxe, as much as is sufficient, make an ointment, wherein dip linnen clothes, and put them into the tuell. If the paine be wonderfull great, you may add to the aforesaid things, *Opium*, ℈ j. If the *Tenasmus* be caused through multitude and abundance of dung, then in the beginning the dung must be brought out by little and little with soluble and gentle clisters, as this is. ℞. Mallowes, *Althæa*, Mercurie, Beets, leaves of black Violets, ana M.j. seeds of Fenugreek and Linseed, ana. ℥.ß. boile them all in sufficient quantity of water to the third part: then take of the licour of that decoction, ℔ j. *medullæ Cassiæ fistularis*, ℥ j.ß. common oile, ℥.ij. Salt beaten, ℥.j. and make a clister. But of this one thing you must specially beware, that in this case you do minister no purgation at the mouth, for that would bring great perill and destruction to the patient, by reason of drawing of more excrements from the whole body thither.

Fomentum

Discussiues

Cure of Tenasmus caused of an ulcer.

Vnguentū. Tenasmus of multitude of dung.

Clyster lenitive.

Note.

CHAP. XVII.

Of the Cholicke.

THe Cholick, or paine which is bred in the gut called *Colon* of the Greeks, is caused many waies: but it hath foure speciall causes. For sometime it is engendred through grosse and flegmatick humours fallen downe within the thin skin of the gut *Colon*. Also sometime through windinesse, which hath no roome to get out. Also it is caused through inflammation of the grosse and thick gut stretching out and troubling or vexing. Also it is wont to engender through sharp and gnawing humours, which do afflict and vexe the aforesaid bowell vehemently. Those that have the cholick engendred of a grosse and flegmatick humour, they be grieved and vexed aloft all over the *Abdomen*, that is, the place which is under the mouth of the stomach. specially they are grieved where the gut *Colon* lieth: for there they feele paine as though the gut were braied or bored through. Also they be fretted, and have disposition to vomit, belkings, sundry and strange vomitings, and specially of fleame. Also the wombe is letted and stopped, and sendeth forth nothing, not so much as wind. Also the dung which sometime commeth forth, doth look like Oxes dung, and it is light and full of wind. And there goeth before these things continuall using of meates that be very cold and of a grosse juyce, also filling with meates, ill digestion, and crudity, idlenesse, and such as be adjoyning to these.

Causæ.

Signes of a grosse humor.

Those

Signes of windinesse Those that have the cholick caused of windinesse, they feele extension, stretching forth and bolning. They that have the cholick caused through inflam-
Signes of inflamatiõ mation, they feele inward burning and heat, and no small Feuer also retention both of the urine and ordures. Also they are troubled with thirst, burning heat, disposition to vomit, and vomiting specially of choler without any easing of the evill at all. And this is the most grievous and worst kind of cholick, which doth threaten to turne into the paine of *Iliaca passio*. Those that have the
Signes of sharpe and gnawing humors. cholicke engendred of sharpe and gnawing humours, they be troubled and vexed with burning thirst and watching, yea and small fevers; the urine is made sharpe, and cholericke humours are throwne out oftentimes, going to the stoole doth raise greater paine or torment. Also meats and drinks that be hot, being received do provoke it grievously. The diet and cure of this disease is divers, according to the diversity of the causes. Therfore when grosse and
Diet for the cholick caused of flegmaticke and tough humors. clammy humours do cause the cholicke, the whole diet must be extenuat and made thin. Therfore let the bread which the sick shall eat, be new and wel baked in an oven or fornace. Flesh is good specially of birds, as Hens, Partrich, wood Culvers, Turtles, Blacke-birds and Doves: he must eschue all kind of fowles which do swim or live in waters, al those things which do abound with many superfluities. Among foure footed beasts, the flesh of Calves and Kids are good. He must eschue all kind of pulse, which do marvelous hurt in this disease. For pot-herbs you must use Fennel, *Apium*, *Asperage*, and such like. Also it wil not hurt to take Garlicke and Onions raw. To be short, let his food be easie of digestion, and ingendring good juyce. Let him eschue fulnesse and crudity, he must drinke wine that is somewhat restrictive, white, thin, shining, of meane
Cure of cholick caused of grosse humors. age, temperatly allayed, and let him drinke but little. For the cure of the Cholicke caused of grosse humours, you must cure it so, that you do not heat vehemently with no medicines, for such remedies do spread abroad, puffe up, and make windy all cold and grosse humors, which puffing up and spreading in the bowels doth cause more vehement paine. Therefore it is good to divide, cut, & digest those humours without vehement paine or heat, and by using of those things which do not puffe up and make windy. Therfore in his sharp and ex-
Clister treme paine make irrigations of the oyles of Rew, Cammomil and Dil. Also make foments and *Sacculi* of *Althæa*, of Mil, and Bran. Also clisters made with the oiles aforesaid, and with the decoction of the aforesaid herbs are marvellous good, or with the decoction of the root of wild Cucumbers, putting to it Comin or Rew, with Goose grease or Hens grease, after this sort. ℞ Mallows, *Althæa*, Cammomil, Mercury, Dil, ana. M.j. Origan, Calamint, Peniroyal, ana. M.ß seeds of Flax, Fenugreeke, Comin, Lovage, ana. ʒ. iij. seeth all together with well water of iust quantity, until the third part; then take of the licour of that decoction being strained, ℔ j *Hierapicra*, ʒ. ß. *Benedicta laxativa*, ʒ v. of *Electuarium nidum*, ʒ j. ß of *Mel rosarum* strained, ʒ ß. oiles of Cammomil, Dil, and Rew, ana. ʒ j the yolks of egs in number two, common salt, ʒ. j. commix al together, and make a clister. Also the putting in of suppositaries, and annointing of the fundament made by iuyce of *Cyclaminum*, with Hony and Salt-peter, or Centory with Hony and Salt-peter do profit. Example of a suppositary is this: ℞. of Hony sodden, ʒ. j. ß. powder of *Hierapica*, ʒ. j.

Colocin-

Colocinthidos, ℈ j. Salt Gemme. ℈ ß. commix them, and make long suppositaries. Also vomiting before supper, if the patient can vomit easily, doth helpe above al other things. Moreover after the purging, if the paine hath beene prolonged for many dayes, let him go into a great vessel of hot oyle, if it may be had. Also it is good to stir in the decoction of *Althæa*, Pennyroyal, Laurel-leaves, Fenugreek, Cammomil, Mother-wort, Dil, and such like. The most convenient medicine against the cholick, is wine wherin Wormwood hath bin infused or soddē, if they need drinking after a bath, it is also very profitable for them that they thirst not. Also the decoction of the herbe it selfe, when it hath once boiled being cō mixed with wine, may commodiously be ministred after a bath. Also *Castoreum* continually drunke doth destroy the disease utterly: and it is better then all medicins. It is ministred to the sick, ℥ j, in three *Cyathes* of *aqua mulsa*. And if the paine do not cease and rest, you must minister *Diatrion piperion*, or *Theriaca*. If that the paine be vehement, it is good to use medicines that do meanly ease, make soluble, and mitigate, as wel put in beneath, as also given to drink. For you must eschue those things that do stupefact & astony strongly, because they do somwhat ease & mitigate, but they make the disease longer, by making the humors more grosse, and thickning of the passages of the bowels. If the cholick be caused of windinesse, you must cast in clysters that do dissolve wind, as this is, ℞ Sothernwood, Origan, Pennyroyal, Calamint, Camomil, ana. M. j. Rew, Mints, wild Mints, ana. M ß seeds of Annise, Fenel, Carawaies, Cōin, Dil, Lovage, & Daucus, ana ℥ ij seeth al together unto the third part: thē take of the licour of that decoction strained, ℔ j. *Hierapicra*, *Benedicta laxativa*, ana. ℥ ß *Castoreum*, ℥ j. powder of *Diacuminum*, ℥ ij. oyles of Rew & Dil, ana, ℥ i. ß commō Salt, ℥ j ß commix them together and make a clister. Also there may be added to the aforesaid things the confection of Bay berries: for there is nothing of more effect to dissolve and drive awey windinesse. Also it is good to minister daily the quantity of one hazel Nut of the said decoction or electuary of Laurel berries, in the decoction of some cutting and extenuating medicine. Apply outwardly upon the belly aloft foments & irrigations of such things as do disperce & scatter windines, as these be, besides the aforenamed thing, *Nigella*, *Amylum*, Parsly, bitter Almonds, black Pepper, wild Mints, Bay berries, Wormwood, Nettle seed, Gladon, Marjoram, Cinamon and others: of these therefore you may make cataplasmes, foments and bags. But that which farre excelleth all the rest (as *Galen* witnesseth) is a great cupping glasse fastened lightly with abundant flame to the whole belly aloft, which doth marvellously, as it were by enchantment. Let the sick beware of and eschue wine that is alayed, and drinking of cold water, also from using of milk and other things that do coole, and from meats and drinkes which ingender windinesse. And let him rather use to drink wine that is unmingled and pure, and let him use a diet which doth heat, and cut, or divide. If the cholick be caused of inflammation of the bowels, you must open the veine in the arme. But if difficulty and hardnesse of making water do rule and beare sway, you must draw bloud from the veines of the anckle. Also you must use the aforesaid remedies, excepting sharp things, and vehement purgers. And you must rather use clysters mitigative, and easing paine, also Cata-

Glans Vomitus.

Insessus.

Vinum ab Synthytes.

Castoreum

Cure of the cholicke caused of windinesse Clister

Compositio ex baccis lauri.

Note.

Diet.

Cure of cholicke caused of inflammation.

plasmes and irrigations, and going downe into oile. Also fasten to them cupping glasses. Let the diet be thin, almost the diet of Fevers, until the inflammation be slaked. And if the cholick be caused through sharpe and gnawing or fretting humours, it is good to put in at the fundament those things that can wash out and purge those humors without any mordacity and gnawing, as is broth of *Ptisan*, or the decoction of Fenugreek, Lineseed, Cammomil, and *Althæa*, with fresh Goose grease, or Hens grease, and oyle of Roses. This clyster is specially good: ℞. leaves of Violets, both the tame Endives, leaves of *Althæa*, Cammomil, ana M.j ß. seeds of Fenugreek, Flax, ana ℥ ß boile these in iust quantity of water untill the third part be consumed: then take of the licour of that decoctiō being strained, ℥ xiij, *Cassia fistula*, ℥ j *Hierapicra*, ℥. vi oile of Roses, ℥ ij. oyle of Dil, ℥ j Goose grease, and Hens grease, ana ℥. iij. yolks of egs, in number two, commix them all, and make a clyster. Moreover you must not only purge the hurtfull and corrupt humors, but also you must temper and moderate them. Therfore you must use baths of sweet water, for they do mitigate and also provoke sleepe, for which purpose minister sirupe of Violets, and Roses, and such like, which are able to temperate and stop the violence of the gnawing humors. And also he must use souping meates, as *Ptisan*, and broths of fishes of stony places. He must abstaine from all hot and sharpe things, whether they be meats, or medicines, or cataplasmes, or foments, or irrigations that be hot: as also he must abstaine from drinking of wine, especially from old wine. And to be short, let his whole diet be cold and moist. If the paine be not a whit released, but do rage more vehemently, then you must come to the using of stupefactive things: for in this disease they do not only pleasure and profit by astonying of the sense and feeling, but also because they make the thin humours more thick and grosse, and do quench the intolerable heat. Among stupefactive things *Philonium* is speciall good, of the which you may minister for the most part one whole dram. Also pils of hounds tongue are marvellous good, if, as is afore taught, you do make six pils of, ℥ j. and minister one of them to be swallowed before they go to bed. But there be very many things which do help the cholicke with their whole vertue and substance: among the which, white dung of a Wolfe taken with water or thin white wine, is not the worst. That dung is better which hangeth on herbs or bushes, then that which toucheth the ground. Also the said dung of the wolfe easeth the cholicke being bound to the Hions. Greene Mints, as *Ætius* affirmeth, sodden awhile, and drunk three daies, healeth cholicks.

Diet.

Cure of choler caused of sharp and gnawing humors

Clyster.

Victus ratio.

Stupefacientia.

Philonii Pilulæ de Cynoglossa

Lib. 9. c. 31

CHAP. XVIII.

Of Iliaca passio.

THe *Iliaca passio*, is a disease causing most grievous and deadly paine in the small guts. The Latines do call this disease *Volvulus* and *Convolvulus*. The barbarous do cal it *Iliaca passio*. This disease is caused through continual corruption & crudity of meats, but specially of fat meats, which if they be without corruption, & being withholden, they ingender obstructions in the smal guts. And it is ingendred of certain stripes and blows in certain places in which the smal guts do lye: also through vehement cold, restraining and withholding of the

Cause

the excrements Moreover, through abundant drinking of cold things, specially if much be taken when they sweat. Also it chanceth to them whose bowels be fallen into the coddes together with the dung, and being violently thrust backe from thence againe, and through that it is inflamed. Also it is caused through drinking of deadly medicines, and through hard dung being impact about the thin bowel. For the most part this disease is ingendred either through inflammation, or through obstructions of the dry dung. This disease is common to children, but yet they escape it through helpe of naturall humiditie. It is not wont to chance very often to old men: but if they chance to have it, they almost be never rid of it. They that have this disease have most vehement paine, and some swelling of the thin & smal Guts stretched out, that it seemeth wounden together like a string called *Chorda*, wherupon many do cal this disease *Chordapsen*: also there is overmuch moistnesse of the stomack, loosenesse, vaine and empty belkings, and doing no ease, rumbling and noise of the bowels, perfect stopping and letting of the dung and of windinesse. If the evil do increase and wax greater, he avoideth al upward, and therfore he vomiteth up fleame and choler; he hath coldnesse of the whole body, and paine. Also to many there chanceth difficulty & hardnesse of breathing. Moreover to them that shall die there chanceth cold sweat, difficulty & hardnesse of making water, yea the fundament is so bound and close that no smal instrument wil enter in: and sometime dung is cast up by vomiting. For the cure of this disease, you must cure children with Irrigations, Cataplasmes, Clysters, Suppositaries and Foments, as is declared in the Chapter of the Cholick. But the cure of them that be of age must differ according to the diversity of causes. Therfore if *Iliaca passio* be caused of crudity and il digestion, and through devouring and eating of many and diverse meats which yet remaine in the stomack, you must provoke vomit with things aforesaid. But if there do remaine no raw and undigested meats in the stomack, you must go about by al meanes to draw out beneath aswel windinesse as also the dung: and that must be done by clysters, suppositaries & annointings with great diligence in each of them. Therfore you must cast in this clyster, ℞. Mercury, Rew, leaves of *Althea*, Centory, ana. M. j. Hyssop, Calamint, Wormwood, ana. M. j ß root of *Althea*, ʒ. j. root of wild Cucumber, ʒ j. ß seeds of flax and Fenugreek, ana. ʒ iij. seeds of Comin, ʒ. ij. boyle them in just quantity of water, until the third part be consumed, then take of the licour of that decoction being strained, ʒ. xiiij. of *Benedicta laxativa*, ʒ j. fresh Butter, *Mel rosarum* strained, ana. ʒ ß. oyles of Rew, and Dil, ana. ʒ. j. ß. common Salt, ʒ, j. commixe them together and make a clyster, and cast it in before meat, but if the evill be vehement, cast it in also after meat. And you must warne the patient that he do hold it as long as he can. Also you must make suppositaries, as you do for the Cholick, putting to them seeds of Rew, Commin, and stalkes of Coleworts. And you must make them the longer that they may pierce the deeper. Also you must annoint the fundament with juyce of *Cyclaminum*, or Hony with *Nitrum* or Saltpeter. The foments and cataplasmes wherwith this evil is cured, be almost such as are spoken of in the Chapter of the Cholick. Also foments made of Wooll wet in oile, wherein Comin, Dill, Rew & Cresses have bin sod-

Signa.

Curatio.

Cure if it come of crudity.

Clister

Glandes.

Illutions.

Fomenta.

Cataplasma.

den be very good. Alſo emplaiſters made of Linſeed, Fenugreek, Barly meale, Darnell meale, Rew, Comin, ſeeds of Dill, and *Apium* are good. Alſo it is good to deſcend into a veſſell filled with water and oyle: but ſeeth in the water *Althæa*, Rew and Dill. After theſe, faſten on cupping glaſſes, firſt lightly to places ſomewhat farre off, and then alſo to the places that are grieved, making deep ſcarification. Alſo it is good to miniſter purgations, ſpecially if the dung be drawne out firſt by ſuch things as are before rehearſed. It is marvellous good if they vomit by drinking Dill ſodden. After drinking, caſt bread into ſcalding water, and miniſter peeces of it to eat by and by hot. They that have the *Iliaca paſſio* ingendred through taking of ſome venimous medicine, you muſt give them much warme water, and let them drink it, and conſtraine them to vomit. After that you muſt give them hot oile in drink, or fat broth that they may vomit againe. After within a few daies give him *Theriaca* diſſolved in wine, and let him eat meats of good juyce. And if the obſtruction do continue ſtill, empty the belly with milk, with a little ſcammony, or *Aloes*, or ſome other purging medicine. If the *Iliaca paſſio* be ingendred through inflammation, you muſt begin with bloudletting: then you muſt faſten cupping glaſſes about the inflamed parts, ſcarifying them. Alſo caſt in cliſters made of the decoction of Mallowes, Fenugreek, Linſeed, with Oile and Butter. Alſo apply outwardly thoſe things that are good againſt inflammations, and do eaſe paine; you muſt preſcribe unto them a moſt thin diet. If the *Iliaca paſſio* be cauſed through falling of the bowels into the cods, you muſt by and by labour (the patient lying upright) to thruſt back again the bowels that are fallen down to the ſhare, and keep it up eaſily without violence or preſſing of it together, and with bands and truſſes applied, convenient for it.

Cucurbitula.

Purgatio.

Cure of Iliaca paſſio cauſed of poyſon.

Cure if it be of inflãmation.

Cure if it be of the falling of the bowels into the cods.

CHAP. XIX.

Of Wormes.

THere be three kinds of wormes. The firſt be round and long, named *Teretes*. The ſecond be broad, called therfore *Lati*. The third are called *Aſcarides*. The firſt kind of wormes called *Teretes*, according to their thickneſſe they be round and a hand breadth in length, and ſometime longer, and they be commoner then other. They be often in the ſlender and ſmall guts, and they go into the ſtomacke, and therfore they are voided often by the mouth, and to ſome alſo they come out at the noſtrils. And this kind of worms is peculiar to infants and children, and boyes, and girles. The ſecond kind of wormes called *Lati*, be broad and long like a guard or band. They be of incredible length (as *Plinie* witneſſeth) *lib.* 2 *cap* 33. Sometime they are ſeen three hundred foot long, and ſometime more. This kind of worme (as *Paulus* & *Ætius* witneſſe) is nothing elſe but a permutation and changing of the thinne filmes going about the ſmall guts within, into a certaine living body, that will moove and ſtirre. The third kind of wormes called *Aſcarides*, be thin and ſhort like ſmall wormes. They be found moſt commonly in the right gut, and in the end of the fundament. All the aforeſaid kinds be ingendred and cauſed of crude, raw, groſſe, and flegmatick matter, and through inconvenient rottenneſſe, ſuch as is gathered ſpecially in children, and in other great eaters. They that have round,

Teretes.

Lati.

Aſcarides.

Cauſe.

round wormes do feele incredible gnawing of the bowels, and of the ſtomack, thin and ſmall coughs, and oftentimes provoking and drie. In many there followeth yelking and ſleepe with moving of the ſtomack: and alſo they do ariſe up unreaſonably. Many do awake and leape up with noyſe and crying out, and fall aſleepe againe: but ſome do both put forth their tongue, and ſhut their eies, and be quiet, and keep ſilence, and do fret and fume with them which raiſe them, becauſe they cannot watch, they be ſo weake. Some have their eyes ſprinkled with bloud, and a pulſe that is unequall, obſcure, failing and running back. Alſo to many there chanceth loſſe of appetite. Children while they doe ſleepe, chew their tongue, and alſo faſhioning of their mouth as though they ſucked or received meate. Alſo to ſome there chanceth gnaſhing of the teeth, But theſe things are done by litle and litle, and betweene whiles. To ſome they run forth into the ſtomack, and do cauſe gnawing and diſpoſition to vomit, and the patients refuſe meate: and if they be compelled to eate, they ſcarce can ſwallow that which they take, or they vomit it up againe. In many the belly doth throw out corrupt meats, and is puffed up like as it were a timpany. The reſt of the body it doth conſume and make leane without reaſon, neither faſting going before, nor unmeaſurable purging being made. Alſo it chanceth ſometime the face to be made very red, ſpecially about the balles of the cheekes, but this colour turneth againe into ſwartneſſe. Some do ſpeake fooliſh things in their ſleepe, like frantick perſons. Some change the place that they lie downe in, and tumble and caſt themſelves from place to place; they increaſe fevers in them without order, with vehement coldneſſe of the extreme parts, having fits the third or fourth day without order. But all theſe ſignes and tokens all together which we have now rehearſed, muſt not every one of them be looked for in every body, but the chiefeſt of them, & ſomtime many. Broad wormes do bring continuall gnawing of the ſtomack, and an impotent and incorrigible appetite to meat. For the worme that is in the guts, devoureth the meate that is eaten, ſo that he hath need of more ſtraight way, and except he eat ſtraightway, the bowels are gnawne. They that are thus diſeaſed, there followes ſlendernes & weaknes of the body with inequality. The moſt ſure & infallible ſigne is, if certaine things like Cucumber-ſeeds be avoided out with the egeſtiō of excrements. *Aſcarides* do raiſe a vehement itch in the fundament, & do provoke the patient to go to the ſtoole continually. They that be troubled with this diſeaſe, for the moſt part, be the better after egeſtion and eaſing themſelves. Let their diet be hot & dry, ſpecially if the patient lack a feaver, and let them uſe meates of good juice, and which will be ſoone diſperſed throughout the whole body: & ſuch as do not increaſe the cauſe that engendereth worms. Therfore all meates are to be eſcheued which can ingender flegmatick humours. Moreover, they that are troubled with wormes, muſt be nouriſhed and fed liberally, and may not ſuffer hunger; becauſe the wormes except they have meate to feede on, they then by and by gnaw the hard parts of the body: but give them meate at that time, ſpecially when they are not altogether empty. Let them drink no ſtrong drink. For the cure, it is not to be ſpared, and ſomtime if there be a fever with it, you muſt have reſpect to that, and to the wormes alſo: and ſomtime you need to be carefull but a little for the fever, and you muſt be diligent notwithſtanding

Signes of round wormes. Teretes.

Signes of broad wormes, Lati.

Signes of Aſcarides.

Curatio.

standing to get the wormes out of the body. Therefore when many have not spied and knowne this, it commeth to passe for lack of heed taken to avoid the wormes, that they be gnawne & eaten of them, and so being pulled & gnawne, they die. The cure as well of the round wormes as of the flat wormes consisteth in this point, that you may drive them out of the body being first killed. They are killed specially with bitter medicines, among which (if a fever be not present) these simples are good: Wormewood, *Seryphium*, which is a kinde of wormwood growing in the Sea, Sothernwood, Calamint, Horehound, Dittain, Hysope, Rew, leaves of Persica, Coriander seeds, Hartshorne, Lupines, Mints, Peniroial, Origan, Centorie, Ferne, Gentian, *Aristolochia rotunda*, Garlick, seed of Coleworts, and root of *Ennula Campana*. To these if a fever be present, you must adjoyne the seeds of both the Endives, and also the juyce of their herbes. Among all other, the most commendable remedy is *Aloes*. Therefore if infants will hardly take *Aloes*, because it is so bitter, you must keep them upright with bands, and their mouth being opened and separated, you must cast it in against their wils, with a certaine pipe strengthened with a long splent. Of these aforesaid simples now rehearsed, there may be made divers compounds, as decoctions, powders, cataplasmes, emplaisters, and ointments. Among other things, this powder is only good. ℞. of wormeseed, ℥ ij. of Centory, Wormewood, Hartshorne burnt, ana. ℥ j. Calamint, Peniroiall, Origan, ana. ℥ ß. Sothernwood, Mints, Lupines, leaves of *Aristolochia rotunda*, ana. ℈ j *Aloes*, ℈ ij. commix them all together, & make a powder, of the which minister the weight of one drachme, or halfe a drachme, according to the age and state of the body of the sick, in Milk or Hony, or sirupe of Liquorice: for those things which do kill the worms, must be ministred with sweet liquors, that thereby the wormes may taste of the medicine the sooner, being allured by the sweetnesse of it that is ministred with it. You must annoint the navell outwardly with Buls gall, or with this ointment: ℞ oile of bitter Almonds, and of Wormewood, ana ℥ j. Buls gall, ℥ ß Centory, wormwood, Lupines, ana. ℈ ij. leaves of Persica, Hartshorne burnt, *Aloes*, Sothernwood, ana ℈ j. Waxe as much as is sufficient, and make an ointment. Or apply all over the stomack this Cerote: ℞ *Aloes*, wormwood, meale of Lupines, ana ℥ ij. *Nigella*, Mints, Origan, Peniroial, Horehound ana. ℥ j. Centory, Calamint, ana. ℥ ß. oiles of wormwood, and bitter Almonds, ana ℥ ij. *oleum Costivum*, ℥ j. Buls gall, ℥ ß. with waxe and Rosin, as much as shall suffice, make a Cerote. By example of these you may easily make emplaisters and cataplasmes, so that I need not to rehearse here any example of each of them. Moreover, it is good to cast in beneath abundance of *Mulsa*, that thereby the wormes being allured by the sweetnesse of the Hony, may creepe downeward. But when the wormes are killed with the aforesaid medicines, you must drive them out without delay: for there proceedeth a vicious exhalation from them, which both destroyeth appetite, and hurteth digestion, and being lifted upward, it causeth swimmings, and other evills. The wormes being killed, are driven out for the most part by suppositaries and purgations, but specially by *Hierapicra* and *pilulæ pestilentiales*, or *Rufi*, which have a marvellous efficacie in killing and bringing out of wormes. But those that are troubled with wormes and with fluxe of the wombe also, you must cure by thickning

Simples to kill worms

Aloes.

Compositæ

Pulvis.

Unguentū.

Cerotum.

Pilulæ Rufi

Cure of fluxe if the wombe be joyned with wormes.

of

of the fluxe, and by changing the digestion into a better state, as well with meates, as also with cataplasmes: for the more that the flux prevaileth, so much the more the engendring of wormes is increased: and againe, the fluxe ceasing, the wormes do rest and pause. Therfore you must diligently labour to stop and restraine the wombe, and to add stedfastnesse and strength to it. Therefore minister juice of Plantaine, or else let him take dried Plantaine: for both have like efficacie, as well against the flux, as also against wormes. Also, make cataplasmes, cerots, and ointments of raw Barley meale, Pomegranate rinds, *Hypocistidos*, & such like restrictive things: but add unto them those things which be good to kill wormes. Restrictive medicines are good to be applyed outwardly for this cause, because they do corroborate and strengthen againe the stomack, being hurt through often using of bitter medicines. Also it is lawfull, in this case to minister earth-wormes being dried, and beaten to powder with *Hydromel*. The wormes called *Ascarides*, being in children that be infants, they must be brought out with suppositaries made of hony and salt. In them that be elder, they must be brought out with clisters, made either with sharp brine, or with decoction of Wormwood, Centory, Calamint, Lupines, Penniroyall, and other above rehearsed, putting to oiles. After ministration of clisters, annoint the straight gut, or fundament with these simples (that is) *Acatia*, *Hypocistidos*, juice of *Sumach*, or some other restrictive medicine. For the flesh being constrained by restrictive things, it loseth the ability that ingendreth wormes, and it excludeth & shutteth out the *Ascarides*. But this that followeth is good both for children and for those that be of greater age, and is most effectuous. Take old flesh that is powdred, cut off the fat, and fashion it long & round, like a suppositary fit for the fundament, and thrust it into the tuell, applying a ligament or band, and let it alone within as long as they can suffer it; then loosen it, and draw it out together with the wormes that stick on it. After that you shall powre in the things aforesaid, and also annoint it as is aforesaid.

Cure of wormes called Ascarides.

CHAP. XX.

Of the Hemorrhoids.

THe Hemorrhoids is an unfolding and spreading abroad of the veines in the tuell. Of these some be blind, which do swell, and do send out none, or very little bloud: some be open, which be set wide open abroad certaine times, and do send forth bloud. The Hemorrhoids are caused through dreggie and melancholy bloud, when there is abundance thereof, which the liver sendeth to those veines. The signes whereby this evill is knowne, need not to be required. For the blind Hemorrhoids may be seene with eyes, and they cause vehement paine, specially in avoiding the dung. But the open Hemorrhoids do bleed, therefore the patient cannot be ignorant what they be. Therefore when blind Hemorrhoids appeare, and do raise great tormenting in the fundament, if the body be full of humours, cut the veine of the Hamme or of the ancle bones. Also you must make the belly soluble abundantly, lest the drie dung, while it is sent forth, do engender paine. Also you must apply where vehement paine is, those things that can and will mitigate. Among which are crummes of bread steeped in milke, and sodden with yolkes of egs, and

Cæcæ. Apertæ. Causæ. Signa. Curatio cæcarum.

applyed like a plaister. Also it profiteth to sit in a bath made of the decoction of Mallowes, Violet leaves, Melilot, Fenugreek, Cammomill, leaves of *Althæa*, Linseed, flowers of Rose campion, and such like. And if the patient cannot use that, wet wooll or a sponge in the said decoction, and apply it to the griefe. And if these aforesaid things do no good, you must get bloud out of them. Therefore put into the tuell, wooll annointed with juyce of *Cyclaminum*, or with onions, or with Oxe gall. The same effect also hath the juyce of Century, Doves dung, Stavesacre, Fig leaves, if they be rubbed with it: and also the pulpe of *Colocinthidis* steeped in oile of bitter Almonds. Among many other, this emplaister is very good. ℞. of Doves dung, ℥. ß. seed of Stavesacre, Lupines, ana ℥ j. ß. bitter Almonds, ℥ j. pulpe of *Coloquintida*, ℥ ß juyces of *Cyclaminum*, and onions, ana. ℥ j commixe them al together, and make it like a plaister, putting to it if need be, oile of bitter Almonds But to take away the paine presently, use this following. ℞. Elderne leaves, M j boile them in water untill they be very tender, then take a peece of Scarlet, as much as a mans hand, or greater, and wet it in the decoction, and lay it to the place as warme as may be suffered, and when it is cold, lay it to againe, being wet in the same decoction as before. Do thus five or six times together, then lay the herbes upon the same Scarlet, lay the herbes very hot also: this doth mollifie the hemorrhoids, and ceaseth the paines very quickly, which my selfe have often proved. Also you may put long Suppositaries in the fundament, made of the roote of *Cyclaminum*. Also Bloud-suckers, or Horse-leaches, being included in a reed, so that they can put forth but onely their head, are wont to be put to the Hemorrhoids to open them; and if you cannot pull them away easily, strew ashes or salt upon their heads, and you shall make them to fall off alone. But if the Hemorrhoids be open, and do avoid out bloud meanely at certaine times, they may not be stopped: for the bursting out of such bloud, doth cause men that have this disease to be free from many other diseases. Which thing *Hippocrates* witnesseth, where he saith in *Epidemijs* these words: They which have the Hemorrhoids, neither be vexed with paine of the sides, nor inflammation of the lungs, nor a feeding ulcer, nor with felons, or cats-haire, nor with *Terhivithia*, nor with leprie, nor with morphew. But if the Hemorrhoids do throw out bloud immoderately, or longer then they should do, so that the patients do consume and waste away with this evill, and their strength is decayed and throwne downe, they must be stopped by and by: but otherwise there is perill in stopping them: but in this case, it is to doubt, lest the dropsie should follow, the liver being cooled through immoderate vacuation and purging. Therefore let those that be so emptied and purged out of measure, use meates that have but little bloud, and that doe ingender but little superfluities or excrements, and which also doe drie and restraine, as is *Alica* and Rice. Of pot herbes, Endive, Succorie, Purslaine, and such like. Commixe his meate with *Sumach*, and juyce of unripe Grapes. If his strength be much weakened, you must nourish and feed the sick with meate, thus: you must straine out the juyce that is in the meate, and commixe with it juyce of Quinces, and let him soupe that up: he must drink wine that is restrictive. For the cure, if there be abundance of humours in the body, it profiteth to cut the inner veine of the right hand in the arme: but if there be not, you must

To open the Hemorrhoids.

Emplastrũ

Glandes.

Curatio apertarum

6. Epid. par. 3. Aph 19.

Diet.

Curatio.

ſtudy to avert and turne away the bloud, by faſtning of cupping glaſſes to the ſides, and to the liver. For the which purpoſe it is good to bind the hands & the feet with bands, and to uſe hard and ſharp frictions and rubbings. Moreover, you muſt miniſter within the body thoſe things which do reſtraine, as are ſyrupes of Roſes, of Mirtles, of Quinces, red Corall, Bolearmoniack, Trochiſks of Amber, of *Spodium*, of *Terra lemnia*, & other which be rehearſed in the Chapter of ſpitting of bloud. Alſo apply thoſe things outwardly, which can ſtop bloud that floweth. Among which as *Actius* witneſſeth *lib.* 14. *cap.* 5. is Aloes laid on with *Poſcha* The ſame effect alſo hath ſcales of iron, or burnt lead. This medicine is notable good, which is deſcribed of *Galen. lib.* 5 *Therap method.* Ry. of Frankinſence one part, of Aloes one part and a halfe, commixe them with the white of an eg untill it come to the thicknes of hony, and lay it upon the ſoft haires of an Hare, and apply it to the place that bleedeth, being bound outwardly with bands of fine linnen. Alſo ointments, baths, inſeſſions, foments & other ſuch like medicines made of things having reſtrictive vertue, do profit, whereof you ſhall find many examples before in the Chapters of *Diarrhœa*, *Lienteria*, *Dyſenteria* and *Tenaſmus*. And if you ſhall uſe little bags, it is beſt before you apply them to boile them in wine that is red and reſtrictive, or at leaſt to ſprinkle them with it. Examples of other medicines ſeek before.

Medicamentum Galeni.

Sacculi.

CHAP. XXI.

Of the falling out of the Tuell.

IT chanceth ſometime, that reſolution or weakeneſſe of the overthwart muſcles which do pluck the fundament upward, doth cauſe the tuell to fall out. Wherefore ſeeing it cannot be drawne backward againe, nor pulled upward of the aforeſaid muſcles, it hath need of hands or medicines to put it up againe. When the tuell is fallen out, you muſt diligently conſider whether it be free from inflammation or no: for if it be not inflamed at all, it muſt by and by be thruſt and put to his former place by compulſion: and becauſe it muſt not fall out againe, after that it is thruſt in and put up into his owne place, you muſt apply reſtrictive medicines outward to it. Therefore firſt you muſt annoint it about with oile of Roſes being warmed, or ſcoure the tuel with reſtrictive wine, and then being put up againe into his place, you muſt bind him up. And that you muſt do by and by, as ſoone as the ſick hath beene at the ſtoole, leſt that when neceſſity conſtraineth them to go to the ſtoole againe, the tuell ſhould fall out againe. You muſt apply a Liniment of *Acacia* and *Hypociſchidos* with wine. Alſo you muſt ſeeth in water till it be red, Gals, *Balauſtiæ*, ſhels of Maſte, Pomgranate rindes, Daſes, Sumach, ſhales of Quinces, and ſuch like, and afterward of that decoction make inſeſſions and waſhings. But after that the tuell is waſhed with wine, or with ſome reſtrictive decoction, then it is lawfull to ſtrew upon it, & to apply to it dry medicines. For which purpoſe you muſt apply Bolearmoniack, Frankinſence, *Sanguis draconis*, Gals, *Acacia*, Mirrhe, *Hypociſchides*, Hartſ-horne, & ſuch other reſtrictive medicines, as we have rehearſed often before. But if the tuell through inflammatiõ be ſo ſwollen, that it cannot be thruſt up againe, if the body be full of humours, you muſt firſt cut a veine, and provoke vomit. And alſo you muſt apply to the tuell by and by in the beginning thoſe things.

Cauſæ.

Curatio.

things that do restraine and stop or appease: but if there be no abundance of humours in the body, let the sick use insessions of the decoction of Cammomill, Mallowes, *Althæa*, Linseed, Fenugreek, and such like; or let him descend into hot water, & tarry in it for a time. Also it is lawfull to apply a sponge or woolle wet in the decoction. Moreover, you must annoint the tuell with oiles of Cammomill and Dill, untill it may be put up, for they because of their dissolving vertue, do readily take away the swelling, and do also cause that it may be put up againe without any difficulty or paine. But after it is put up againe, then you must use the aforesaid restrictive medicines, that it fall not out againe.

CHAP. XXII.

Of the clefts of the Fundament.

Causæ. CLefts of the fundament, be chaps which are made in the muscle that shutteth the fundament, or in the circle round about the fundament: they be like the chaps which are made through a North wind on the lips. They are caused through flowing of sharpe humours, or through inflammation, or through

Signa. extension of the swelling of the tuell. This evill is apparent to the eyes, and

Curatio. therefore we need to shew no signes to declare it by For the cure, if the clefts of the fundament be ingendred of sharpe humours, then they first of all must be purged and tempered. But if it be caused through swelling of the fundament caused of inflammation, you must likewise use at the beginning purging medicines. Also the belly all the time of the cure must be kept soluble with meates that do moisten, and fat meates, lest dry dung should hinder and tarry the conglutination. Of such qualities be Mallowes, Spinach, milk of sweet Almonds, soft Egs, fat Broth, & such other like. But to the chaps themselves you must use this ointment. ℞. of the oiles of Roses and Mirtles, ana. ℥.j Frankinsence, Ma-

Unguentū. stick, Litarge, *Sanguis draconis*, ana. ℈.j *Aloes*, burnt Lead, Ceruse, *Baulaustiæ*, Bolearmoniack, ana. ℈ ß. white Waxe, as much as is sufficient, make an oint-

Aliud. ment. Or thus: ℞. oile of Roses, ℥.j. ß. Gals, Mirrhe, *Terra lemnia*, ana. ℈.j root of Comfery, Roch-alume, burnt Lead, ana. ℈.ß. the yolk of an Eg being rosted, Waxe as much as is sufficient and make an ointment. With these ointments you must annoint the clefts thrise on a day, but wash them first with decoction of Roses, Gals, and *Sidiorum*. And if burning and inflammation doe vexe the diseased place, you must annoint it with *Unguentum album Camphoratum*.

CHAP. XXIII.

Of the weakenesse of the Liver.

Causæ. VVEakenesse of the Liver is caused of distemper, either hot, cold, moist, or dry. Hot distemper doth rost, and as it were burne up as well the humours which were before in the Liver, as also those humours which are carried to the Liver by the veines *Mesenterij*. But cold distemper doth make the flegmatick and raw humour which is already contained in the Liver grosse and tough, and hard to be moved; and the humours that be carried to the Liver, it leaveth them halfe digested. Drie distemper doth make the humours drier and thicker. Moist distemper doth make the humours thin and more watery. Therefore they which have weake facultie and strength of the Liver, are called

Hepatici,

Hepatici, as *Galen* saith. Hot distemper vexing the Liver, there are *colliquations*, first of the humours, & after that of the Liver it self: also choler that is stinking and grosse is avoided by the belly, and is abundantly coloured: also a fever vexeth him, he abhorreth meate, and casteth up choler. Moreover, thirst doth trouble them, their urine is rough, and the pulse is swift. When there is cold distemper, they make not many excretions, nor much in quantity, the evill endureth long, & the belly floweth certaine dayes abundantly. But the egestions be lesse stinking then those which be melted through heate, neither have they colour also nor thickneſſe, but are like putrifact bloud which is curded. And if you do diligently marke it, it is neither curded bloud, nor black bloud, but as it were certaine slime and dregs of grosse bloud comming nigh to melancholy. And also diverse and many colours of the excrements doe signifie cold distemper. Also in it there appeareth a faint fever: the face doth not fall, and he hath greater appetite of meates. To either of these distempers, if there come drineſſe, the excrements will be drier and lesse, and the sick will be more thirstie. But if moistneſſe come to either of them, the egestions will be more liquid and more abundant, and they shall be lesse troubled with thirst. For the cure, the chiefe point is to amend the griefe by contraries. Therefore you must coole a hot distemper, and heat a cold distemper. Likewise you must moisten a drie distemper, and drie a moisture. But in the cure, this must also be considered, that in all medicines for the Liver, as well those which be taken by the mouth inward, as also those that be applyed to it outwardly, you commixe some restrictive things with them, whereby the strength and stability of the Liver may be conserved and kept. Therefore in a hot distemper, for his diet, let him use broth of Ptisan, and other meats that do meanly coole, as Lettuce, Endive, Succorie, Sowthistle, and Water and Bread mixed together, or bread dipped in water. Also Chickens, Partrich, birds of mountaines, and Veale, these being sodden in Vervein or Limons. Of fruits, let the sicke eate Raisins, Limons, and sweet Almonds. He must eschue wine altogether, except some other cause let it, as weakneſſe of the stomack, for then you must minister thin and watery wine. Let them drink for wine, juyce of Pomegranates, and *Syrupus acetosus simplex*. Also *Oxisaccarum*, with decoction of Barley or Endive. Also they must eschue all meates and drinks dressed with Hony, and that be very hot, and have vertue to cut and divide. For the cure, minister unto him by the mouth, conserve of Roses, *Diarrhodon abbatis*, *Diatrion santalon*, and other such like Antidotes. Also these lozenges profit. ℞. the powders of *Diarrhodon abbatis*, and of *Diatrion santalon*, ana. ℥ j. ß. seeds of both the tame Endives, red Roses, ana ℈. ij. Raisins, ℥ j. white Sanders, Withwind, flowers of Squinant, ana ℈ j Sugar, ℥. vj. dissolve it in the distilled waters of Withwind and Endive that hath the broad leaves, and make lozenges. And also the Antidote *Philonium* onely once ministred, sometime hath marvellously healed all hot distempers of the liver. Apply outwardly foments made of Roses, Cammomil and Quinces: or seeth wormewood or Dates in the aforesaid oiles of Roses, Cammomill and Quinces, and then wet wooll or a sponge in them, & lay that right against the liver. Also you may use this ointment ℞. oiles of Roses, or Quinces, and of water Lillies, ana ℥ j. white Sanders and red, red Roses, ana. ℈. j. scraping of

Signa.

Curatio.

Note.

Diet in a hot distemper.

Orbiculi.

Unguentū.

of Ivory, ℈.j.ß. seeds of both the tame Endives, ana. ℈.j. Vineger, ʒ j.ß. Purſlaine ſeed, gr.ij. Waxe, as much as is ſufficient and make an ointment. Alſo

Epithema. Epithemes in this diſeaſe are wont to profit not a little: which may be made thus, or after this ſort. ℞. the diſtilled waters of ſowen Endive, with the broad leaves of Lettuce, of Sorrell, of Roſes, of water Lillies, ana ʒ.iij. juyce of Sengreen, ʒ.j. Vineger, ʒ.j. red Roſes, red Sanders, ſhaving of Ivory, ana. ʒ j. powders of *Diarrhodon abbatis*, *Diatrion ſantalon*, ana. ʒ.ß. ſeed of Purſlaine, ℈ ß. commixe them all, and make an Epitheme. You muſt apply Epithemes, in ſommer cold, and in winter warme. When there is cold diſtemper of the liver, you muſt uſe medicines that do heate, and add ſtrength and ſtability to the liver.

Cure of a cold diſtemper. In his diet he muſt uſe meates of eaſie digeſtion, and heating. For pot-herbes let him take Savory, Hyſope, Fennell, Parſley, Sothernwood, Sage, and ſuch like. And let his meates be dreſſed with aromatick things, as Cinamon, Cloves, and ſuch others. He muſt drink wine that is thin, yellow and odoriferous. He muſt eſchue eating of fiſh, and cold fruits, and idleneſſe, and in concluſion whatſoever doth make cold within the body, he muſt take this decoction:

Decoctum. ℞. rootes of *Apium*, of Fennell, and of Parſley, ana ʒ.j. Agrimony, Hyſope, Mints, Wormwood, Succory, Withwind, Origan, Calamint, *Aſarum*, ana M.j. ſeeds of Anniſe, Fennell, *Daucus*, Comin, Carawaies, ana ʒ ij. Squinant, ʒ.j.ß Maſtick, ʒ.j. flowers of Cammomil, red Roſes, ana. M.j. Cinamon choſen, ʒ.j.ß. ſeeth al theſe in a pound and halfe of wine and one pound of running water, unto the third part, then ſtraine it, and put to the liquor of ſyrupe of Agrimony, ʒ.iij ſyrupe of Wormwood, ʒ.j. commixe all together, and make a potion: of the which let him drink in the morning and after dinner, ʒ.iij.ß. at a time. For the ſame purpoſe you may miniſter hot antidotes, as *Diacinamomum*, *Dianiſum*, conſerve of Sage, Galingale condite, rootes of Pimpernell covered with Sugar, and ſuch like. You muſt annoint him outwardly with hot oiles, as be, oiles of Nard, Cammomill, Wormewood, and ſuch like. Alſo it is very good to uſe this ointment,

Vnguentũ. ℞. of the oiles of Wormwood and Nard, ana ʒ.j.ß. juyce of Agrimony, ʒ.ij. Cinamon, Cloves, wood of *Aloes*, ana. ℈.ij. Spicknard, Squinant, and

Cerotum. Maſtick, ana ℈.j. Waxe as much as is ſufficient, make an ointment. You may alſo apply this Cerote. ℞. of the meale of Fenugreek, and of Lupines, ana. ʒ.ij. roote of *Ireos*, and *Aſarum*, ana. ʒ.j of Agrimonie, Wormwood, Melilot, and Squinant, ana. ʒ.ß. *Gallia Moſchata*, ℈.j. ſeed of Anniſe and Fennell, ana. ℈.ß. Maſtick, ℈.ij. Mirrhe and Frankinſence, ana ℈.j. oiles of Maſtick, Nard, Roſes, and Dill, ana ʒ.j. Waxe and Roſin as much as is ſufficient, and make a Cerote to apply to the liver. Alſo the uſing of this Epitheme is good.

Epithema. ℞. ſeeds of Anniſe, Fennell, Ammeos, ana ʒ j.ß. Cinamon, Cloves, Squinant, ana. ʒ j. ſeeth all in a pound and halfe of Maſmeſey, till halfe be conſumed, then ſtraine it, and commixe with the liquor of that decoction, waters of Wormwood and Agrimony, ana. ʒ ij. powders of *Diacinamomum*, and *Diagalanges*, ana ʒ.ij. Withwind, ℈ij. Vineger, ʒ.iij commixe all together, and

Care of a moiſt diſtemper. make an Epitheme. In a moiſt diſtemper of the liver, let him uſe a diet that doth drie, as fleſh of birds roſted, thin wine, thoſe things that doe provoke ſweat, as drie baths, or hot houſes, and alſo baths comming of their owne accord: generally he muſt eate and drinke but little. He muſt eſchue all kinde

of

of fishes, and fruits that have power to moisten. You must minister within the body, sirupe of Wormwood, *Dialacca* and *Diacurcuma*. You must apply outwardly those things which do dry without any great heat: of the which we will speak afterward in the Chapter of the Dropsie *Anasarca*. Dry distemper of the liver must be cured like the other, by his contraries. Therfore that we may comprehend the matter in few words, it is good for him to use a diet that doth moisten, and baths of sweet water, and other things that do moisten, wherof we will speak abundantly in their places. But this must not be forgotten, which we also admonished you of before, to commix alway with your moistening things, those things which add strength to the liver. But among those things which seem to be good, by the property of their whole substance, the best is Wolves liver, if it be diligently dried and beaten, and ℥ j therof ministred with sweet wine alayed with water. For this by often proofe is known to be good against all distempers of the liver. For as we said by the properties of his whole substance, he hath his efficacy, and not by heating and cooling.

Cure of a dry distemper.

Lupinum jecur.

CHAP. XXIIII.

Of obstructions of the Liver.

Obstructions of the Liver are caused of vapours and grosse windinesses hard to digest. But sometime it is caused of grosse and viscous humors in the ends of the veines, springing from the flat part of the liver, by the which veines nourishment is sent to the liver from the stomack and the bowels. If abundance of grosse and vaporous windinesse be heaped up together, which cannot find free passage out, and so doth engender obstruction, there ariseth then not only griefe and heavinesse about the right side, but also feeling and perceiving of distension and stretching out. If obstruction be ingendred through grosse and viscous humours, there followeth heavinesse with feeling of paine, sometime easie, and sometime vehement: also sometime without a Fever, and sometime with a Feaver. For grosse and viscous humors being many, do cause obstruction and stopping more then other, and specially when the patient doth use vehement moving after meat. And if they be sharpe and much in quantity, which be taken in meats, the paine of the obstruction is made more vehement: when the body is stopped, they suffer both stretching out, and also pricking. You must give unto them which have this disease hot meats, and that have vertue to take away obstruction and stopping, as be Leeks with *Oximel*, Sperage, Fennell, Parsley, Capers and other like things, either sodden in pottage & meat, or taken with some heating sauce which taketh away obstructions. You must eschue all meats and nourishments engendring grosse juyce. Also refraine baths and exercises after meats. He must use for drink, wine that is thin and old. Besides this diet, it is requisite for to use very quickly medicines that do attenuate and take away obstructions: for obstructions waxing old do not only ingender putrifaction in the liver, but also in all the whole body, and kindleth a Fever. Among simple medicines, these that follow do take away obstructions notably and without griefe, that is, Wolves liver, Fumitory, Agrimony, Cammomill, Galingale, Dragons root, *Asarum*, Annise, *Apium*, Wormewood

Cause.

Signa.

Victus ratio.

Cura tio.

Simples taking away obstructions of the liver

wood, *Cassia*, *Irεos*, Licorice, *Rhaphonticum*, Lupines, Capers, *Avene*, with wild Parsly, *Pistacium*, bitter Almonds, Spikenard, Stæchados, Gentian, root of Plantaine, also the seed and leaves dried, juyce of *Anagallis* the female, Succory, *Alkakengi*, both the endives, Sperage, and *Bruscus*. Of these also you may make divers compound medicines, and specially decoctions, putting to it *Oxymel simplex*, *Scilliticum*, *Syrupus acetosus compositus*: Syrupes of Wormwood, of Hysope, of Calamint, of Horehound and such other like. For the same purpose it is lawfull to minister Trochisks of Agrimony, of Wormwood, of Rubarbe and such like, Also these Antidoes, *Diglaccha*, *Diacurcuma*, are good, and such other like. Among other simples before rehearsed, *Pistacium* is notable good to take away obstructions. Therfore it will not only be profitable but also pleasant, if you steepe *Pistacia* tenne or twelve houres by night in Malmsey, and minister them in the morning, the digestions being ended. You must apply outwardly, epithemes, ointments, emplaisters, and cerots, which be declared in the former Chapter of the cure of cold distemper of the Liver. And these aforesaid medicines do suffice, if the evill be not yet inveterate, & growne old. for when the evill is inveterate, you must use both bloud letting and purgations, if nothing do forbid it. You must purge him with pils of Rubarbe and of Agarick, and with other Antitodes: which do purge grosse and thin humors by the belly. You must purge them specially by the belly, when the hollow part of the Liver is vexed: but you must purge by urine, when the round embossed part of the liver is vexed. The body being purged by bloudletting and purgations, then you must minister those medicines which are before rehearsed. And specially this Electuary: ℞, of the root of *Irεos*, *Chamæpiteos*, of seeds of Anise and *Apium*, ana ℥ ij. of *Asarum*, ℥.ij.ß. of Cinamon, Ginger, Caraways, Cammomil, ana ℥ j. of *Stæchados*, Gentian, & Horehound, an ℥.ij. with *Oximel scilliticum* as much as is sufficient, make an Electuary. This doth marvellously take away obstructions, not so much those that be in the hollow part of the Liver, as those that stick in the outside of the Liver. For it purgeth out vehemently by urine.

Antidotũ liquidum.

CHAP. XXV.

Of inflammation of the Liver.

Causæ. Signa.

There is inflammation ingendred in the Liver as well as in other members, and through the same causes that they be ingendred of. If the liver be vexed with inflammation, there is felt paine and heavinesse all over the right side comming up to the neck, and downe to the bastard ribs. Also there is swelling of the right side, specially if the outward part of the Liver be inflamed. He hath a sharpe Feaver, a small and dry cough, an insatiable thirst, abhorring of meats, hardnesse and difficulty of breathing, the colour of the tongue first red, and afterward black, vomits as well of pure choler as also like yolkes of egs, and afterward also rusty: the body is costive. Also the colour of the body is changed, like as in the yellow iaundise; also he hath the hicket. In the time of their fit they are taken with a certaine raving, and do void foorth sharpe urine. The inflammation that chanceth through causes in the crooked and hollow parts of the Liver, doth cause abhorring of meat, disposition to vomit,

vomits

vomits of choler, and unquenchable thirſt. The inflammation that ingendreth in the outward and round parts of the Liver, cauſeth the patient to have greater paine in drawing of breath then the other, and doth raiſe a greater cough, and it doth ſtretch out paine unto the right part of the neck, ſo that it ſeemeth to pluck it off. Alſo it chanceth ſometime that the muſcles leaning upon the liver be inflamed: therfore many being deceived, do thinke it to be an inflammation of the Liver. Therfore it is neceſſary to tel the differences betweene theſe. For if the Liver be inflamed, there followeth a round ſwelling, faſhioned like the Liver, which will alſo be faſhioned according to the laying of the body. For it appeareth greater when the body is turned downe on the left ſide, and again leſſer, when it is turned on the right ſide. For the Liver going under the baſtard ribs, it neither appeareth to the ſight, nor to the feeling. Againe, the thin skin enclining to the inflammation of the Liver, it appeareth to have a natural faſhion. If the muſcles be inflamed, the skin is ſtretched out round about, ſo that if one would pul it up with his fingers, he cannot eaſily. Moreover, there appeareth a ſwelling according to the placing of the muſcles that lie upon the Liver, long in faſhion, and manifeſt to ſight and feeling. *Curatio.*

For the cure, when the Liver beginneth to be inflamed, you muſt by and by let him bloud, if age and ſtrength will permit it. Therfore (as *Galen* witneſſeth) you muſt both pul back and purge the bloud that floweth to the Liver, by cutting the inward veine of the arme: becauſe the veine in the right arme is right againſt the Liver, and hath a large paſſage, having ſociety with the veine which is called *Vena cava*. If this veine doth not appeare, you muſt cut the middle veine. And if that doth not appeare neither, you muſt cut the upper veine, you muſt draw out aboundant and ſufficient bloud, if his ſtrength will ſuffer it. After bloud-letting within a little ſpace, make the belly ſoluble with a ſimple and eaſie clyſter, ſpecially if it do not void by it ſelfe. The next day after the bloud-letting, faſten on a cupping glaſſe, with ſcarification, and againe likewiſe faſten it on within a day after; for many have felt more eaſe the ſecond time of the applying then at the firſt time. Alſo you muſt uſe foments of Wooll wet in oyle, cataplaſmes, cerots and epithemes. In the applying of the which, this only is to be obſerved, that to the other medicines that be mollificative and diſcuſſive, you alwaies commix ſome reſtrictive medicines. Therfore make a foment of oiles of Quinces, or of Maſtick, or Roſes, or Mirtles, putting to it odoriferous wine: or apply a ſponge wet in the decoctiõ of Wormwood, Melilot, red Roſes: Cammomil, Dil, Plantaine, tame Endive and other like. Alſo make Cataplaſmes or Emplaiſters of Lineſeed, and Fenugreek, Barly meale, Quinces, Melilot, flowers of Wormewood, and ſuch like. Or this emplaiſter: ℞. Barly meale, ℥ ß. meat of Quinces beaten, ℥.iij. Wormewood, flowers of Melilot, Squinant, ana. ℥.ij. Linſeed. ℥. j. oyles of Roſes, Quinces, Cammomil, Wormewood, ana. ℥ ß. Vineger, ℥. j. commix al togither and make an Emplaiſter. Alſo this Cerot is good, ℞. of the meat of Dates, ℥.iij. of Mirrh ſteeped in old reſtrictive wine, Storax, and Maſticke, ana. ℥.ij flowers of Melilot, Wormewood, Cammomil, ana. ℥. j. ß. Saffron, ℥. ß. oyles of Quinces, of Maſtick, and of Roſes, ana. ℥. j. with Waxe and Roſin, as much as is ſufficient, and make a Cerot to apply to the Liver, and

Venæ ſectio

Clyſter.

Fomenta.

Cataplaſmata.

Emplaſtrũ

Cerotum.

and make a cerot to apply to the Liver. For the ſame purpoſe you may make
Epithema. Epithemes of the decoction of Roſes, Plantaine, Wormwood, Cammomil, or of their waters diſtilled. And in making of al theſe things, you muſt take
Note. heed, that when there is vehement inflammation, the reſtrictive things may prevaile and exceed the things that mollifie and looſen. And contrariwiſe, when the vehemency of the heat is ſomewhat ſlaked, the mollifying things muſt exceed reſtrictive things. Moreover, you muſt beware that you do not apply the aforeſaid things when they are cold, but firſt warme them a little. Moreover, in inflammation of the Liver, when there is great and vehement paine, you muſt alſo miniſter drink medicines that do eaſe paine, but ſo, that you do eſchue continuall uſe of them; you muſt uſe drinking of ſimples moſt. Therfore miniſter Groundſwell ſodden, as a thing very profitable, or juyce of Licorice with hot water. Alſo juyce of Endives doth profit no leſſe then the other, putting to them a little hony: for beſides that it cooleth, and addeth ſtrength to the Liver, it alſo purgeth the mouthes of the veines of the Liver. But the belly muſt alſo be provoked by eating of Nettles or Mercury ſodden. Alſo in the declination of the diſeaſe, the belly muſt be emptied by cliſters, for which purpoſe Polipody and *Epithimum* with *Mulſa* are put in and that eſpecially if the inflammation be in the hollow part of the liver. For the
Victus ratio. hollow part of the Liver (as we ſaid before) muſt be purged by the guts, but the round and outward part of the Liver, muſt be purged by urine. Moreover in inflammation of the Liver there is need of an exquiſite diet, as *Galen* witneſſeth *lib.* 13. *Therap. method.* The Liver it ſelfe requireth meat chiefly that can withſtand obſtructions. Such be all thoſe that be of thin ſubſtance, and which do ſcoure without gnawing, as is *Ptiſan*, *Mulſa*, and ſuch like: Therfore the beſt food for them that are thus diſeaſed, is *Ptiſan* broth wherin *Apium* hath been ſodden. Alſo you may miniſter broth of Chicken, wherin Parſly hath been ſodden: but drink *Mulſa* or Barley broth, or decoction of the tame Endives.
Cure of inflammatiõ turning to ſuppuratiõ And if that inflammation do begin to change to ſuppuration and rotting, then all the aforeſaid ſignes will increaſe, as paines, Feavers, ravings, carefulneſſe, and abhorring of meat. Then you muſt help the permutation and rotting, that it may quickly be done, leaſt other members in continuance of time do rot with it alſo. Therfore you ſhall help it to rot with this cataplaſme. ℞. of the root of *Althæa*, ℥ j ß Fenugreck, and Linſeed, ana. ℥. ij. leaves of *Althæa* and Mallowes, ana M. j dry Figs in number, vi. boile theſe in water till they wax ſoft, then bruſe them and make a cataplaſme. Neither ſhal you do amiſſe, if you apply an emplaiſter that can help it to change into matter, as
Emplaſtrum. this is, ℞. of Barly meale, and Fenugreck, ana ℥. ij of the root of *Althæa*, ℥. ß. of the root of white Lillies, ℥ j ß, Linſeed, ℥. j, flowers of Cammomil, and Melilot, ana M. ſ. boile al in water unto a juſt thickneſſe, then commix of oile of Cammomil, ℥. j of oyle of Lillies, ℥. j ß. boile them againe, and make an emplaiſter. Of theſe ſaid things you may alſo make a Cerote, by putting to them butter, *Labdanum*, Roſin, and Wax. When the ſuppuration and rotting is fully come to perfection, then the paines do ceaſſe, and all the fits do appeare gentler and meeker. In the time of the Rupture or breaking, the pain
Ruptura. doth increaſe more againe, therefore then alſo you muſt helpe the Rupture or breaking

breaking of it, by using of Goates dung, and Doves dung, Nettle seed, Mustard seed, and other things that do draw to the superficies. And by heating potions, as is decoction of Poley, Fumitory, roote of *Chamædrios*, and such like. When it is broken, you must minister water of hony, or decoction of Cicers, and other like things which have an abstersive and scouring vertue. And if the matter doth avoid by the veines, you must commix things that do provoke urine: as be *Sisarum*, *Asarum*, *Cassia* and Cinamon. But if it avoid by the belly, commix those things which do purge gently, as be Goats whey, *Tamarinds* and *Cassia fistularis*. Also it is lawfull then to use clisters made of the decoction of Barly. When cleansing and scouring of it is done, minister medicines which can glutinate and joyne it up.

CHAP. XXVI.

Of distemper of the Spleene.

Causæ.

Like as other parts of the body have eight kinds of distempers, so many hath the Spleene, and most often it suffereth cold and moist distemper. Each particular cause is not to be declared here: for ther be some causes that be in other distempers of other members of the body, therfore you shall seeke them in *Galen ex capitibus*, 1, 2, & 3 *lib. De morborum causis*. The surest and shortest signes of distemper of the Spleene are knowne by those things that be eaten and drunken, and by those things which are applied outwardly upon the skin, neare to the left side. For if cold distemper do vex the Spleene, all meats and drinks which do coole notably, do soone and manifestly hurt the Spleene. Also all cold things applied outwardly do hurt it: and therfore they signifie cold distemper of it: but contrariwise al hot things do ease it. And if the distemper of the Spleene be hot, it is not vexed with cold meats and drinks, or with cold things being applied outwardly. And if the heat increase, there is not only no swelling in it, but also it suffereth contraction, and shrinking up, specially if a Fever be present. But meats and drinks that be hot, and those things that adde heate being applied outwardly, do increase hot distempers, and make them outragious. Also all cooling things be joyfull unto them. Likewise also you may gather the signes of dry distemper, specially when it is not evident, by the proper nature of it for lacke of greatnesse. Also those things that be applied outwardly to the body, and that be received inwardly, if they have vertue and power of drying, they do dry up the Spleene. When the Spleene is vexed with moist distemper, and so continuing awhile, it causeth it to increase so much that it toucheth both the stomack and the Liver. Also the kind of paine together with these aforesaid signes do declare the distemper that vexeth. For in a hot and cold distemper, they have small paine or none at all, neither have they any also in a moist distemper: but least of all in a dry distemper. By these aforesaid signes, you may make conjecture of compound distempers of the Spleene. For in a manner altogether when a hot distemper is vehement, a dry distemper followeth. But in so much as humors flowing into the Spleene do cause swelling, you must have diligent consideration of them. For if choler do flow thither, the whole body appeareth hotter, although there be no Fever present. Also the eyes & the urine

Signes of distemper of the Splee in bare qualities.

Cold distemper.

Hot distemper.

Dry distemper.

Moist distemper.

Signes of distemper of the Splee through humors.

Choler. be coloured by choler: the ſick will alwayes accuſe drineſſe, and complaine of thirſt and choler troubling his mouth. Hee abhorreth meate, and is troubled with watching, and deſireth cold things, and with all theſe his tongue is yellowiſhed. He hath Tertian fits, and the manners of the ſick be

Melancholie. wrathfull, and they will chafe out of meaſure. If melancholie doth flow, his colour doth appeare as well on the tongue, as in all the reſt of the body, and he hath unnaturall appetite to meate, the patient is ſad and heavie, and other ſignes of choler be preſent with theſe. Alſo fits doe vexe him

Fleame, the fourth day. When a flegmatick humour floweth into the Spleene, his colour ſhall be like fleame. The ſicke doth not thirſt, hee deſireth meate, unleſſe the humour be ſalt fleame: for then the ſicke abhorre meate, and be more deſirous of drinke, for they are thirſtie. Alſo fits doe vexe them every day, and their urines are white, and they themſelves be ſlow and ſluggiſh. Some of them that have cold diſtemper with it, have a great and a

Bloud. hard Spleene. And if it be a ſanguine humour that floweth into the Spleene, it is poſſible for it to change the colour both of the tongue and of the skinne. As for the appetite or abhorring of meates, the ſicke is in a meane betweene both, and they be more ſicke then the reſt, although they have not like ſwelling of the Spleene. The veines of the whole body doe appeare full of bloud, and the urine is yellow. Theſe ſignes we have declared at large out of

Note. *Ætius*, becauſe they are common, and may almoſt be applied to all diſtempers of other members, cauſed through flowing of humours. Generally diſ-

Cure of diſtemper of the bare quality of the ſpleene. temper of the bare quality of the Spleene is almoſt without ſwelling. You muſt cure and correct them both by meates and drinks, as alſo by ſimple medicines and foments, oiles and ointments, and ſuch other like, which be contrary to the diſtemper. Therfore you ſhall heale hot diſtemper of the Spleene (as you did of the liver) by meates and drinkes that do coole, and by anneintings

Hot. with oiles of Roſes and *Oleum melinum*, and other things which be rehearſed

Cold. before in the 23. Chapter of this Book. Likewiſe cold diſtemper of the Spleene

Moiſt. by thoſe things which doe moderately heate. In a moiſt diſtemper of the Spleene, beſides thoſe things which are rehearſed before in the 23. Chapter, theſe things doe profit: roote of five leaved Graſſe, drie Plantaine, the floure and fome of Salt, *Ammoniacum*, juyce of Willow, and ſuch like, if you make of them an ointment or cerot by putting to ſufficient Vineger; ſuch as we will a litle after deſcribe. Alſo frictions are moſt convenient for this, which

Drie. have a diſcuſſive vertue. Drie diſtemper of the Spleene is cured by ſweete bathes and hot waters, alſo annointings with ſweet oile, and meates moiſting without coldneſſe, as is Ptiſan juice. If diſtemper of the Spleene be cauſed

Cure of diſtemper by flowing of a humour. through flowing of an humour, then if the humour be ſanguide, you muſt let bloud of the inner veine of the left arme, called *Lienaris vena*; or if that cannot be found, let bloud of the veine which is betweene the ring finger and the eare finger: then apply both inwardly and outwardly medicines which do add ſtrength to the Spleene, as is the barke of the roote of Capers, of Harts-tongue, *Ceterach*, Maidenhaire, *Ireos*, Calamint, and ſuch like, which alſo are able to add ſtrength and ſtability to the liver: of which wee will ſpeake abundantly in the Chapters following. If other humours flow

to

to the Spleene, first you must avoide the superfluous humours by purging them with medicines: then all the rest of the time you must correct the distemper that is left, and also apply things that strengthen the Spleene.

CHAP. XXVII.

Of inflammation of the Spleene.

THe Spleene, like as other members: is vexed with inflammation as oft as hot bloud doth flow thither unnaturally. It is knowne by heavinesse and swelling of the left side, which will not give place to the feeling: also by paine and stretching out of the place, by fevers and by burning heate. But if abundance of humours do rush in thither, it is knowne by the greatnesse and swiftnesse of the ingendring of the inflammation. Let the diet of them that be vexed with inflammation of the Spleene, be simple, and give them those things that wil easily digest for their meat, as is Ptisan juyce, bread wet in other things, which be often rehearsed of us before in the inflammation of the members. And if the inflammation endure long, you may also give them birds flesh, and fishes taken in gavelly places. Let the drinke of the patient be decoction of Cinamon, or watery wine. Let the cure be begun by cutting of the veine of the Spleene, or the veine which is betweene the little finger and the ring finger, if there be no cause to forbid it. Let the belly be often washed with clyiters, but specially if you may not let him bloud. Then lay upon the Spleene restrictive medicines, which can appease the fury of that that floweth, and keepe the strength of the liver and Spleene; but yet you may not onely apply restrictive things, but you must commixe with them those things which doe extenuate, cut, and loosen without evident heate, lest grosse matter be stopped in it, and do wax more vehemently hard. Therefore if there be moderate inflammation, you must apply moist wooll wet in wine that is old, sharpe and thin, and mixed with sweete oile. But if there be greater heate, take oyle of Roses, or *Oleum melinum*, or oile of Cammomill, with Vineger: you may commixe them together after this sort. ℞ oile of Roses and Quinces, ana. ℥ ij. oile of Cammomill, ℥ j. the best Vineger, ℥ ß. commixe them all together for a foment and irrigation. And if the aforesaid oiles be not at hand, seeth Brier leaves and Quinces in oile, and add to also some extenuating things, as is Wormewood and Peniroyall. And you must beware also that you apply nothing upon the Spleene cold, but whatsoever medicine you apply to it outwardly, let it be warmed. After foments and irrigations, you must passe to cataplasmes: in the making of which you may add the meale of Darnell and Barley, with drie Figs, Linseed, and oile wherein Wormewood and Peniroyall be sodden. But you must beware that the place be not kept bare after irrigations and cataplasmes, but as soone as those be taken away, by and by apply such cerots or emplaisters as be described in the Chapter of inflammation of the Liver. For both the liver and the Spleene require one kind of medicines, but the Spleene requireth so much the stronger medicines, as it is of grosser nourishment. Therefore you shall seeke examples of medicines meete for this place out of the Chapter of inflammation of the Liver; observing onely this thing, that you alway commixe Vineger and some-

Causæ. *Signa.* *Diet.* *Potus.* *Curatio.* *Venæ sectio.* *Clyster.* *Fomenta.* *Note.*

what that is acceptable to the Spleen, & that doth peculiarly defend his ſtrength. And if the inflammation of the Spleene tendeth toward ſuppuration and rotting, which doth ſeldome chance, you muſt help to further the ſuppuration, leſt other members putrifie, by cataplaſmes that bring it to matter, wherof we have ſpoken in the inflammation of the Liver.

CHAP XXVIII.

Of hardneſſe of the Spleene.

Cauſe. INflammation of the Spleene, if it be not rightly cured, draweth together a hard ſwelling of the Spleen. The cauſe of this diſeaſe is a certaine humour which cleaveth ſtubburnly to the Spleene: but it is when hardneſſe ingendreth without inflammation into overmuch ſwelling. This evil is eaſily known by touching, of what cauſe ſoever it be. His diet muſt be extenuating: therfore he muſt eat meat which is eaſie of digeſtion, and doth ingender good juyce and thin. He muſt eſchue all hard fleſh, which doth ingender groſſe juyce, and which doth ſtrive againſt digeſtion. He muſt drink wine that is thin in ſubſtance, yellowiſh in colour, not very old, and being without all reſtriction. Alſo he muſt put much truſt in exerciſes, which it is good to uſe before meat, the body not abounding with ſuperfluities. Alſo it is manifeſt that vociferation, and crying out, opportunately done and in time doth greatly helpe in this evill.

Signa.

Victus ratio.

Curatio. For the cure, you muſt uſe very ſtrong things aſwell outwardly as alſo inwardly. Therfore within the body miniſter moſt ſtrong potions, for thoſe they may ſuffer without griefe. Among the which, the chiefe be the barks of the roots of Capers, Harts tongue, the root and herbe of *Tamariſcus* ſodden in Vinegar or *Oxymel*. Alſo juyce of Centory drunke, and decoction of bitter Lupines taken with Rew and Pepper. *Anagallis* the female, ℈.j with *Poſca* or *Oxymel*, proffiteth marvellouſly to drink it. Alſo the moſt convenient remedy for the hardneſſe of the Spleene, is, yron quenched often in water, or wine, or *Poſca*. For that water, or wine, or *Poſca*, miniſtred in the beginning is pleaſant and moſt profitable, and is given many daies orderly. Therfore to them that have the Feaver, miniſter water or *Poſca*: but to them that have tender fleſh, and lack a Feaver, miniſter wine. Let the yron that is quenched in them be ſome inſtrument that is laid with ſteele. Alſo the ſcales of yron may profitably be miniſtred to ſtrong and rude ment. For this doth melt the Spleene notably, for it hath a conſuming vertue. But yet leſt it ſhould hurt the ſtomacke, it is good to commixe with it ſome ſtrengthening medicine, as is, Harts-tongue, topps of Wormewood, *Caſſia*, Anniſe ſeed, *Serpillum*.

Fomentũ. *mentanum*, or ſuch other like. Apply outwardly this Foment: ℞. Centory, Harts-tongue, Rew, ana M.j. barke of the root of Capers, ℥.j. ſeeth all in Vinegar, and when they be ſodden, wet a ſponge in the decoction, and apply it hot to the Spleen. Moreover this ointment ſheweth a marvellous effect,

Unguentũ. ℞. of the oyles of Capers, Lillies and *Irios*, ana ℥.j marrow of Oxes ſhanks ℥ ij. muſcilage of the root of *Althæa*, Fenugreeke, and Linſeed, ana. ℥.j. Badgers greaſe, Hens greaſe, Gooſegreaſe, ana. ℥. ij. the barke of the root of Capers, *Tamariſcus*, *Coſtus*, Centory, ana. ℥.j. Gumme Ammoniacke, *Bdellium*, *Galbanum*, ana. ℥. ß. the gummes being firſt diſſolved in Vinegar, with

Wax

Wax as much as is sufficient, make an ointment. Also emplaisters and Cerots do profit much, being made after this sort: ℞. of the oiles of Lillies, *Irեos*, and of Capers, ana. ℥. j Barley meale, Fenugreek, Linseed, ana. ℥. j. the barke of the roote of Capers, Harts-tongue, ana. ℥. j. ß. roote of *Althæa*, ℥. j. *Bdellium*, Ammoniack, *Galbarum*, ana. ℥. j. ß. *Opoponax*, Mirrhe, Frankensence, ana. ℥. ß. with Rosin, Turpentine, and Waxe, as much as is sufficient, make a Cerote. Moreover the Physitian must look diligently to the disease, and as he seeth cause, sometime add and sometime take away those things which do either mollifie or attenuate, or dissolve, or which add strength. In conclusion, cupping glasses fastened with scarification, is not a litle profitable. *Cerotum.*

CHAP. XXIX.

Of obstruction of the Spleene.

IT chanceth sometime not onely through weakenesse of the attractive vertue which is in the Spleene, but also through stopping of the passage by which the dreggie humour of Melancholie is derived from the liver unto the Spleene, there followeth obstruction. Afterward that unpure and naughty bloud is distributed all over the whole body, which if it chance, then the colour of the body is corrupt, and enclineth to blacknesse. Also sometime they that are thus diseased, have uncurable ulcers. The causes may easily be knowne by those causes which we spake of in the Chapter of the obstruction of the Liver. This evill is knowne by heavinesse which is about the left side. If the whole body be corrupted with it besides, it is easie to know, specially by the colour of the face, difficulty of breathing, troublesome dreames, and other such like aforesaid. This disease is cured with an extenuating diet, and by medicines which take away obstructions, whereof you may finde great plenty rehearsed in the Chapter of obstructions of the liver: for both these members have need of like medicines: but the Spleene hath need of stronger medicines, for as much as it is nourished with grosser food. Therefore against grosse humours, that they may obey readily to be purged, there behoveth preparatives, which preparatives shall be the same that are for obstructions of the liver; this onely observed, that here all things be stronger, and that they have things commixed with them that do add strength to the Spleene. The humours being prepared, then they must be purged by such medicines as do purge grosse and dreggie humours, whereof we have spoken often before. After this apply such medicines both inwardly and outwardly, as are contained in the former Chapter, and in the Chapter of obstruction of the Liver. For those places will shew you medicines abundantly. *Cauſæ. Signa. Diet. Cure. Præparatio humorũ*

CHAP. XXX.

Of the Iaundeis.

THe Jaundeis is nothing else but a shedding either of yellow choler, or of melancholy all over the body. Sometimes there chanceth shedding of choler to the skin, the liver being safe, as in the *crisis* of diseases. Many times the Jaundeis is caused and doth chance when the bloud is corrupted, without a fever, or some outward occasion, and is made cholerick, as it chanceth by biting *Iſterus, aurigo, arcuatum, regium. Cauſæ.*

biting of venimous beasts. So a certaine man, when he was stung of a Viper, had all his body spotted like the colour of Leekes. Also it may chance that through inflammation, or changing of the naturall temperament of the Liver, such corruption of humours may happen, that sometime all the body shall be manifestly like herbes that be whitish with paleneſſe. Also sometime it shall be like the colour of lead: and also such colours be blacker if they happen through disease of the Spleene. Also it is caused many times through weakneſſe of the bladder that receiveth the choler, which doth not draw as it was wont to doe, the cholerick humour from the Liver unto him, and therefore leaveth the bloud unpure. Also sometime it is caused through obstruction and debility of the vessels whose mouthes are derived from the gall to the Liver, and do not therefore draw the cholerick humour. Also many times through obstruction of the passages which goe to the bowels. But that wee may discerne well the causes of the Jaundeis, you must of ne-
Signa. ceſſity consider the figure of the excrements, and the colour: seeing in some they appeare much coloured by yellow choler, as also in some the urine doth appeare. Therefore in them that have choler burst out unto the skinne, by reason of a good *crisis* in fevers, their excrements and urine shall seeme to be of naturall colour. But if with the fever cholericke dejections doe invade, and there be heavineſſe in their right side, it signifieth burning inflammation in the Liver: by whose violence the bloud is changed into choler, and carried all over the body. But if there be burning without heavineſſe and griefe, the evill is engendred onely through hot distemper of the Liver. But if without a fever, together with feeling of some heavineſſe about the right side, white excrements be avoided, in them you may judge that there is obstruction of the passages of the bladder that receive the choler. If such egestions come forth without that heavineſſe, you may judge their strength to be weake, either the attractive vertue which fetcheth out the cholerick humour from the Liver, or weakneſſe of the expulsive vertue, which driveth out to the bowels. Also by and by after, most cholerick humours be sent out with the urine abundantly. Those that have melancholy sent to the skinne together with the bloud, they be vexed also grievously: for there follo-
Black humours. weth it sadnes without reason, and gnawing of those things which be about the belly, difficulty of breathing, abhorring of meate, and they avoid black urine, but their dung is like the colour of Coperous or shoomakers bleach, and their wombe is much costive. But those that have the Jaundeis caused of yellow choler, have no gnawing about the belly, nor also they doe not so much abhorre meates: they avoid white egestions, their urines be coloured like Saffron, and they remaine troubled: but commonly to all that have the Jaundeis, there chanceth sluggishnes to move, and a contrary mind to sweet meats.

Cure of Iaundeis comming through crisis of a fever. Also itch of the whole body followeth The whites of the eyes and the parts of the face nigh the temples, and the balles of the cheekes, doe betoken it by their pale colour. Also the veines under the tongue are found full, and signifie an abundant humour. The Jaundeis that is caused by reason of a good *crisis*, when the fever is perfectly ended, they are soone cured, if they use bathes of sweet water, and frictions or chafings with discussive oyles, and all things

things that rarifie the skinne, as be oiles of Cammomill, of Dill, of *Ireos*, or such like. Also Rosemary sodden in oile doth discusse and dissolve much. Let their whole diet be moist, and extenuating grosse humours. They that have the Jaundeis caused through biting of a venimous beast, are to be cured almost as those be which be bitten with a mad dog, of the which we will speake in another place. To those that have the Jaundeis through hot distemper of the Liver, or through inflammation of it, you must minister the cures which are rehearsed before in the diseases of the Liver: therefore that which we have rehearsed there, must be referred hither. But if the Jaundeis be caused through obstruction of the bladder that receiveth the choler, then two speciall remedies must be used, bloud-letting and purging. In them therefore that bloud doth much abound, together with choler all over the body, & that be troubled with heavines or stretching out about the Liver or the Spleen, nothing can be done more profitably, then to let him bloud, so there be no cause that letteth it. You must cut the innermost veine of the right arme, and that if the Liver be ill affected: but if the Spleene be diseased, cut the veine in the left arme: you must draw out the bloud now and then, lest if you should draw it out on heapes, the strength of the sick should faile him. And it we be prohibited from bloud-letting, we may conveniently minister a clyster: For a clyster may well be cast in after bloud-letting; for the avoiding out of the dung maketh easie breath: and by provoking and gnawing of the bowels it draweth and pulleth back to it the humours that are sent out to the skin. Make it after this sort. ℞. of both the Endives, Horehound, Agrimonie, Maidenhaire, Origan, Wormewood, ana M j. seeds of Annise, Fennell, Parcely, Sperage, ℥ ij ℈. Licorice, *Apium*, Fennell, the roots of them, ana ℥ ß. boyle them in sufficient water untill the third part then straine them, and take of the liquor of that decoction, ℥. xiij. *Cassia fistula*, ℥ j *Hierapicra*, ℥ ß. *Electuarium de succo Rosarum*, ℥. ij. oyles of Dill and *Ireos*, ana ℥ j ß. Salt, ℥. j. commixe them all and make a clyster. But purgations are most proper & familiar for this disease: yet so, that the humours be first attenuated, and made thin by broths, potions, and also medicines. Therefore hee must use meates of easie digestion and extenuating, birds of mountaines, fishes of gravelly places, and pot-herbes provoking urine, specially Endive, Sperage, Lovage, Fennell, and such like. Flesh of wild beasts being tamed are best, specially of Goats. For his sauce Vineger is good wherein *Aristolochia* hath beene steeped. He must abstaine from fruits, but let his banket be Almonds, a few at once, and Cicer a little tosted. Also the decoction of it continually drunke profiteth not a little. Wine white and thin, and not very old, is good. For medicines let him have those that be taught in the Chapter of obstruction of the Liver, and also in the first booke the eleventh Chapter. Above other, specially *Apium*, Parcely, Maidenhaire, Calamint, Vervaine, roote of Chickweed or Mather, *Aristolochia*, *Serpillum*, S. Johns wort, being decoct, are good. The humours being prepared and extenuate, at length you must minister a medicine that purgeth choler. You must give strong purgations to them that have the Jaundeis: for through the drinesse of their stomack, the medicines seeme weaker and lesse in effect in them. The best purgation in this case, is infusion of Rubarbe described

Of venimous biting.

Cure of Iaundeis of hot distemper of the Liver or inflammation.

Cure of the Iaundeis through obstructions.

Venæ sectio.

Cliſter.

Victus ratio.

Purgatio.

bed in the first book the 11. Chapter. Also *Hierapicra*, *Electuarium de succo Rosarum*, *de Psyllio* and *Diaphœnicon*. And if you profit him nothing with the first purgation, you must returne againe to those things which have vertue to take away obstructions & stopping: and after three dayes you must purge him more vehemently againe. If the Jaundeis be ingendred through disease of the Spleen, you must turne to the Chapter of Melancholiousnesse, and the Chapter of obstruction of the liver. The belly being purged, you must againe minister medicines which do purge the intralls. For which purpose the roote of *Cyclaminum* beaten and drunk is onely good: for this doth not onely purge againe the intralls, but also it is most meet to shut out the choler by sweat in the whole skin all over. Therefore after it is drunk, you must helpe the exclusion of the sweat by coverings, and warmings in bed. You may give of it, ℥ ij. or iij with *Aqua mulsa*. Also juyce of the bark of Radish doth notably well, if it be mixed with sweet wine unalaied, or *Vinum mulsum*, so that ℥ ij. of the juyce be tempered with ℥ j. of wine. Also earthwormes drie, given three dates with *Vinum mulsum*, do send out the Jaundeis by the urine. Also you may give very profitably juyce of Endive and Succorie to them that have fevers, by it selfe, and to them that lack fevers, with wine. Also juyce of *Cuscuta* profiteth marvellously. Also Cammomill is most profitable, which is called *Leucanthemus*, and also *Buphthalmum*. But all the medicines ministred in drink, let them be ministred in a bath, if it can be, when the patient sitteth in a great hot vessell. Also you must be much diligent at this time to give him a diet that recomforteth and refresheth strength, by the which the vertue expulsive may be repaired: & if any member be hurt, let it be strengthened, and let the corruption of his colour be purged away. Also it is good for him to use exercises, gestations, annointings and sweating out. For this purpose drie hot houses are good: in the which annoint the body with oile wherein *Serpillum* or Rosemary hath beene sodden. And if any of the Jaundeis be left about the face and the eyes, if the urine appeare pure, and the belly avoiding after his accustomed manner, you must use infusions into the nose: for which purpose juyce of *Cyclaminum* is powred in, also *Nigella* with Vineger, juyce of the root of Beetes and *Anagallis*. Also let the sick, sitting in a bath, draw into his nostrils very sharp Vineger, and let him keepe it a while, pressing his nostrils together, and it will purge marvellously.

CHAP. XXXI.

Of evill state of the body.

κακεξια. Cachexia in Greek is nothing else but an evill and naughty state and disposition of the body. For it is in such case, that it is spred abroad in waterinesse, and all the whole body is loose and waxeth soft. This disease for the most part is engendred of a long sicknesse. Also it followeth when some intralle is hardened, specially after the hardnesse of the liver and the spleene. Also it chanceth often in a continuall *Dysenteria* and the disease called *Cœliacus morbus*. Also through letting of some accustomed excretion the whole body is made whitish and weake, so that his legges are scarce able to beare him: and in the beginning his digestions be letted, his apperite remaining still: but afterward

Cause.

Signa.

ward there followeth abhorring of meate, and their breathing is seldome and weake. And their belly sendeth out unequall excrements. Old men and children are specially taken with this disease, which do soone perish through weakenesse of the vitall faculty, and because the juyce doth breath out of them readily through thinnesse of the skin. But they that be of full age, do seldome fall into this disease, and do soone get it away againe. If this disease doe endure long, it turneth into the Dropsie, therefore his cure may not be deferred. Let his diet be altogether thin and drie: therefore let their meates be simple, and which will easily digest, and that can ingender the best blood. Let them eschue all fruits also that ingender grosse and viscous humours, and that be hard to digest. Wine is good for them which is white, thin, and odoriferous. For the cure, if the disease happen by letting of accustomed excretion, you must stirre up and provoke the excretion. Therefore you must use bloud letting, if nothing do let it, which you must draw out by litle and litle at sundry times, unto the third or fourth day, in them that fall into this disease through retention of the Hemorrhoids or menstruis. But in them that have it through abundance of vitious humours, bloud-letting is hurtfull. Therefore rather purge them with some convenient purgation. The body being purged, let him use chiefly waters that spring by themselves of Alume, and Salt peter, & afterwards sulphurous waters. Also let them exercise, diverse deambulations, gestations, vociferations, frictions with linnen, and other moderate exercises. After let them use annointings with oyle, wherein is put somewhat that drieth up humours, as be, *Nitrum* and Salts. To cure the wearinesse, apply certaine baths betweene whiles. Also a potion of Wormwood helpeth them marvellously, and *Dropaces* applyed. Also if the liver be affected, or some other of the inward members, it is good to cure them by their owne remedies before prescribed. If the evill turne into the Dropsie, you shall find it next.

Diet.

Curatio.

CHAP. XXXII.

Of the Dropsie.

THere be three kinds of Dropsie. The first is called in Greek, *Ascites:* the second *Tympanites:* and the third *Anasarca, Hyposarca, Sarcites,* and *Leucophlegmatia. Ascites,* is when much watery humour is heaped up betweene the skin or filme called *Peritoneum,* and the bowels. *Tympanites,* is when much windinesse and superfluous breath is gathered in the aforesaid places of the belly. *Anasarca,* is when the humour is dispersed throughout the whole body, that all the flesh appeareth altogether moist and wet like a sponge or paper. The Dropsie is caused through great coldnesse of the liver, or through other parts very notably cooled, which can bring the liver into the same effect. The liver is affected by the spleene being cold, and by the stomack and the bowels, also by the lungs, the reines and the midriffe. Also it chanceth through unmeasurable avoiding of the Hemorrhoids, or through womans-fluxe, or through retension of menstruis, or through some other great affection of the wombe. For in all these the liver hath no unnaturall swelling, and yet the body is taken with the Dropsie, onely through refrigeration of the liver, affected in the beginning. But afterward sometime it also waxeth hard, which

Ascites. *Tympanites.* *Anasarca.* *Cause.*

is

is evident to be seene in them which through untimely drinking of cold water have their Liver cooled on heapes, so that the Dropsie followeth by and by, before the Liver be lifted up into a knotty swelling. Many have fallen into the Dropsie after the gout, and through the vexing paine of the huckle bones. Most commonly those which feele not their meate, and have evill state of the body, and also that be troubled with the Jaundeis, the Dropsie followeth it. And it followeth *Cœliacus morbus*, and *Dysenteria*. Commonly every Dropsie causeth difficulty of breathing, and swelling, and heavinesse, and naughty colour. Also they abhorre meate, and desire drinke largely, specially they that have *Ascites*. For the humour that is holden and kept in the aforesaid places, is salt and rotten: therefore also for the most part there is wont to follow a fever. Women are lesse troubled with the Dropsie then men. Children for the most part are taken with the Dropsie *Anasarca*. Among the said three kinds of Dropsies, *Tympanites* is the most perillous: *Ascites* lesse perillous then it, and then *Anasarca*. One diet is common to all these kinds of Dropsies: that their meate be easie of digestion and sufficiently coact and drie. For that meate that is loose and moist, is apt to be turned into waterinesse. Therefore let his bread be very well baked, and let it have Salt, *Ammi*, Fennell, Annise, or Comin commixed with it. Also it ought to be well leavened, for it restraineth and stoppeth the lesse. Of birds the driest are good, as Partriches, Turtles, Blackbirds, Thrushes, and such like. Of foure footed beasts, Goats and Hares. Also Chickens, their extreme parts, when they are rosted. Of fishes, Crabs of flouds. Also Egs rosted are good. Let him use pot-herbes but seldome. Let those things that be ministred unto them be somewhat sharpe, and that have vertue to attenuate and heate: as is *Apium*, Parcely, *Daucus*, Rocket, Peniroyall, Coleworts, Garlick sodden, Onions and Leeks. He must altogether abstaine from Pulses. For sauce, let him use Vineger with Pepper, Cinamon & such like. Let their salt be compounded with Fennell, Hysope, Rosemary, and *Apium*. You must give them so much drink onely as shall suffice somewhat to breake their thirst: for overmuch drink doth dammage them that be sicke of the Dropsie without measure. They must drink thin wine, and that doth provoke urine. But they must eschue sweet wines and *Mulsum*: Vineger doth marvellously quench their thirst. Moreover let them take the greatest portion of meate at supper. Let them eschue much fruits and second tables: yet Nuts, Almonds, Pomegranates, Peares sodden, and drie Figs, are to be given unto them, but let them take all those moderately, and not every day. Let not their bed be very soft, specially those that have *Anasarca*. Strew under them dry herbs, as be Peniroyall, Calamint, Origan, and such like: for it is marvellous how much those do dry up while they sleepe: so that it hath been proved, that some being wrapped and hidden in a heape of wheate, have risen againe after sleepe strong and safe. And let them use exercises in the Sun, if it be Summer and a faire day; but let their head be covered: but if it be cold, let them use it in houses being warmed, and nigh a fire, or at a fire. Riding is expedient at the first, and to be carried hither and thither in a chaire. But if the strength of the patient may suffer it is better to walke much on his feet, and sometime to run, then to be borne. Also the patient must be wrapped in skinnes dried with the Sun, or digged into hot

Signa.

Diet.

Panis.

Potus.

Exercitatio.

hot sand. After exercises wipe off the sweate with sharpe linnen clothes. Also it is very good if you use daily thrice or foure times frictions: for this doth open the passages that are shut, and dryeth up, extenuateth and casteth asunder humours. Therfore it doth very quickly provoke forth much sweate, and constraineth the flesh. They must be rubbed with dry hands, or with Salt beaten in water, or hot oile. After this they must be washed with Alumewater, or Sulphure water, or salt water. For many which have beene taken with the Dropsie *Anasarca*, and have used such kinds of bathes, they have sufficed to weare out the disease, and also to make a stronger state of the body. And hitherto, we have rehearsed a common diet for all kind of Dropsies. For the cure, the remedy that is common for all Dropsies, is; that by and by in the beginning you must purge the humour that doth abound. That you may do, both by bloud-letting, and by purgations, and by those medicines that provoke urine. That which is good particularly for this or that kind, we will teach in the Chapters following, in which we will follow the cures of them every one particularly. *Curatio.*

CHAP. XXXIII.

Of the Dropsie Anasarca.

IN the Dropsie *Anasarca*, all the whole body and the flesh appeareth loose and wet like a sponge, as it is said: so that all the whole body swelleth up, and is like a dead body. In this disease you must begin the cure with letting of bloud, specially if the evill be ingendred of suppression of Hemorrhoides or menstruis, and if age and strength will suffer it. For by this meanes the abundance of humours that do hurt, are drawne out, and the feeble nature being unloaden is swifter, and the cause of the disease is minished, and also health commeth againe with lesse labour. The naughty humours being drawne out and purged by bloud-letting, you must come to the remedy of purging medicines. But if there be need of extenuation and preparation of the humours before their expulsion, you shall minister decoctions and other things which be rehearsed before in the Chapters of weaknesse of the Liver, and obstruction of the Liver. For which purpose minister also syrupes of Wormwood, of tame Endive with the broad leaves, of Agrimony, and *Bizantia*. Let the purging medicines be of simples, Reubarbe and Agarick; of compounds, pils of Reubarbe, *pilulæ de Hiera simplici*, and pilles of Agarick, and such like. Also *Hierapicra* is good in the beginning, because it taketh away obstruction, and addeth strength to the intralls. Therefore you must onely beware that you minister not purging medicines that be strong, and which add no strength to the Liver: but you must bring forth the hurtfull humour with easie medicines by litle and litle. For if you purge but once, and on heapes, you destroy the strength marvellously, and coole the Liver. Therefore every weeke you must make the wombe soluble, and you must alwaies passe from gentle remedies by litle and litle to the stronger. Therefore in this kind of Dropsie the antidotes *Diaphœnicon & Electuariũ Nidum*, be good. Also the roote of Elder sodden in wine doth purge notably. Also the roote of Walwort profiteth, for they be both of one vertue. Moreover the rest of the time of the cure, while he abstaineth from purging *Signa.* *Curatio.* *Purgatio.*

purging medicines, you must minister those things that add strength to the liver, whereof many be recited before, where we taught the cure of obstruction and weakenesse of the liver. Also minister those things which provoke urine.

Tritura. For which purpose you may well minister *Diarrhodon abbatis, aromaticum Rosarum, Dialacca, diacurcuma,* trochisks of Agrimony, of Rubarbe, of Wormwood, *Theriaca,* and such like. And this medicine profiteth notably. ℞. the powders of *Diacurcuma,* and of *Dialacca,* ana. ℈.j. powders of *Diatrion santalon,* and *Diarrhodon abbatis,* ana. ʒ ß. powder of *aromaticum Rosarum,* ℈ j. Rubarb chosen, ʒ ß. seeds of Endive, with the broad leaves of Melons, and of Fennell, ana. ℈.ij. of Wormwood, Cammomill, and Withwind, ana. ℈ j. of Nutmegs, Squinant, and Spikenard, ana. ℈ij. ß. of very white Sugar, ʒ.j. com-

Alia. mixe them together, and make a powder. Also this profiteth marvellously ℞. seeds of Caraway, Fennell, and Annise, ana ℈ij. seeds of Comin, and S. Johns wart, ana ℈ j. seeds of *Ammeos,* Parcely, *Daucus,* & Lovage, ana. ʒ. ß. the roots of *Ireos,* and of *Asarum,* ana. ʒ.j. Wormewood, ℈.j. of Licorice, ʒ.j. Sugar the weight of all the rest, commixe them all, and make a powder. And you must do your diligence that in *Anasarca* the medicines be more dry then moist, because the whole state of the body is so watery. Moreover you must apply those medicines outwardly which can dry up humours, as be cataplasmes, emplaisters,

Cataplasmata. ointments, and other like things that have drying vertue in them. Therefore a cataplasme is good made of Barley and Beane meale, of Fenugreek, of the root of Walwort, of Laurell berries, of Wormewood, and of Origan sodden in Wine, and laid over all the whole body. Also Oxes dung conveniently dried, may well be applyed with *Posca* or *Oximel,* having the fourth part of Brimstone put to it. Also fresh Cheese having much Creame being laid too, maketh well against all swelling parts. Moreover Doves dung, and Goates dung, Mayweed, and Cammomill, by even portions bruised, sodden in Vineger and Hony, may be applyed. Moreover you must use emplaisters of Leven, drie Figs, *Nitrum, Ireos,* Melilot, Sage, Peniroiall, *Cardamomum, Sulphur vivum,* Laurell berries, Stavesacre, salt Armoniack, Mastick, Frankinsence, Sothernwood, *Aristolochia rotunda,* Doves dung, make it up with *Oximel.* But you must altogether eschue fat and rozenny Cerots, for they engender windinesse, and cause swellings. But yet the legs and the hands and other parts of the body being swollen, may often

Unguentü. be annointed with this ointment in the Sun or by the fire ℞ of *Unguentum Agrippæ,* ʒ.j. of the meales of Lineseed, Fenugreek, Beanes and Barley, ana ʒ.ij. seeds of *Althæa, Nigella, Daucus,* ana. ʒ j. ß *Sulphur vivum,* ʒ ij. Bolearmoniack, ʒ ij. roote of *Ireos,* ʒ.ij. ß. roch Alume, Frankensence, ana. ʒ j ß *Euphorbium,* ʒ.j. oyles of *Ireos,* white Lillies, and Cammomill, ana. ʒ j. ß with Waxe as much as is sufficient, make an oyntment, wherewith annoint the swollen parts very often, it being melted on the coales. For his diet, you must seek it in the former Chapter of the Dropsie.

CHAP. XXXIIII.

Of the Dropsie Ascites.

IN the Dropsie *Ascites* all the whole belly is swollen up, and if it be striken, there is heard such a sound as a bottell doth make that is not full of water

water, but the other parts of the body, specially the upper parts are not puffed up nor swollen. Let his diet that hath this Dropsie, be of birds of mountaine, and other meats easie of digestion, and which do ingender good juyce, as is said before in the thirty two Chapter. *Diet.* The cure must be begunne by using of purging medicines. Let them be such as we rehearsed in the former Chapter. Coleworts of the Sea, called *Soldana* and *Soldanella* taken in drink, excelleth all the rest: for this sheweth a marvellous effect in bringing forth the hydropike water, so that many by the onely using of it, have beene restored to health. Give of it in Wine or Whey, ℥ ij. or more, or lesse, according to the diversity of the body. *Cure.* Also pils of *Sagapenum* are very good: and two drachmes or three of the juyce of the root of *Ireos*, putting to it ℥ j. of Sugar. Also you must minister sharp clysters, unlesse the belly be soluble of it selfe: for then it is more convenient to dry up. Among other this clyster is specially commended. ℞. flowers of Lawrel, ℥ ij root of Polipody, Agarick, ana. ℥ j. ß. Dodder or *Cuscuta*, ℥ iij. seeth them in wine or water until the third part be consumed: then take of the liquor of that decoction being strained, ℔ j. of *Benedicta laxativa* ℥ ß. of *Electuarium nidum*, ℥ j. ß. *Melrosarum*, ℥ j. oyles of Rew, Cammomil and *Ireos*, ana ℥ j. salt Gemme, ℥ j. ß commix them all and make a clyster. *Clyster.* For the same purpose, if you think good, you may seeth *Colocinthis*, *Cartamus*, Laurel-berries, Annise seed, Ammi, and Caraway-seeds, Rew, root of wild Cucumber, and other like things put to them. After the aforesaid remedies you must lay upon the whole belly some of the prescribed cataplasmes and emplaisters. Also apply ointments and remedies, that provoke urine and sweat: and let him use exercises, of the which we have spoken abundantly before.

CHAP. XXXV.

Of the Dropsie Tympanites,

IN this kind of Dropsie the belly is puffed up and stretched out: and being striken, it maketh a noise like a tabour or timbrell, but the other parts of the body wax leane. *Signa.* It requireth like diet that the other kinds of Dropsies have. But in this all windy things are specially to be avoided. Also let their exercises be much, and great thirst doth helpe and succour the patient strongly. *Victus ratio.* Let the cure be begun with purging medicines, wherof you shall find examples before. Also it is good to cast in clysters which have vertue to dissolve and discusse wind, as this is. ℞. roots of *Apium*, and Fennel, ana. ℥ j. seeds of Annise, Fennel, *Daucus*, Lovage, Parsley and Comin, ana. ℥ ij. Caraway seed, ℥ iij Rew, *Asarum*, leaves of Walwort, Melilot, ana. M. j. boile them in water unto the third part, and then take of the liquor of that decoction being strained, ℥ xij. *Hierapicra*, *Benedicta laxativa*, ana. ℥ ß. *Electuarium de bacis Lauri*, ℥ iij oyles of Rew and Dil, ana. ℥ j. ß. Salt, ℥ j. ß. commixe them together and make a clyster. *Curatio. Clyster.* You must give also unto them things that do provoke urine, and you must use as well inwardly, as outwardly those things that dissolve and discusse windinesse, wherof you find plenty in the Chapter of the Cholick. The belly must daily be nourished with *Panicum Milium*, Salt, Branne, leaves of Rew, Cammomil flowers, hot ashes sewed in bags,

Sacculi. bags. Also you may apply to it this cerote. ℞. flowers of Cammomill and Me-
Cerotum. lilot, ana. ℥ j. ß Mints, Savorie, *Asarum*, ana. ℈ j seeds of Anniſe, Fennell, Rew, Comin, *Daucus*, ana ℥ j. *Cardamomum*, ℈ ß. Mirrhe, *Caſtoreum*, ana ℈ j. oyle of Rew, ℥ ij oile of Dill, ℥ j. ß Roſin and Waxe, as much as is ſufficient, make a cerote Moreover, cupping glaſſes faſtened often to the whole belly lightly and with much flame do marvellouſly profit. Afterward the belly muſt be rubbed with a ſharp linnen cloth, ſo long untill it be red. Inwardly he muſt uſe Antidotes, *Dianiſum*, *Diacuminum*, & *Electuarium è bacchis Lauri*, or theſe Lozen-
Lozenges. ges, ℞. of the powder of *Dianiſum* and *Diacuminum*, ana ℈ j the powders of the Antidote of Laurell berries, ℥ j the powder of *Diagalanga*, ℥ ß. ſeeds of Anniſe, Carawaies, *Daucus*, & Fennell, ana ℈ ß. leaves of Rew, ſeeds of *Apium* and Lovage, ana ℈ j Sugar ℥ vj diſſolve it in the diſtilled waters of Fennel and *Apium*, and make lozenges. The other remedies are to be ſought in the Chapter of the Cholick.

CHAP. XXXVI.

Of reines that ſend forth bloudie urine.

Cauſæ. MAny times there happeneth a diſeaſe of the reines, through the which thin wheyiſh bloud is piſſed: It is cauſed through weakneſſe of the reines, which be not therefore able to divide the urine: or it is cauſed through amplitude of the reines, which ſtraine out the urine from *Vena cava* unto the reines. For when the paſſages are wider and ſtronger, they alſo ſend out ſome of the bloud of the reines, and other groſſe matter. Alſo ſometimes the reines do ſend out bloud likewiſe as they are wont in the Hemorrhoids. Moreover ſome do void out bloud from the reines through breaking of a veine in the reines: as it chanceth to thoſe which have lift up a great weight, or have leapt greatly, or have fallen out of an high place, or have ſuffered ſome ſuch other violent thing. Sometime it chanceth through gnawing of the veines by ſharpe humours flowing from above. If this diſeaſe be cauſed through weakneſſe of
Signa. the reines, the bloud is ſent out very wheyiſh: but if it be through amplitude and largeneſſe of the veines, then they feele no paine. If the excretion of bloud be by certaine circuits, then either there is fullneſſe of the whole body, or neglecting of accuſtomed exerciſes, or refection of ſome member that went
Cure of bloudy urine by weakneſs of the reines. before. And if it chance through breaking of a veine, then the bloud is piſſed forth moſt abundantly: but if it be of gnawing, then bloud is ſent forth by little and little, and paine doth vexe the reines. Therefore you ſhall cure that excretion of bloudy urine which is cauſed through weakeneſſe of the reines, or amplitude of the veſſels that ſtraine out urine to the reines, by quiet, and reſtrictive meates, drinking of black wine, and other things which are rehearſed in the Chapter of ſpitting of bloud. You muſt abſtaine from thoſe things ſpecially which provoke urine, and from carnall copulation. In drink, beſides thoſe things that are rehearſed in the Chapter aforeſaid, miniſter decoction of the roote of Comfery, and *Tragacantha* miniſtred that is ſteeped in black wine, is good. Alſo ℥ j. of Harts horne with wine: juyce of Marigolds doth ſtop bruiſings out of bloud from the reines. Likewiſe leaves of Willow brayed with wine, *lapis Hematitis*, ℥ j. roote of white Thorne, and decoction

of

of Knotgrasse. Moreover, ℥.j. of Bolearmoniack ministred is good. Syrupes of Roses and Mirtles, Trochisks of Amber, of *Terra Lemnia*, and of *Spodium*. Moreover sheepes Milke is onely praised, being ministred fasting, ℥ iiij. with ℥.j. of Bolearmoniack commixed with it. Apply outwardly to the reines and the loines those things which be described against spitting of bloud, and in the Chapter of *Dysenteria*, and other eruptions of bloud and whatsoever can together with his restraining and drying add strength also: as be leaves of Brier and Oke, Mast, Mirtle barries, Pomegranate rindes, *Balaustiæ*, and such like. After this the state of the body must be refreshed and restored with meates of good juyce, with milke and flesh of birds, and with Swans flesh that is leane; that thereby the whole body may be brought to his former strength, and the reines being strengthened also, they may fulfill their owne proper office, and that they may devide and straine out the wheish humour from the bloud. But if the reines doe send out bloud according to the circuits, or through breaking of a veine, or through gnawing of sharpe humours flowing from above, then by and by you must cut a veine of the same side in the arme. To those that send out by circuits bloud, let them bloud a little before the circuit, but let the other bloud by and by in the beginning: but it is better to part the drawing out of the bloud, that his pulling back and aversion may be done by litle and litle. Let the places about the reines be covered with sponges wet in *Posca*, or moist wooll, with oile of Roses and Vineger. After this apply ointments, emplaisters, & cerots described in the places before rehearsed. Also a cupping glasse may commodiously be applyed, specially if you suspect inflammation to be present in them which pisse bloud through breaking of a veine. Also potions are good rehearsed before in the Chap. of spitting of bloud. In the meane season also the sick must be driven from all salt and sharp things. But when excretion of bloud ceaseth, he must use a diet that doth not ingender much bloud, specially in those that void out bloud by circuit. Also the upper parts of the body must continually be exercised. In those which pisse bloud through breaking of a veine, if the exulceration be left in the places, you shall cure them after the bloud is stopped by those things that are spoken of in the Chapter of exulceration of the reines.

Cure of bloudy urine coming through circuits, or breaking of a veine, or gnawing.

CHAP. XXXVII.

Of inflammation of the Reines.

THE reines are vexed with inflammation for diverse causes. For both corrupt humours, and stripes, and rubbings together, and drinking of medicines, do ingender inflammation of the reines, and specially continuall and vehement ridings. There commeth to the sick a beating paine behinde about the first joynt of the back, a litle above the bastard ribs: but the paine stretcheth upward, even unto the liver, specially the right side rein being vexed, but downeward unto the bladder and privie members, and the loines and hips, and also to the share and thighs. Also there followeth astonishment of the leg that is neare, that it can neither be stretched outright, nor he cannot goe on his feet. And whether sneesing or any other concussion do chance, they are vexed with most vehement paine, their extreme parts be cold, and most the calfes

Causæ.

Signa.

calfes of the legs, and the feet. There is present difficulty in making of water, and they pisse continually and painefully. In the beginning their urine is thinne and watery, having no residence in it: but the inflammation waxing worse, it is more rubicund. Also afterward it is grosse and filthy, and there be vehement Feavers present. And if the inflammation increase stil, all these signes wax more vehement. To these commeth disposition to vomit, and gnawing of the stomacke, and vomiting of choler. Many of them are vexed and sweat until their hearts faile them: their belly is stopped, so that they are puffed up with wind, and send out belkings continually. There followeth vehement abhorring of meat, and to some there are continual exacerbations, but to some betweene whiles. And generally, egestion of the wombe, and much excretion of urine do go before those pains. The sick must lie in a very soft bed: and the first day he must abstaine from meat, but you may not extend his fasting to many daies: for the urines being made more pure and sharpe by fasting, do vexe with most vehement biting and gnawing. Therefore in the beginning you must nourish them with thin soupings that do ease and cease gnawing and biting, as is broth of Ptisan, or *Alica* of Barly. Also Mallowes for his pot herbs doth much profit. Let his drinke be water wherin a little Cinamon hath been sodden. To be short, let his diet be thin, and such as is in other inflammations. For the cure, in the beginning you must by and by let him bloud, and you must cut the veine that is in the hamme, or in the anckles, and that must be done on the leg that is right against the reine that is vexed. Also sometime (as *Galen* saith) you must let bloud of the arme (that is) when the inflammation is new, and aboundance of bloud is present. After bloud letting you must come to outward medicines, as cataplasmes, foments, liniments, emplaisters, & such like, which have vertue to coole meanely, and to ease paine, made of oyles of Roses, Quinces and Cammomil, of Barly meale, Beane meale, Fenugreek, Linseed and such like, which be rehearsed in the Chapters of inflammation of the Liver and the Spleene. And if the paine be not eased by those things that be applied outwardly, apply a cupping glasse to the loines and the guts, and scarification being made you must draw out much bloud. Then you must use nourishment of sponges, and other things which can ease paine. You must onely beware all this time, that you give not such medicines to drinke as provoke urine, for they hurt vehemently by bringing in gnawing and biting humours to the inflamed parts. This medicine I have prooved to be singularly good. ℞. the juyce of Clary, and the juyce of Nightshade, ana ℥.ij. drunke in ℥.vi. of stale Ale Morning and Evening, vj. dayes together. Also you must beware in the beginning of the inflammation of purging medicines. But yet you may use soft clisters (specially if the belly be costive) made of the decoction of Mallowes, or Linseed, and Fenugreeke, or Ptisan broth, putting to it oyle of Violets, or Cammomil oyle. But you must beware you put not in great aboundance of it, for then the bowels being filled and stretched out with it, will presse together the reines. But when the inflammation is perfectly ceased and concoct, which you may know by the ceasing of the paine, then also you may purge him by medicines that provoke urine. For after inflammations concoct and digest, the urine commeth forth much

Vitae ratio.

Curatio.

Localia.

Note.

much in quantity and grosse, and in those that have residence, it is good, and so judged the best altogether. What medicines provoke urine, we have taught in the 7 Book of making of medicines, in the 7. Chap. specially among potherbs, Fennel, *Apium*, and Parcely well sodden, are good. And if by the aforesaid medicines the inflammation be not driven away, and if neither the paine, nor the fever, nor the heavinesse do rest by using of the aforesaid things, and also if difficulty of pissing, and often dropping downe of the urine, doe vexe the patient, these betoken matter to be gathered in that part. Therfore as swiftly as you can, you must help the suppuration and breaking out of the matter. For the which purpose, a Sponge continually wet in water and oile, applied in stead of a foment, profiteth. For the same purpose also we use cataplasmes which are made of Barley meale, Bran, Figs, *Althæa*, and such like, rehearsed before in the Chapter of inflammation of the Liver. Also it profiteth greatly to descend into a bath made of mollifying herbs, as Mallowes, *Althæa*, Linseed, Fenugreek. And if after perfect suppuration, the rupture & breaking be delayed and tarried (which you may know if the fevers and paines waxe lesse, & sense of heavinesse remaine about the reine that is affected) minister those things in drink which provoke urine, as is, decoction of Fennell, Peniroiall, Origan, and such like: for these sometime do breake the suppuration, and purge out the matter with the urine. And if the using of them do profit nothing, you must wash the belly with sharpe clysters. as with root of wild Cucumber sodden & allaied, or decoction of Garlick or Radish You must steepe those in Brine, and commixe a little oile, whereby they may be made slippery to be powred in These must be throwne in with a clyster pipe, and the sick must be bidden to hold it long time: for they are wont often to breake that suppuration, together with that, that they mollifie the belly. Also if the rupture and breaking tarry, Comin with wine called *Passum*, helpeth, and Rew with *Vinum mulsum*. Moreover, the rupture being made, litle peeces of flesh being long are sent out with the urine. And if the ulcers be malignant, there be sent out humours stinking, swart, and slimie: but if they be benigne and gentle, the matter that is pissed forth, is white, equall, light, and without grievous savour, and litle in quantity. After the eruption and breaking out of the matter, minister Milke with Hony, and other things which shall be rehearsed in the Chapter of ulcers of the reines.

Signa suppurationis.

Signa perfectæ suppurationis.

Signa ruptura factæ.

CHAP. XXXVIII.

Of the stone in the Reines.

THE stone of the Reines happeneth oftener to men of perfect age then to children. The cause of ingendering of such stones is continuall crudity and rawnesse of the stomack, whereby abundance of grosse and earthly humours is heaped up together, and burning of fiery heate about the reines parcheth the humours, and knits them together, and hardeneth them into a stone. The stones be in the reines, nigh their ventricles, either little or great, and sometime smaller, sometime many differing among themselves in greatnesse, figure, colour, and sharpnes: for they are found black, whitish, and pale. There chanceth to the sick grievous paine in the reines, and he feeleth like as it were a bodkin thrust in, and yet there appeareth no swelling without. He can turne his backbone hardly. The leg that is right against the reine that is diseased, is astonied,

Causæ.

Differētes of stones.

Signa.

there is present abhorring of meat and vomiting. About the beginning of obturation and stopping, the urine is pissed forth litle in quantity and watery. Afterward there followeth perfect suppression of the urine, and the wombe avoideth nothing, but it maketh many profers to goe to the stoole. Sometime there is avoided forth bloud, through the violence of the stones, specially if they be sharp stones. Also the urine hath gravelly residence, specially when the stone is removed from the reines; which signes aforesaid *Hippocrates* declareth in *lib. 6. Epid par 1. Aphor 5* Moreover things that be light and round, are easily sent out. but not so, if they be of any other forme or fashion: but specially if they be long and sharp, they are hard to be sent out. When the stone, stopped in the reines, doth cause most vehement paines, lest abundance of bloud through the greatnesse of the paine should come downe together to the member diseased, in a body that is full of humours and strong, you must by and by cut the veine in the ham of that leg that is astonied, & is right against the reine that is diseased. But in those that labour of ill digestion or vicious humours, purging of the abundant humour is good for them. Neither may this caution be omitted except some other thing do forbid them, which also *Hippocrates* biddeth, while he teacheth that young men should be purged with Hellebore. Also if it be not lawfull to let bloud, nor to minister purgation, you must wash the wombe by ministring of clysters, which you must doe at that time specially when there is great plenty of excrements in the bowels. But you must only beware that they be not strong clysters, and that they do not draw plenty of humours from other places to the bowels, lest the passages of the urine should be streightened and pressed together: but let them be such as are onely able to avoide the excrements contained in the bowels, as is this clister: ℞. Mallowes, *Althæa*, Mercury, Maidenhaire, Parietarie, ana M. j. water Cresses, M. j. ß. seeds of Parcely, *Apium*, Fennell, and Flaxe, ana. ℥. iij. root of Gladon, ℥. j ß Bran, ℥. j boile them in just quantity of water unto the third part, and then take of the liquor of that decoction being strained, ℥. xj. of *Cassia fistula*, ℥ j. of *Hierapicra*, ℥. ß. *mel Rosarum* strained, ℥. j. ß. oiles of Dill, Rew, and Cammomill, ana. ℥. j. Salt, ℥ ij. commixe them all and make a clister. But we may in no case use continuall clisters, & neglect almost all other remedies, as many Physitians do now adaies, but use them twise or thrise, and so, that they be not kept above their accustomed time. For if they be holden longer then they ought to be, they cause pressing together, and streightnes of the reines, and the conduits of the urine. When the belly is purged and emptied of excrements, you must minister those medicines which can loosen the conduits and passages; for which purpose the region of the reines and the loines must be annointed with this medicine: ℞. oiles of Dill, and of sweet Almonds, ana. ℥ ij. oile of Cammomill, ℥. j ß. Hens grease, & Goose grease, ana. ℈ ij. Butter without salt, ℥. j. Waxe as much as is sufficient, make a soft ointment. Also he must use insessions of the decoctions of Calamint, Origan, water Cresses, Coleworts, leaves of *Althæa*, Mallowes and such like, or the sick must often be let downe into a great vessell of warme sweet water. Also foments of Bran, with leaves of *Althæa* sodden, being applied to the grieved place, be very good. Also cataplasmes made of Wheate meale, of Lineseed, and Fenugreek, of Lupines, of the root of dog Fennell beaten very small, and of Cammomull

Curatio.

Venæ sectio.

Purgatio.

Clyster.

Note.

Unguentũ.

Insessions.

Cataplasmata.

momill. Alſo it is good to lay bread ſodden in wine called *Paſſum* about the loines and the belly. Neither ſhall he do raſhly which applyeth cataplaſmes, and other things before rehearſed, to the bladder and the ſhare. But you muſt bring on heapes one plaiſter after another before the firſt do coole: for cold doth draw together and bind, and ſo doth hold ſtill the ſtone in the reines and in the conduits of the urine. And if you liſt not to uſe ſo many cataplaſmes, you may cover it with ſome heating thing upon it, that it coole not; for theſe ſometimes, and that not ſeldome, are wont to ſuffice for to caſt out the ſtone by the urine. And if theſe drive not away the diſeaſe, you muſt miniſter in drinke thoſe things which provoke urine. Theſe that follow draw much urine: Gladon, S Johns wort, Parcely, *Orcoſelinum*, Grommell, *Ammi*, ſeed of *Daucus* and Fennell, *Aſarum*, roote of Briome and Mather, barke of the roote of Capers, Sperage, and ſuch like. With theſe commixe thoſe things that bring downe urine unto the reines: as is, roote of Peucedane, or dog Fennell, Briony, *Apium*, and *Radicula*. Alſo commixe with them thoſe things that break and teare the ſtone in the reines, as is, *Sium*, Maidenhaire, *Belium*, Tutſan ſeed, *Bruſcus* root, Saxifrage, Betonie, root of *Damoſonium*, broth of Cicers, roote of Cipreſſe, Grommell, *lapis Iudaicus*, *Xanthium*, the ſeed and roote of *Althæa*, gumme of Plum-tree, earth Wormes ſodden, and ſtones and ſponges of the Sea. Every one of theſe part of them ſodden, and part of them very finely powdred, miniſter them to drink. But it is beſt to miniſter thoſe things which provoke urine and break the ſtone, at that time when the vehement paines be releaſed, which chanceth when the ſtone is removed and ſtirred out of his place. But if the ſtones be eſtabliſhed faſt, and be vehemently compact in the reines, he muſt eſchue much drink, and alſo thoſe things that provoke urine: for ſeeing they bring with them to the reines a great abundance of excrements, they cauſe the paſſages of the urine to be ſtopped, and let the paſſing of the ſtones out of the reines. You muſt releaſe and looſen the reines, and the conduits of the urine, with foments, cataplaſmes and inſeſſions, as is aforeſaid. Alſo the belly muſt be voided with light clyſters, leſt the paſſages of the urine be ſtopped. After that paine is a little releaſed, you may alſo apply profitably to them a cupping glaſſe, ſpecially ſubtilly faſtened to, if inflammation do not let it: for oftentimes cupping glaſſes do ſo remove on heapes thoſe ſtones, that they ceaſe the paines by and by, that is, the ſtones being carried into the amplitude of the bladder. Wherefore in the beginning faſten the cupping glaſſe above from the reine, and then to the part about the privie members, overthwartly according to the placing of the conduits of the urine. Moreover ſtones being brought from the reines to the bladder, and for their greatneſſe being holden ſtill about the necke of the bladder, they do often bring the ſick into extreme perill, as well through their pricking paine, as alſo becauſe they will not ſuffer the urine to come out. You muſt goe about to let the ſick lie in ſuch a faſhion, that he may lie upright, and have the joynts of his huckle bones lie very high. Then you muſt ſtirre them many waies, that by all the meanes that you can invent you may make the ſtone to fall out of the paſſage of the bladder. Afterward you muſt bid the ſicke to put out the urine quickly: but when the ſtone is not caſt out, you muſt move him againe,

and use it againe and againe often. And if you do profit nothing by thus doing, you must put in an instrument called *Catheter*, which is apt to draw out urine, and with that you must draw the stone from the neck of the bladder, and bring out the urine. Afterward you must labour to breake the stone being in the breadth of the bladder, with convenient medicines by potions: but if the stone fall out of the bladder, it stayeth about the middle passage of the yard, & by wounding it bringeth perill of exulceration: then you must powre hot water by litle and litle, from the furthest parts of the yard, or you must put the yard in hot oyle, that hath dissolving vertue in it. Also you must minister much of some decoction made of those things that provoke urine, and you must bid the sick gather much urine, and afterward to put it out, and to expell it diligently, for so the stone withdrawne is wont to fall out. But when you cannot draw him out this way neither, you must cut the yard above with a litle wound, about the bignesse of an Akorne: for it is not good to cut it under the yard; for almost alwaies it turneth into a *Fistula*, and afterward the urine commeth out by the cleft. The stone being at the last removed away, you must preserve the man, that the reines be no more troubled with the stone. The greatest thing to avoid ingendring of the stone, is to use meates of good juyce, easie of digestion, and moderate. Therefore it is good for him to beware of all meates of hard substance, and which are hard to be broken in peeces with chewing. Also let their exercises be meane, and let them use but litle all kind of Pulse, and of corne: also Cheese, Milke, and the meates that are made of them. Moreover, black wine, and plenty of flesh, and generally all things of grosse juyce, and that be over hot and sharp. You must admonish them whom the stone hath afflicted, that they vomit often after supper, and that they drinke Wormewood continually. And at certaine times, if bloud seeme to abound, let them cut a veine: or if vicious humours be gathered on a heape, let them use a purging medicine agreeing to their temperament. Also their water throughout all their diet, must be most pure and strained. Also let their wine be thin and white, and not very old, for that is meete to provoke urine. Also they must use as well meates as medicines that provoke urine. Therefore they must eate daily Parseneps very well sodden, Fennell, *Sium*, Peniroyall, and such like. Among medicines this powder is of most effect: ℞. of the roots of Fennel, Sperage and *Filipendula*, ana. ℥ j. roots of Mather, ℈ j. roots of *Aristolochia rotunda*, and *Althæa*, ana. ℥ j. Licorice scraped, ℥ ij. the stones of sea Sponges, and *lapis Iudaicus*, ana. ℈ j. seeds of *Ammeos*, *Daucus*, Parcely, Saxifrage, Fennell, Anise, Grommell, ana ℥ ß seeds of Melons, and Citrons pilled, ana ℥ j. ß seed of *Alkakengi*: ℥ ß. Pellitory of the wall, Mallowes, ana. ℥ j. Pulioll mountaine, Maidenhaire, Piniroyall, *Asarum*, ℥ ß. of the bloud of a male Goat dried and prepared, ℥ j. *Bdellium*, *Ammoniack*, ana. ℥ ß. of Crabs eyes, Cinamon chosen, and Squinant, ana. ℈ ij. beate all, and bring them into a most fine powder, whereof give the weight of one drachme every fourth day, or once a weeke in the morning with thin wine. Moreover the preparing of the Goats bloud aforesaid is taught of *Aetius*, *lib* 11. *cap.* 12. Other remedies we wil speake of in the Chapter of the stone in the Bladder.

Preservation from the stone.

Powder against the stone of the reines.

CHAP.

CHAP. XXXIX.

Of unmeasurable Pissing.

Diabetes quid Causa.

DIABETES is a continuall disease about the reines, causing much thirst: and also whatsoever is drunke, even as it is taken it is pissed out againe. This disease is ingendred of weakenesse of the retentive vertue of the reines: but there is such strength of the attractive vertue, that it sucketh the whole body through immoderate heate. There followeth to the sicke a stubburne thirst, neither are they filled by ministring any kind of liquor Therefore they are constrained to drink continually, because that which is drunke goeth out so swiftly by the urine againe. Also the bowels of the sick seeme to burne, the loynes swell up, and the stones and hanches also. And if yet more gnawing heate be increased in the bowels, the stomack is wrinckled, and the veines in it are lifted up: all the state of the body is leane, and there chanceth grievous consuming of the body. The effect of the cure consisteth in this, to stop the sharpnesse of the humour and the bloud, and with that to make the wheyish humour which is commixt with it, of slow moving, and to correct the distemper of the reines. Therfore by and by, when the evill beginneth, being not yet come to his perfection, it is best to cut the veine on the arme, and to draw out bloud moderately. Also you must give him things that provoke urine meanly, which may purge out the vicious humours that be setled in the reines. But if the evill be immoderate and old, you must neither use bloud-letting nor minister any thing that provoketh urine, for these do further the colliquation and consuming of the body, which doth chance also by it selfe. For in them that this evill is invetcrate, their strength faileth them, and through bloud-letting the whole bodie is made sharper: and things that provoke urine doe multiply and increase this evill in them. The greatest and chiefest remedy of this disease, is to revomite that up againe that is drunk. Let his drinke be very cold, as also let the rest of his diet be cooling. Therefore give him meates of good juyce, and which can difficultly be changed, and do lack mordacity and gnawing, or which are able to stop mordacity and sharpnesse, as be, rere-egs, *Alica* made like a souping, and leane swines flesh much sodden. Also you may well give them new Cheese Well compact, and without salt, and milke wherein flint stones or red hot steele hath been quenched, the whey taken away. Also for souping, cold Ptisan broth is good. For pot-herbes, take Endive, Lettuce, and Purslaine. Of fruits, Peares, Apples, and Pomgranats. Also fishes of gravelly places be good. He must drinke wine that is red and thick, well alayed with water, for to wash the salt humours which cause the thirst; for wine changeth the temperature of the body to sweetnesse. In drinke also you must minister unto him juyce of Pomegranates, *Rob de Ribes*, or *Rob de Barberies*. For medicines, minister unto him the juyce of Knotgrasse or of Sanguinarie, with black wine. Also decoction of Comfery and of Dates, and of Mirtle berries, or Peares. Likewise firupes of Roses, and Mirtles, and such like. Also Trochisks of *Spodium* may be ministred with juyce of Knotgrasse, or black wine. Outwardly you must apply to the sides, the loines and the share, ointment, cataplasmes, and cerots that do coole: as be those which are made of rose Vineger, *Polenta*, Lettuce, Ducks meat, Pellitory

Signa.

Curatio.

Diet.

Medicamenta.

Localia.

of the wall, Vine leaves, Purſlaine, and ſuch like. For which purpoſe alſo ointments do profit, made of oiles of Roſes and Mirtles, or annointings with the juyce of Nightſhade, or of Vine buds. Alſo you muſt lay to the Hypochonders or ſides, in forme of a cataplaſme, Barley meale wrought up with vineger and oile of Roſes. Alſo uſe this emplaiſter. ℞. Barley meale, ℥ ß Vine buds, tops of Willow, *Burſa paſtoris*, ana. M ß. the rind of Pomgranats, ℥ ij. ß. Purſlaine, M. j. ſeeds of Quinces, ℥ j. red Roſes, M ſ. boile them all in water unto the thickneſſe of hony, then add to it oile of Roſes, ℥ ij. oile of Mirtles, ℥ j boile them againe, and make a plaiſter. Of theſe aforeſaid things you may make a cerote, by putting to *Hypociſtbidos*, *Acatia*, Bolearmoniack, Roſin and Waxe. Alſo you muſt provoke them to ſweate, that the vicious humours may be turned to ſweating out. The beſt evaporation and ſweating is in a tunne, made with hearbes and other hot things to provoke ſweate, after ſuch ſort that the head may be without the tunne. Or elſe apply a veſſell full of hot water to the feet lying in his bed, and provoke ſweate. Alſo waſh the conduit with Plantaine water, and burnt Alume.

Emplaſtrū

Sudorum evocatio.

CHAP. XL.

Againſt Vlcers of the Reines.

Cauſæ. VLcers or biles of the reines be cauſed through rupture and breaking of the veines in the reines. Alſo it is cauſed through rotting of inflammation, and through ſharp and gnawing humours carried into the reines. When the reines are exulcerate, there is paine felt in the loines, with heavineſſe, and the urine is piſſed forth without any impediment, which chanceth not ſo in the ulcers of the bladder. Alſo there is matter commixed in the urine, with litle peeces of fleſh, or haires ſwimming in them; according to *Hippocrates* ſaying, 4. *Aphor.* 75. who ſaith, If bloud or matter be piſſed out, it ſignifieth exulceration, either of the reins, or of the bladder. And by and by after he ſaith, If in a groſſe and thick urine there appeare little peeces of fleſh, or as it were haires, they are ſent from the reines. Therefore when theſe appeare, let the ſick eſchue crudities, and ſaciety or fullneſſe. Therefore let him eate no raw things in his meates, neither that which is hard of digeſtion, or that will eaſily corrupt, or ingender inflammation or windineſſe. Let him chiefly abſtaine from thoſe things which do ſoone waxe ſoure or ſharp; alſo from all ſharpe and burning things, and whatſoever doth breed and ingender choler, as is, much thirſt, abſtinence, hunger, labour, wrath, ſolitarineſſe, exerciſe, watching, and immoderate ſawces. He muſt eſchue above all things immoderate riding, and all vehement moving and ſtirring: alſo he muſt avoid perpetuall idleneſſe, and continuall bathing. He muſt uſe new bread wel wrought, & give him fleſh of birds of the mountaines, and kids fleſh, and ſuch like tender fleſh. Alſo give him ſcalie fiſhes of gravelly places, roſted on a gridiron. Moreover, river Crabs, ſoupings of Ptiſan, and *Amylum* ſodden with milke, be marvellous good. Give him alſo Milke mixed with Egs, and the fat broth of a Henne. Alſo rere Egs miniſtred alone, are good. Of Pot-herbs, Mallowes, Endive, Sorrell, Purſlaine, and Lettuce, are good: but all theſe muſt be ſodden, for the ſick muſt eate nothing that is raw, as is aforeſaid. Of fruits, Raiſins are not hurtfull, nor pine Nuts.

Renum ulcera Signa.

Diet.

Alſo

Also Almonds well blanched are good. Much drink and strong must be eschued. And he must altogether refraine from cold drink: for cold, as *Hippocrates* saith, 5. *Aphor* 20 is an enemy to ulcers. For his drink let him use wine that is allayed, and somewhat restrictive: or let him drink Goates milke, or Sheeps milke, or Almond milke. Carnall copulation is marvellous evill, not only for ulcers, but also for all other diseases of the reines, specially in old men, and in them that be weake of nature. Such things must be eschued as provoke urine. Also let bathing be seldome used, as is aforesaid. It is not unprofitable to use naturall bathes, and waters sprong of themselves, and specially Alume waters, and Brimstone waters, for it is commodious to wash cold places: it destroyeth ulcers that be hard to cure, as well outwardly as also inwardly. Also naturall waters drunk after the morning walke are good. The cure of ulcers of the reines, when as they are caused through sharp and gnawing humours, must be begun with purging of vicious and gnawing humours. They that are thus affected, you must also purge them by vomite: for vomite is good not only to avoid vicious humours, but also if any man do vomite boldly every moneth, he shall dissolve the ulcer of the reines, and what evill soever may chance there: for it turneth the moving of the humours into a contrary part. Also in the meane season you must minister medicines which doe stop the gnawing of the sharpe humours, as is, Mallowes, Endive, Sorrell, Pursiaine, seed of Melons, Cucumbers, and Gourds, sirupes of Violets, Roses, and water Lilies, and the Conserves of them. But when the vicious humours be purged, he must drink *aqua Mulsa*, or the decoction of Fenugreek with hony, or of Cucumbers, or of Mallowes, or of Melons seed with *Hydromel*. Also minister Milke with Hony newly milked, and hot. for it is good to purge the ulcers. Also Goats whey, decoction of Barley, Raisins, and Licorice, is marvellous good, and the juyce likewise. When that the ulcers be purged and cleansed (which you may know, if there appeare in the urine neither peeces of the cover of the ulcer, nor yet dreggie and filthy matter, but matter that is whitish, light, equall, and litle in quantity) then minister such medicines, as do dry up and conglutinate. For which purpose give him Bolearmoniack, gumme Tragacanth, *Amylum*, *terra Lemnia*, and such like before rehearsed But among other things this powder is marvellous good. ℞. *terræ Lemniæ*, Bolearmoniak, ana ℥ j ß. *Tragacanthæ*, *Spodium* burnt, ana. ℥ j. *Amylum*, pine Nuts roasted, ana. ℥ ß. Linseed, Cucumber seed blanched, Melons seed, ana. ℥ ij seed of *Apium*, ℈ ij Dragons bloud, ℥ j. beate them all together, and make a very fine powder, of the which give the sick daily, ℥ ij, with Milk newly milked. Morever, outwardly you must apply such things as can drie and strengthen the reines. Therfore minister emplaisters and cerots, or ointments made of the oiles of Roses, and of Mirtles, of Barly meale, Frankinsence, Mastick, red Roses, and such like: examples whereof you may seek before. As for other remedies, we will rehearse hereafter in the Chapter of ulcers of the bladder.

Curatio.

Vomitus.

Medicines stopping gnawing of humours

Purging of the ulcers.

Glutinatives.

Pulvis.

To drie & strengthen the reines.

CHAP. XLI.

Of the stone in the Bladdder.

STones in the Bladder do ingender oftner in children then in older folke. When that urine grosse and very thick is carried into the largenesse of the

Calculus vesicæ.

bladder, it ſetleth and ſtayeth there, like dregges of wine, or muddy water and afterward through the heate that is in children, being dried and compact together, is breedeth a ſtone. Therefore there be two ſpeciall cauſes of the ingendring of the ſtone in the bladder: that is, thicknesse of the urine, and heate of children. They that have the ſtone in the bladder, itch often, and do handle their privie members, which alſo are ſwollen, and they are conſtrained to make water continually, and they are vexed with the Strangurie or dropping out of urine. The cure of this diſeaſe is almoſt the ſame that the cure of the ſtone in the reines is. But they differ in this thing, becauſe the ſtones of the bladder require ſtronger medicines, and you muſt apply the medicines in another place then you did in the cure of the reines. The ſtones that are ingendred in the bladder, are broken chiefly with theſe medicines (that is) the ſeed and roote of Fennell, of Lovage, black Piony ſeeds, Motherwort, Cammomill, the roote and ſeede of *Altbea*, *Sium*, Maidenhaire, Sorrell rootes, the ſtones of Sponges, the ſtone of *Tecolithus*, Grommell, *Bruſcus*, root and ſeeds, the ſtones which come out of men with their urine, brayed and drunke, the ſeed of little Burres, the barke of Capers, Sothernwood ſeed, Jacinth, white Violets, Smalage, Parcely, and other ſuch like, which do provoke urine, and which be rehearſed in the Chapter of the ſtone in the reines. To theſe you muſt conjoyne the moſt laudable remedy, that is, a hedge Sparrow being dreſſed in ſalt, and taken raw in meate, doth heale the diſeaſe perfectly. For it expelleth the ſtones that are already ingendred by the urine, and it letteth them from ingendring any more. Alſo Goats bloud is a preſent remedy, as well for the ſtone of the reines, as of the bladder: for it diſſolveth thoſe that be ingendred, and driveth them out with the urine, and prohibiteth other to ingender any more, and ceaſeth paine. Furthermore, if the ſtones of the bladder cannot come out by the paſſage of the urine, but that they be there ſtopped, and compact together, and ſo do cauſe ſuppreſſion of urine, then the ſick muſt be laid upward, ſo that his hips muſt lie upward and higheſt, and then you muſt move him hither and thither many waies, that thereby the ſtone may fall out of the paſſage, and afterward bid him piſſe even as he lieth yet upward. But if he cannot make water ſo neither, provoke the urine by a cyring, and after that you muſt miniſter thoſe medicines which have vertue to breake the ſtone in the bladder. And if the cure come not to paſſe by this meanes, you muſt come to cutting. The ſtone therefore being conſumed by any of the meanes aforeſaid, ſuch an order of diet muſt be appointed to the patient, that the ſtone may not ingender againe, which we have preſcribed in the Chapter of the ſtone in the Reines.

Signa.

Curatio.

To breake the ſtone in the bladder.

CHAP. XLII.

Of bloud broken out of the Bladder, or curded in it.

Cauſæ. IT chanceth ſometimes, that a veine breaketh in the bladder, and then ſome of the bloud is ſent out and ſome waxeth thick and curdeth within. When the bloud is thickned and curded within, the patients heart faileth him, and he waxeth pale, his pulſes be ſmall, dark, and thick, he is ſorrowfull, he is cold, and his ſtrength decayeth. And ſometime when a clod of bloud chanceth to fall into the paſſage of the urine, then it ſtoppeth the going out of the urine.

Signa.

You

You must in this case, as also in other burstings out of bloud, cause a very quick and speedy remedy. Therefore if nothing forbid, it is good to cut the veine in the arme, drawing out the bloud by times, that by this meanes the bloud may be drawne back often, and by litle and litle. Let the patient in his lying be laid upward, and let his lips be lifted up, and apply sponges dipped in *Posca*, that is, water and vineger sodden together, to coole him. Also the extreme parts must be bound, and the share must be covered with sponges dipped in *Posca*. If the evill increase, cupping glasses fastened to the ilions and to the loines profit much After irrigations with the sponges dipped in *Posca*, you must use cataplasmes of Knotgrasse, Brambles, Plantaine and Pomegranate flowers. Also use cerots made of *Hypoci chis*, *Acatia*, Bolearmoniack, and such like, rehearsed before in the Chapters of spitting of bloud, and of the fluxe *Dysenteria*. You must poure into the bladder juyce of Knotgrasse, Plantaine, or Millefolie, commixing with it *Acatia*, Bolearmoniack, Trochiskes of *Spodium* and such like. Also infessions of such like things are good; for both *Posca* and decoction of *Lentiscus*, and also of Brambles, and such like, are good. Also you must minister in drink, medicines apt to bring out bloud, as be, *Rhaponticum* finely beaten, and xij. red seeds of Pionie, *Terra Lemnia*, Horsetaile, the roote of Centory the great, the bark of Frankinsence, and such like. But in them that bloud is congealed and curded in the bladder, first you must go about to dissolve and disperse that bloud with convenient medicines. Therfore you must minister in drink, Motherwort, *Stœchados*, Citrine, Wormewood, Sothernwood, shaving of a Vine, Radish seed, Hares or Goats creame, each of them with *Oximel*. Also *Oximel* ministred by it self doth profit marvellously, for it dissolveth the curds, that afterward they may come forth by litle and litle with the urine. Apply outwardly baths, ointments, irrigations, and other things that have vertue to loosen and release, which you must seek out of the Chapter of the stone in the Reines. Above other things this cerot is very good. ℞. of the oiles of Roses and Cammomill, ana. ℥. j. ß. Calamint, Comin, leaves of Elderne, ana. ℥. iij. *Bitumen Iudaicum*, Gumme Ammoniack, ana. ℥. ij. Hares creame, ℥ iij. Sothernwood, meale of Fenugreek, ana. ℥ ß *Sperma Ceti*, ℥ j. with Rosin and Wax as much as is sufficient, make a cerot to apply to the share. And if you profit nothing by doing thus, but the urine is still stopped, you must of necessity use a cyring, by the which when you have brought out the urine, you must againe minister the things aforesaid in drink, and apply those things outwardly which do dissolve congealed bloud. And if the clods of bloud will not yet be dissolved, you must come to the curing of it likewise as you did in the stone of the Bladder.

Curatio.

To bring out bloud.

To dissolve curded bloud.

Cerotum.

CHAP. XLIII.

Of inflammation of the Bladder.

OF diseases that be in the Bladder and ingendred there, the most grievous and deadly is the inflammation thereof. The sick have these tokens following. They are vexed with a sharp fever, they watch, they rave, and speake they wot not what: they vomite pure choler, and they cannot make water, the share becommeth hard, and hath vehement paine, they have desire to the stoole,

Signa.

as is wont in the disease called *Tenasmus*: the ordure that commeth forth is thin, and hath no residence: also sometime inflations follow, and the wombe is costive, the right gut being pressed together by the inflammation of the bladder. To them that have this disease, if nothing let it, cut the veine of the hamme without any tarrying, or draw bloud of the anckles. Also minister to him a thin kind of diet, as is prescribed in other inflammations. Hee must also abstaine from wine, and he must use water wherein a little Cinamon hath beene sodden. Outwardly you must apply those things that have power to cease and mitigate paine. Therefore the place of the bladder must be nourished with oyle wherein hath beene sodden Dill, Linseed, and sometime Rew and *Althæa*. Medicines that be cold and restrictive must altogether be forborne, and that chiefly because the bladder is full of sinewes: for cold (as *Hippocrates* witnesseth, 5 *Aphor.* 28.) is an enemy to sinewes. Moreover, because cold things do shut up and bind, and so do stop the urine (which thing chanceing in this evill by it selfe) it increaseth it. And last of all, because cold things do prohibit and let that the humours causing inflammation may be dissolved, consumed and digested: therefore medicines meanely hot are rather to be applyed, which have vertue to cease the paine, to loosen the pipe and passage of the urine, and to dissolve the inflammation. Also let the guts be washed with soft and easie clisters, and after the dung is come forth, cast in oile of Dill, or such like thing, to ease and cease the paine. It is good to seeth Poppy shels, together with oile, and to powre in Goose grease, or fresh Hens grease sodden together in the same oyle. In most vehement paine you must powre in ℥ j. of pilles of Hounds tongue dissolved in the oile of Dill: or take *Opium* with Mirrhe and Saffron, and annoint it upon wooll, and put it up into the fundament. Also let the sick sit in the decoction of Linseed, Fenugreek, roote of *Althæa*, *Daucus* seed, and such like; and bid the sick pisse as he sitteth in the water of the decoction: for the bladder is not strong enough to receive and expell out the urine: therefore the patient or some that be about him, must thrust and presse the share easily and softly, and that must not be done out of measure, least that paine should be augmented thereby. Also after clysters and insessions use foments by hot water, and apply oyle in oxe bladders, or other vessels, halfe full, or litle bags, as is shewed in the Chapter of the Pleurisie. And if for all these things the evill cease not, fasten a cupping glasse with scarification to the grieved places. Moreover, he must abstaine from those things which provoke urine vehemently, and he must eschue much drinke. When there appeareth evident declination of the disease, you must come to the use of those things that have vertue to dissolve and mollifie, whereof wee have spoken often before. The putting in of a cyring into him that is diseased with inflammation of the bladder is not easie to use, and specially in men: for seeing it cannot be put in to them without paine, it sharpeneth the paine, and increaseth the inflammation: but in women it is no great hurt to use it. For the passage of the urine in them is short and straight; so that they may suffer the doing of it without paine. But if the perill through the stopping of urine doe very much constraine you, then you must of necessity use a cyring in men also; not because it taketh away the anguish of the disease, but rather because it

Curatio.

Diet.

Clister.

Fomenta Sacculi.

Catheter.

should

shoulde amend the great suppression of urine, and deliver the patient from deadly perill. After that you have enticed out the urine, you must come againe to the remedies which do ease paine, untill the inflammation be dissolved and rotten. Oftentimes the inflammation is wont to be dissolved by and by through the meanes of an *Erysipelas*, arising outwardly upon the skinne, and remaining there, and not returning againe inward. Yea and oftentimes much urine being cast out, doth judge the evill. Yet nevertheless although those things appeare, you must still use the remedies aforesaid: in as much as for the most part, perfect tension and stretching out being risen, continuall exacerbations and fits are caused, and long constitution of the evill. But when the perillous fits are ceased, and the constitution of the disease is now waxen old, you must come to the using of ointments which do call out and bring forth the humours from within: and likewise emplaisters which do rubifie and blister the skin, are to be applyed, which you may find after.

CHAP. XLIIII.

Of Ulcers of the Bladder and his necke.

Ulcera.

THe bladder is exulcerate either through some bile, or botch, or swelling which hath beene before, or through some rupture, or by eating and gnawing of a fluxe, or through some such like cause. There followeth this sickness *Signa.* sharp paine of the bladder, at all times pissing and avoiding out matter. And when the ulcers be foule and filthy, there commeth forth dreggie and slimie matter, and such as hath a grosser residence like bran. And sometime thin skins like leaves, and wooll, are sent out with the urine. If the ulcers do spread abroad and feed deep, there is sent out urine that is bloudy, mattery, and stinking. To these signes may be added, difficulty of making water, and rising up of the yard. There is paine not onely when the passage of the urine is exulcerate, but also when the exulceration is in the bottome or depth. You may know whether the exulceration be in the bottome of the bladder, or nigh the pipe and passage of the urine, by this: for if it be in the depth of the bladder, there followeth paine about the share: but if the ulcers be nigh the neck of the bladder, there is paine felt onely at such time as he maketh water, and specially at the beginning and ending of his pissing, and also his paine is the greater if the urine be sharp. They that are vexed with this evill, do either sit continually, or they cannot stand upright, nor rest lying along; and through great and continuall paine they are killed with fevers, watchings, and consumings, some sooner and some later. But the ulcers of the bladder be incurable, or at the least wise very hard to cure: as well becaus the bladder is sinewy, as also becaus the urine which is of nature sharp, doth continually touch the ulcers, and so gnaweth them, and will not suffer them to conglutinate and joyne together. For although much urine be sent out, yet all the bladder cannot be cleane emptied, but alwaies some of the urine is left in it, which doth continually touch the ulcers, yea when the abundance of urine is sent out, then the bladder shrinketh up and falleth together, so that the urine that is left in it, although it be very litle, yet it toucheth every part thereof. But seeing that oftentimes some things chance besides our expectation, you shall go about the cure, by the which if you bring nothing else

Why the ulcers of the bladder be incurable.

to

to passe, yet you shall diminish the paines of the fits. First therefore, you must perswade the patient to lie down and to rest in his bed, and that specially when that he hath a fever. Then you must minister remedies for intermitting fevers. The chiefe thing in this case hath beene drinking of milke, and this is to be preferred above all other medicines; for it maketh smoothe roughnesse, and washeth ulcerations, and scoureth the evill. Let the rest of his diet be such as that is which is ministred in the exulceration of the reines. Also you must comfort the sick by medicines that will let the ingendring of sharpe urine, which doth gnaw and fret the ulcers. And if there be inflammation with the exulceration, cataplasmes of Linseed, and Fenugreeke, and other things which are rehearsed before in the Chapter of inflammation of the bladder, are apt and meete to be applied. Moreover, if the exulceration do spread broader and eate deepe, you must apply outwardly medicines somewhat restrictive, and such as be hot when they are applyed, that by their heate they may helpe the painefull places round about by mollifying them, and that through their vertue they may prohibite the places nigh adjoyning to feed and eate. Restrictive medicines be these; Galls, Pomegranat rinds, Alume, *Acatia*, *Hypocistbis*, and such like often rehearsed of us before. Also you must use to minister to them, medicines cast in with a cyring: you must cast into the exulcerate places, milke newly milked, or very good oyle of Roses warme. And if none of these be at hand, you must cast in continually most sweete water warmed, specially at such time as the gnawing is present. Also you must drive in by the fundament the juyce of Ptisan, or the decoction of Linseed, Cucumber seed husked, Fenugreek, Mallowes, or milk with the oyle of Roses. Moreover when thou wilt minister a clyster to him which is diseased in the bladder, he may not lie upward, for the bladder then will not suffer the infusion to enter in, because it lieth upon the streight bowell: but the patient must lie groveling upon his knees, and so you must cast in your infusion. Also let the sick sit often in hot water, and in dissolving decoctions, for these do cease paine somewhat. And when the ulcers do spread abroad and feed, you must cast into the bladder by a cyring such things as can stop the feeding, as be, *Acatia*, *Hypocistbis*, *Terra lemnia*, Bolearmoniack, and other rehearsed a little before. But if the ulcers be foule and filthy, you must powre in medicines which have vertue to scoure and cleanse them, as is *Mulsa* much watered, or milke with a little honey, or with the seed of Cucumbers cleansed. But if there follow sharpnesse and gnawing, cast in milke newly milked, mixed with good *Amylum*, or Tutty washed and dried with many waters, and then mixed with the milke. When the ulcers be scoured and purged cleane, you must procure to bring them to a scarre, and to heale them. And that must be done by restrictive infessions, and by emplaisters, foments, and irrigations that be of like faculty and vertue. But if the exulceration do endure long time, as it chanceth for the most part, then the patient hath exacerbations and fits sometime, and intermission and space from them at other times. Therefore in the painefull fits apply emplaisters and irrigations, having power to cease and ease the paine: and in the time of the intermission betweene the fits, use such things as have vertue to destroy the evill. Therefore apply to the share, Synapismes, and such things as will rubifie and

Curatio.

Restrictive medicines.

Note.

and blister. And let the sick use a diet that is good to restore strength. And if the evill doth not waxe gentler, you must make burnt scurfes about the share, either by medicines or with iron, and to suffer the ulcers to purge and cleanse themselves long time with matter flowing out. You may also minister medicines to cease paine in drink, if vehement paine vexe him. For this purpose above other things which we have rehearsed in other places, the pils *Alkakengi* with *Opium* are good. Also these things following do much mitigate the paines of exulceration, that is, Cucumber seed, Mallowes, white Poppie, Tragacanth, *Amy'um*, Pine nuts, and Almonds. Therfore this medicine may be ministred: ℞. conserve of Violets, ℥ iij seed of Mallowes, ℥ ij. of the foure great cold seeds, ana. ℥ j. Liquorice scraped, ℥. j ß Gum. ℈ ij. Bolearmoniack, ℥. ß. Trochisks of *terra Lemnia*, ℥ j. make them up all together with syrupe of Liquorice, and minister of it daily in the morning the quantity of an Hasell nut. Moreover, you must throw into the bladder medicines that can ceale paine, and heale the exulceration.

To cease paine.

CHAP. XLV.

Of the Stranguric.

Stranguria in Greek, *Stillicidium urinæ* in Latine, is a disease whereas the urine distilleth downe by drops, or by litle and litle, and causeth a continuall provoking and desire to pisse. This disease is caused through the sharpnesse of the urine, or by exulceration of the bladder, or by an impostume of the Liver or the reines, which being broken, and sending the filth and matter to the bladder, through the sharpnesse thereof it causeth continually desire to pisse. You shall judge that sharpnesse is the cause, if his urines be cholerick, and also all the state of the body, if the rest of the signes betoken choler, and that gnawing do chance about the bladder. You may know the exulceration of the bladder, as also an impostume or bile of the Liver and the Reines, by the signes afore rehearsed in their owne proper Chapters. If therefore the Stranguric be caused through sharpnesse of the urine, then you must purge the vicious and naughty humour that doth abound, with all speed. For the which purpose, besides those things which are often spoken of before. Whey with *Cassia fistula* is marvellous good, or some other medicine that bringeth out choler. The cholerick humour being avoided and purged, the patient must use meates that be temperate, and that can stop the sharpnesse: as is juyce of Ptisan, Mallowes, Purslaine, Violets, Cucumber seed, and such like. He must abstaine from all things that be sharp or salt. Also let him eschue wine, exercises, wrath, and slow eating: for all these things do heape up choler in the body. Let him use stony fishes, and baths of sweet water, which is wont to make temperate vicious humours marvellously. In drinke you must minister much sweet water hot, or the decoction of Barley with syrupe of Violets and Roses. But you may not give him wine, as is said, except it be sweete and allayed with water. Also milke drunke hot, is the best thing that can be. To conclude, for the order of his diet, he must use meates that do moisten and broths that do make the wombe soluble. But the sick must be compelled to pisse continually: for if the sharpe dregs do tarry long in the bladder, it gnaweth and exulcerateth it. Also to stop the

Stranguria.

Causæ.

Signa.

Curatio.

Victus.

the sharpnesse of the humours minister the medicine which we described in the end of the former Chapter. For the same purpose minister decoction of Li-

Pulvis. quorice, or this powder following: ℞ of the seeds of Melons husked, Citrons and Cucumbers, ana. ʒ. iij. seeds of Gourds, Purslaine, and Lettuce, ana. ʒ. ij. of red Roses, ʒ. j. juyce of Licorice and of Maste, ana. ʒ. j. ß. beate them all and make a fine powder, whereof give daily the weight of ʒ. j. ℞. in the morning

Terebinthina resina. with syrupe of Licorice, of Juleps, of Violets or Roses. Also Venice Turpentine washed in Rotewater or Endive water, and ministred the quantity of a Nut, or sometime two or three, is marvellous good: for this (as *Galen* witnesseth, *lib. 5. De tuenda sanitate*) doth not only loosen the belly without hurt, and so by that meanes turneth away the sharpe humours from the passages of the urine, but also it scoureth and cleanseth the inward parts, and specially the reines. And there have beene some that have recovered health onely by the use of this. Also

Clyster. clysters made of the decoction of Mallowes, Violets, *Althæa*, leaves of Willow, water Lillies, and other afore rehearsed, putting to them *Cassia fistula*, Sugar, and oile of Violets and Roses, do profit much. But if the sharpnesse doe still increase, you must also cast in by the yard into the bladder, milke with *Amylum*. Also for the same purpose, you may cast in decoction of white Poppie, and you must annoint outwards upon the share and thereabouts, oiles of Violets and water Lillies, putting to them a very litle of the juyce of Purslaine. But if the Strangurie doth chance through exulceration of the bladder, or through some other part of the body being evill affected, and so purging it selfe out by the urine, then it is manifest that those members ought first to be cured; but yet so, that this present evill be not neglected. The cures of every part you may seek out in their proper places and Chapters.

CHAP. XLVII.

Of difficulty in Pissing.

Nouela. Causæ. DYSVRIA in Greek, *Vrinæ difficultas*, is a disease wherein the urine is pissed hardly and difficultly. It is caused through weakenesse of the bladder, and through cold distemper of it, which hurteth his actions. Also some-

Signa. time it is caused of grosse and flegmatick humours which stop the necke of the bladder. You may know cold distemper if it come of an outward cause by the patients telling, and by the thinnesse and whitenesse of the urine. But if besides the whitenesse there appeare grossenesse in the urine, you may judge it a flegmatick humour, which hath stopped the necke of the bladder, as is afore-

Cure of a cold distemper. said. Cold distemper is cured by those things that doe heate. Therefore he must use heating meates, and wine that is hot and condite. Also you must use medicines which provoke urine, as are Paseneps well sodden, Fennell, *Apium*, Sperage, Smallage, and such like. Also Crabs and Hedgehogs do provoke urine very well: you must drie their flesh, and minister the weight of one ʒ. in drink. Also minister in drinke the decoction of aromaticke things, or electuaries made of them, and so named of them. Above other things, the Antidotes of *Diacalaminthes*, *Dialacca*, and *Diacurcuma*, are very good. Also Triacle given in drink is marvellous good. You must nourish the share without,

with

with hot oiles, as is, oiles of Rew, Dill, Lillies, Sorpions, and of *Castoreum*. Also you must apply foments, and little bagges made of Cammomill, Sothernwood, Betonie, Mugwort, Rew, Calamint, Saveine, and such like oiles, into the fundament. If a cold and flegmatick humour doe cause difficulty of pissing, then the patient must use *Oximel*, and decoctions of Hysope, Peniroiall, Origan, Thime, and such like often before rehearsed. Also let him use foments, irrigations, and little bags made of hot things, whereof we spake a litle before, and in the former Chapters Moreover, whether a grosse humour, or the stone, or a clod of bloud, or any other thing of that kinde, through stopping do let the passige of the urine, it is good to put in a cyring, unlesse inflammation of the members do let it, whereof also we have admonished before.

Fomenta.

Cure of flegmatick humours that stop the urine.

CHAP. XLVII.

Of stopping of the Urine.

ISCVRIA in Greek, *Suppressio urinæ* in Latine, it is a disease in the which the urine of the patient is altogether letted and stopped. This disease is caused sometime through weakenesse of the bladder, not being able to thrust out that which is contained in it. Also sometime it chanceth through stopping of the neather passage of the bladder, or of grosse humours, or of a stone congealed. Also it is wont to come either of an inflammation, or of hardnesse, or some swelling against nature, which maketh the passige streighter, or stoppeth it altogether. Also sometime it commeth by a litle peece of flesh, or a hard knob ingendred in the passage of the urine. Also bloud congealed into clods in the bladder, is cause of the suppression and stopping of the urine. Also matter sent downe to the bladder from the reines, or the Liver, or from some other upper part, causeth stopping of the urine, even like as a grosse and clammie humour doth. Also it chanceth sometime, through the dull sense of the bladder, that the urine is not made, and yet it is without hurt of the vertue expulsive, when as his proper sinewes be evill affected: so in haile folke when the urine is holden long time, the bladder is stretched out, and the urine is stopped. If the stopping of the urine be caused through weakenesse of the bladder, it is knowne by those signes which declare the cold distemper of the bladder. If it be caused of grosse humours, it is knowne by the diet that went before: as if one that liveth idlely hath used much meates which doe ingender grosse and clammy humours. If it be caused of the stone, you may know it by the signes which are reheatsed before in the Chapters of the Stone. If it be caused of inflammation, or of any other swelling, it is knowne by paine, by fever, and by sight When suppression of the urine is caused through some peece of flesh, or some knob, it may be knowne by the signes of ulcers aforesaid: and also because that a cyring being put in, the urine commeth out. Also a cyring being put into that part of the conduite or passige where you conjectured the bile to be before, it moveth paine, and the flesh being broken with the cyring, there followeth out with the pissing of the urine, both bloud and fragments of flesh. If clodded bloud cause stopping of the urine, there went before it excretion and pissing of bloud, or fluxe thereof. When as matter hath

Ischuria. Causæ.

Signa.

stopped

stopped the urine, you may know it by things that chanced before: for either the bladder or the reines laboured of some evill before, whereby such, and so much matter might gather; or there hath beene an impostume in some member above the reines, which being broken, the matter is sent downe into the reines, and so into the bladder. The rest of the causes may be knowne by the patients telling. The cure is diverse according to the diversity of causes. For if the stopping of urine be caused through imbecillitie and weakneſſe of the bladder, you must minister and apply those things which doe heate, as is said in the former Chapter. For you must altogether remove cold distemper, which letteth the actions of the bladder. If the withholding of urine be ingendred of grosse and clammie humours, he must be cured by foments, insessions, and cataplasmes made of hearbes that be hot, and that have vertue to cut and divide the humours, and with a diet of such like things Besides those things which we have rehearsed in the former Chapter of difficulty of pissing, this ointment following is very good to take away the disease: ℞. of the oile of Scorpions, oile of Nard, and of Lillies, ana ℥ iij. Gumme serapin, *Bdellium* and *Opopanax*, ana ℈ j. Goose greaſe, Ducks greaſe, ana ℥ ß. roote of *Enula Campana*, ℈ ij. Pennroiall, Calamint, ana ℈ ß. dissolve the Gummes in wine, and with Waxe as much as is sufficient make an ointment. Also you must throw into the bladder with a cyring, oile of Scorpions, or Lillies, or some other thing that can dissolve, cut, and divide clammy humours. If the urine be stopped through the stone or clodded bloud, you must seeke the cure out of their proper Chapter: for the stone which hath stopped the passage of the urine must be removed out of his place, as is taught before in the 41 Chapter, but the clodded bloud must be dissolved, as is taught in the 42. Chapter. If the urine be stopped through inflammation, or some other swelling against nature, the cure must also be sought out of their owne proper Chapter. And if the urine be stopped through some little peece of flesh or hard knob, apply bathings and other dissolving and loosening medicines, and such as doe open and spread abroad the pipe and conduit of urine: examples whereof you may seeke out of the Chapter of the stone in the reines. And if the urine do not come out so, you must come to the using of a cyring, and by putting in of the instrument, you must entice out the urine. If the urine be suppressed through the dull sense of the bladder, you must raise up his action, by provoking urine, and you must helpe it by insessions, foments, and other hot medicines, which can take away his sleeping and dulneſſe. But you must onely eschue those things which provoke urine, lest that through plenty of it, the bladder be stretched out, and so the contractive vertue of it should be hurt. Moreover, you must entice out urine with *Nitrum*, or Saltpeter, or with a quick Louse, or with some other thing that can sturre up the vertue expulsive of the bladder. In healthfull folke, when through some great busineſſe urine is holden too long, and so hath made the bladder feeble, that it cannot expell it out, then he must helpe himselfe thus. He must stand so, that the neck of the bladder may leane downeward, and must lay both his hands about his share, and he must presse it, and thrust out the urine by litle and litle, and thus he may do also in the dull sense of the bladder aforesaid.

Curatio. *Cure if it be of weakneſſe of the bladder.* *Cure if it be of grosse humours.* *Vnguentū.* *Cure if it be of the stone or clodded bloud.* *Cure if it be of a peece of flesh or knob.* *Cure if it be of the obtuse sense of the bladder.* *Cure if it come in haile folke.*

CHAP.

CHAP. XLVIII.

Of Exulceration of the privie members.

VLcers ingendred in the privie members without inflammation have need of medicines which do drie up vehemently: such as these be, paper burnt, drie Dill burnt, and drie *Aloes* made into powder, for you can scarcely finde a more present remedy. Also the roote of *Aristolochia rotunda* doth bring present remedy to the exulceration of the privie members. Also among compound medicines, this is the most effectuous and profitable: ℞. *Aloes Epaticum*, ℥ ij. Galls, ℥ j Dragons bloud, Bolearmoniack, Tuttie, ana ℥. j. rootes of *Aristolochia rotunda*, ℥ ß Mirrhe, ℈ j. of Gumme Arabick, ℥ ij. Alume burnt, ℥ ß Let all these be beaten, and make a fine powder, and strew it upon the exulcerate parts. But if the ulcers be very moist and foule, first scoure them and cleanse them with *Mulsa* well alayed, and then after with Goates milke: which thing being done, use the aforesaid powder, or *lapis Hæmatitis*, or Frankinsence, or Pomgranate rinds, or *terra Lemnia*, or such like beaten into powder. If there chance inflammation together with the exulceration, you must first remove the inflammation, with linnen clothes wet in Rose water, or Night-shade, or Purslaine water, or Housleeke water, putting to it the white of an Egg, and applying it to the diseased place. The rest of the remedies seeke out of the other Chapters.

Aloes arida.

Pulvis optimus.

Abstersion of the ulcers.

CHAP. XLIX.

Of the continuall standing of the yard.

PRIAPISMVS (as *Galen* witnesseth in *lib 6. De malè affectis locis, cap 6.*) is when the yard is stretched out in length and in breadth, nothing provoking the patient to lust and desire, nor no heate gotten. And if there chance to the yard panting or beating, then the evill is called *Satyriasis*. This evill is caused (as *Galen* doth witnesse in the place aforesaid) either through immoderate opening of the mouthes of the arteries, or of some vaporous spirit ingendred in the hollow and fistulous sinew. But it followeth often after the gaping and opening of the mouthes of the arteries. For it is easier for them to stretch out wide, then for a fluvious and windie ayre to ingender in the hollow sinew. For the loines being heat, it is reason that the arteries are made hotter, and that also their mouthes should be wider opened. Therefore at that time they send out no small substance of spirit or ayre into the hollow sinew, which being a litle filled, it stretcheth out the yard, so that all his power doth seeme to consist in the hollow sinew. Sometime this evill chanceth to them which have abstained long time from carnall copulation contrarie to their custome. And this thing chanceth specially to them that doe abound with much bloud, and do not studie to disperse the abundance of bloud with much exercise. They that labour of this disease be grieved as those be which be taken with distention and stretching out of the sinewes: for the yard being puffed up, and stretched out, suffereth as it were a crampe. They that have this convulsion or crampe, doe quickly perish unlesse helpe be used to them by and by: and when they die, their belly is puffed up, and their sweate is cold. The cure is diverse, according to the diversity of causes: for if the disease do chance

Priapismus.

Satyriasis.

Causæ.

Curatio.

chance through gaping of the mouthes of the arteries, & so through the heat of them, by and by it is good to let bloud by cutting of a veine, which thing also you shall do when this evill taketh them which abound with bloud, and have abstained long time from carnall copulation, contrary to their custome. And you must cut the blacke veine which is called *Media* or *Mediana*, the middle veine of the armes. Also he must use a thin diet, and abstaine from wine. Give him but litle meate made of corne, and that which doth ingender no wind at all, and that causeth thirst; and it is good for him to use to drink water: exercises and frictions or rubbings are well applyed and used to dissolve and disperse the spirits of aire. Also it is good to go about emptying by vomiting.

Cliſter. Also if the wombe be costive and bound, you must make it soluble with a cliſter that is not very sharpe, as that is which is made of the decoction of Beetes, Mallowes, and Mercury. You must altogether abstaine from purging medicines, lest that the humours should be drawne downeward. For the same cause also he must eschue those things which have vertue to provoke urine. To conclude, you must altogether labour and study to minister those medicines which can void and empty the abundance, and draw upward, and so turne the humours from the privie members. And if the evill endure long, fasten cupping glasses with scarification. And if there be fullnesse, apply horsleeches. But you must lay upon the loines those things which do evidently coole, as is, Nightshade, Purslaine, Henbane, and Singreene. Also you must of necessity annoint the yard, and the space betweene the fundament and the yard, with some juyce or water of herbes that do coole gently. If a cerot made of fine oile of Roses, washed often in cold water, be applyed as well to the yard as also to the loines, it doth notably well. The making of this Cerote, which is called *Cerotum liquidum*, is taught of *Galen. lib. 1. De ſimplicium medicamentorum facultate, cap. 6.* Also this cerot is good. ℞ white Waxe washed ten times in cold water, quar. j. Purslaine, ℥ij. commixe them together and bring them into the forme of a cerote. To be short, apply and also minister in drinke those medicines which can extinguish and quench seed: of the which we will speake abundantly in the next Chapter. Moreover, it is hurtfull for him to rest lying upright, but he must lye on his side. He must altogether be kept from sights and stories, and rehearsing of those things which pertaine unto lechery. If this disease chance of a vaporous and windy spirit, or aire ingendred in the hollow sinew, all your whole cure must be turned to the dispersing and dissolving of it. Therefore you must turne back to the Chapters of curing of inflammation and windinesse of the stomack, and to the cure of the windie Cholick, for there you shall finde plenty of remedies.

The ſumme of the cure.

CHAP. L.

Of shedding of sperme.

Γονόῤῥοια. GONORRHAEA in Greek, *ſeminis profluvium* in Latine, it is excretion and shedding of seede or sperme against the patients will, and without sickneſſe of the yard. It is caused through imbecility and weakneſſe of the retentive vertue in the vessels containing the sperme, or through some other disease that moveth the parts of the vessels of sperme, after that sort as the expulsive vertue doth according to nature: as in the falling sickneſſe it chanceth

Cauſe.

eeth sometime, and in other violent convulsions and crampes. Also sometime it is caused through fluxe of the spermatick vessels. The seed that sheddeth out is watery, thin, without appetite of carnall copulation and for the most part without feeling of it, but sometime it commeth out with certaine pleasure. *Signa.* They that have this disease, their whole body corrupteth by litle and litle, and waxeth leane, specially about the loynes, and there followeth much weaknesse, not for the multitude of seed, but for the principality of the places. And if it come out (the yard not standing) there followeth imbecillity and weaknesse of the retentive vertue in the spermatick vessels. But if it commeth out (the yard standing) the griefe is somewhat like a convulsion or crampe. This disease chanceth not only to men, but also to women, and in women it is hard to cure. The cure of this disease is common with those cures that are ministred in every fluxe. *Curatio.* First therfore you must keepe the sick in quietnesse, with litle meate, and with drinking of water. Then also you must cover the places about the share and privities, and the loines, with woll wet in oile of Roses, and in wine, or in oile of blossomes of Apples, or of Quinces. Also sponges wet in *Posca* applied are not hurtfull. The daies following you must use cataplasmes, emplaisters, and ointments made of Vine branches, Quinces, *Acatia*, *Hypocisthis*, Sumach, and such like afore rehearsed. Also he must use restrictive infessions made of decoctions of Brier, Plantaine, Mirtles, and such other like. These things must be sodden in austere and sharp wine, or also in water. Let him use meates which are hard to corrupt, and that are difficultly changed, and that have power to drie up. Also you must give him with his meates and drinke, the seed of *Agnus castus*, and of Hempe, specially rosted. Also the seedes and leaves of Rew, the seed and stalke of Lettuce, and the roote of water Lillies. In drinke minister daily, in stead of common water the water wherein yron hath often beene quenched. To be short, he must eschue the using of sharpe things, and drinking of much wine, and eating of pottage; and all his whole diet must be appointed of such things as do drie up and restraine. And you must minister such medicines as do extinguish and quench seed, as is Tutsan seed rosted and rubbed: also the leaves and flowers of it are said to restraine lecherie, not onely when they are eaten, but also when they are taken in drinke, or strewed under one. Purslaine eaten, and Lettuce seed drunke, and the roote and the seede of water Lillies taken in meate, do extinguish the seed by cooling of it. But Rew eaten corrupteth and destroyeth the seede with his heate. They which eate Calamint continually, do lose the power of generation, and likewise the seed of white Violets doth the same. But Smithes water, in which yron is often quenched, being continually drunke, doth diminish the seed without any griefe. Moreover, of these simples before rehearsed, you may compound and make divers remedies. *To extinguish seed.* And specially this powder is good: ℞. of the powders of *Diacuminum*, *Diacalaminthe*, an ℥ j. ß. seed of Tutsan and Rew, ana ℥. j. Calamint, ℥ ij. seed of Lettuce and Purslaine, ana, ℥. j. Sugar, the weight of them all: commixe them together, and make a fine powder, whereof minister, ℥. j. or ℥ j ß. infused in foure wines. Also it is counted notable, to lay a plate of lead upon the loynes, for it is wont to coole much. To those that cannot suffer the hardnesse of lead, you must *Tritura.*

give counsell, that they strew under them some of the aforesaid herbes dried; for the which purpose above other things, Vine leaves, Rew, Calamint, and Roses are praised: for these profit, and besides that, they hurt not the reines; for vehement cold things being applyed to the loines, do hurt the reines. Also let not his bed be soft, and let him lie for the most part upon his side, eschuing upright lying, lest thereby the arteries of the loines should waxe hot. After that the disease hath dured a while, you must commit the sick to exercises, whereby the whole body, and specially the diseased parts, may be confirmed and strengthened. Also it shall be good, if nothing else do let it, to use cold bathing and washing, which is wont to drive away all griefe ingendred of fluxe: and that specially if the water be endued with any medicinable quality. Also it is good at certaine times to use those things that do rubifie and blister, and that can fetch out from the depth and bottome, unto the top of the skin. Moreover, the patient must exclude all thoughts belonging to carnall copulation.

CHAP. LI.

Of the losse of carnall copulation.

Cause. THey which be married, and cannot use the act of generation because of the sluggish impotency and weakenesse of their members, comming of a cold distemper wherewith they be vexed, or of some other cause, such ought to exercise the neather parts, and to use meates that do heat, and ingender good humours: as is, the flesh of Hennes, Capons, Partrich, Feasants, young Doves, Birds of mountaines, and specially Sparrowes, Cocks stones, and such like. Not only good nourishing meates, but also windie meates are good for him, as be Cich, peason, Beanes, Scalions, Leekes, the roote and seed of Parseneps, Pine Nuts, sweet Almonds, Rape rootes, and such other like. Also the Egs of Partriches

Diet.

Curatio. do stirre up carnall lust. Let the patient sleepe in a soft bed, and let him reade things that do stirre up lust, or let him heare them read. Let his privie members be continually chafed and rubbed with oyles, ointments, and other heating

Unguent. medicines. For which purpose use this ointment following: ℞ oile of Lillies, ℥j ß. oile of *Castoreum*, ℥. ß. Pepper, Nigella, Pelitory, ana ℈.j. Mirrhe, ℥ ß. *Euphorbium*, gran. iij. Waxe as much as is sufficient, and make an ointment. Also he must use medicines which do ingender plenty of sperme, and can heate.

Simples to provoke carnal lust Among simple medicines, these that follow do chiefly stirre up carnall lust, as be Rocket, Mustard seed, Garden Cresses, Nettle seed, roote of Aron, and Pepper, *Satyrion*, *Orminum*, Anise, Squill, *Orchis*, called also *Testicula canis*, whose greatest round root drunk with Milke, doth provoke stiffenesse of the yard, but the lesse roote thereof drunk with water, doth slake the stiffenesse thereof: also Fennell and Dill are good. The stones of a Fox dried, beaten to powder and drunk, do cause a stiffenesse of the member, not hurtfull nor vaine. Also the parts of Seinces which embrace the reines, are drunke to raise a stiffenesse

Antidotū liquidum. of the yard. Moreover, burne the drie pisse of an Hart, and minister, ℥ j. of it with pure wine. Among compounds it is good to use this medicine: ℞ *Diantbos*, *Pliris arcotion*, *Diagalanga*, ana ℥ iij. *Diasatyrion*, ℥. vj. Pine Nuts, sweet Almonds, *Pistac*, ana. ℥ iij. *Satyrium*, ℥ j. roote of Aron, ℈.j. seeds of Rocket,

Nettles,

Nettles, & garden cresses, ana ℥ j. ß. *Scincia*, ℥ ß. *Nux indica*, ℥ j. of long pepper and Ginger, ana ℥ j. ß. powder of Harts pisse, ℈ j. sirupe of Mints, and Sugar as much as is sufficient, and make an Electuary, whereof minister before supper or fasting the quantity of one drachme or two, alone or in good wine.

CHAP. LII.

Of bursting or ruptures.

CELE in Greek, *Ramex* and *Hernia* in Latin, the barbarous Writers call it *Ruptura*. It is caused divers waies, and thereupon it hath divers names. For if the *Peritonæum* do breake, and the bowells fall downe into the coddes, it is called in Latin, *Ramex intestinorum*: that is, the rupture of the bowels. But when the bowells do cleave or stay above the privie members, it is called in Latine *Ramex inguinis*, that is, the rupture above the privie members. And if any quiet and watery humour be gathered in any part of the filmes or skinne of the coddes, it is called in Latine *Ramex aquosus*: that is, a watery rupture. When there groweth hard flesh within the coates and tunicles of the stones, it is called in Latin *Ramex carnosus*: that is, a fleshie rupture. To be short, the kindes of ruptures ever take their names of the things that fill up the coddes. As if the kall or filme that lappes in the bowells, do fall downe into the coddes, it is called in Latine *Ramex omenti*: that is, the rupture of the filme. And if the bowels doe slippe downe also with it, it is called in Latine *Ramex omenti & intestini*: that is, the rupture of the filme, and the bowells. So when the veines which do nourish the stones be spread abroad and swollen out of measure on heapes, it is called *Ramex varicosus*: that is, the rupture of the swollen veines. The rupture of the bowels, and of the parts above the privie members, is caused either because the *Peritonæum* is stretched out more then it ought to be, or because it is broken. Both these do chance through some violent occasion going before, as a stroake, or leaping, or crying, or by taking up a great weight. A watery rupture is caused sometime of a secret cause, and sometime of a manifest cause. Of a secret cause, as when the vessels that are joyned together be increased in the coddes, and then a watery humour mixed with bloud is driven downe to those parts, and resteth there. Of a manifest cause, as when through some blow or stroake the vessels breake and slide downe: and then bloud flowing downe thither to nourish them, it is changed into a watery and wheyish substance. A fleshie rupture is ingendred of a secret cause, as through the stone, being without flux and waxing hard, of a stripe, or by ill curing after the cutting of a rupture. The causes of the other ruptures are evident by their descriptions. The signes both of the rupture of the bowels, and the rupture above the privie members, are common. For there is a manifest swelling in the cods, or above the privie members, which appeareth greater then it did before in exercises, journeys, holding of the breath and such like occasions: being thrusted together, it goeth backe againe slowly, and it rolleth downe againe quickly. The particular signes whereby ruptures that come when the *Peritonæum* is but stretched out, be these: that the bowels fall downe not for a long time together, but for a short space, and for very little cause; the swelling appeareth equall and deepe,

Κήλη. *Ruptura.* *Ramex intestinorũ.* *Ramex inguinis.* *Ramex aquosus.* *Ramex carnosus.* *Ramex omenti.* *Ramex omenti intestiniq.* *Ramex varicosus.* *Causæ.* *Signa.*

the bowels that fall downe being ſtayed with the *Peritoneum*. The proper ſignes of a rupture that commeth when the *Peritoneum* is broken, are, that the bowels fall downe univerſally from the beginning of the rupture, and that onely through violent cauſes: the ſwelling is of a wonderfull greatneſſe, unequall, and it ſheweth ſtraightway ſticking out in the skinne, becauſe the bowels are fallen out of the *Peritoneum*. The common ſignes of a watery rupture be theſe: ſwelling that is without paine, and firme, and permanent in the codds, not vaniſhing by any occaſion: but in them that have a litle of the humour, it giveth place, and in them that have not ſo much of it, not ſo. And when there is a watery humour in the coddes, the ſwelling ſhineth of the ſame colour that the humour is, as like dregges, or bloud, or rubicund or ſwart. And when theſe ſignes appeare in both ſides of the codles, it betokeneth that there is a double rupture. There followeth after a fleſhie rupture, hardneſſe, and a colour alwaies like unto it. But if the ſwelling do increaſe into a hardneſſe or kernell, then there is neither colour, nor ſenſe, nor feeling. But if the humour be of a wicked nature, then pricking paine doth vexe him. The rupture of the bowels, and of the parts about the privie members, be cured in this wiſe. You muſt lay the patient upright, and ſeparate his legges, and then put up the bowels by litle and litle: and when they are put up, you muſt keepe them up with convenient truſſes and ligaments. But if the places adjoyning to the coddes, or to the place about the privie members, be grieved with inflammation and moſt grievous paines, and that there come with it frettings and windineſſe, and ſo thereby the bowels be made diſobedient to goe up againe, then you muſt uſe and apply foments, liniments and baths, which have vertue to mollifie and to ceaſe paine and inflammation, and to diſperſe windineſſe, as thoſe things be which be made of Mallowes, Camomill, Dill, Linſeed, Fenugreek, Caraway ſeed, Anniſe ſeed, Comin, and ſuch like. Alſo nouriſh the places that be vexed with paine, with wooll that is moiſt, dipped in wine and oyle. When the bowels are put up againe into their places, you muſt goe about that they may be kept up ſtill with convenient truſſes and bands, applying to it firſt reſtrictive or glutinative cerots, or emplaiſters, as this is: ℞. ſhip pitch, Maſtick, ana ℥ iij. Frankinſence, ℥ij. *Hypociſchis*, *Sarcocolla*, *Acatia*, ana. ℥j ß. *lapis Hematitis*, Dragons bloud, ana. ℥ij. Bolearmoniack, rootes of Comfery, Galles, Pomegranate rindes, ana. ℥iij. Miſſle of the oake, ℥j ß. of either *Ariſtolochia*, ℥ij. Sumach, Pomegranate flowers, ana. ℥ j. Goates tallow, ℥ij. Turpentine and Waxe as much as is ſufficient: diſſolve the gummes firſt in Vineger or Wine, and make a cerote, and put it in a Weathers skinne, and apply it, binding it faſt, and do not looſe it before the ſeventh day. And in the meane ſeaſon, let the ſicke tarry thirty daies in his bed, and let him abſtain from windy meates, and from much drinking of Wine, from vehement moving, running, leaping, crying aloud and ſuch other like. And in the meane ſeaſon, let him drinke this decoction: ℞. both the kinds of *Sanicula*, of *Solidago ſaracenica*, or *Conſolida ſaracenica*, *Ophioglo-ſum*, Pedelion, Agrimonie, *Numularia*, ana. M j. Knotgraſſe, *Clematis*, *Daphnoides*, great Plantaine, Burnet, ana. M ß. root of Comfery, Hounds-tongue, ana. ℥ ß. roote of the ſixt kinde of *Geranium*, ℥ vj. ſeede of Mirtles, ℥ iij. Pomegranate

Care of the rupture of the bowels, and of the inguen.

Cerotum.

Aglutinative decoction.

Prunella.

granate flowers, ℥ ij leaves of Laurell, ℥ j. ß. boile these in red wine and water of just quantity till the third part be consumed, then straine it, and by putting to it Sugar, make the liquor of the decoction sweet, and purifie it, and make a sweet potion, whereof minister daily in the morning, ℥ iiij. Also you must take very good heed, that the belly waxe not costive: for if he be constrained to labour much when he should go to the stoole, the bowels will slide downe againe. Also he must use apt and convenient deligatures and trusses, as we admonished before. And he must use them specially at such time as occasion and necessity of moving requireth it. A watery rupture must be cured by such medicines as do heate and dry up, as be Beane meale, Laurell berries, Linseed, *Daucus, Althæa, Nigella*, and such other like, which we have rehearsed in the Chapter of the Dropsie *Ascites*, and other Dropsies. To conclude, as for the cure of these ruptures, or any other by Surgery, let it be sought out of *Paulus Aegineta libro sexto, cap. 26* where he treateth of it abundantly: for it is not our intent to treate thereof in these Bookes: therefore we will proceed to the diseases of the wombe.

To cure a watery rupture.

CHAP. LIII.

Of stopping of Menstruis.

THe menstruis of women are suppressed and stopped in them, either naturally or against nature. If they be naturally stopped, you shall know it chiefly by this: because the woman thereby is vexed with no griefe of the whole body nor yet of the wombe. Also you shall have a respect to the age, for in many the floures begin to flow the fourteenth yeare, and in very few before the thirteenth or twelfth yeare. And to most women they burst out after the fourteenth yeare. For the most part, the purging endureth either two or three daies, to many five daies, in some it endureth to the seventh day. The menstruis also do stop in some the fiftieth yeare, or the fifty five yeare, and they flow not untill the sixtieth yeare but in few women. Also barraine women and dancers, are not naturally purged: for whatsoever excrement is in them, it is consumed by the vehemency of exercises. And to be short, women of a hot temperature, that be wilde, and doe use strong exercise, they purge out little or nothing. But many times the menstruis are wont to be suppressed and stopped against nature, either through overmuch grosseneſſe, or slenderneſſe. For fat folke are more without bloud then other folke, and they have lesse and streighter veines, and that litle bloud which is in them, turneth almost al into fat. But those that are leane and slender, which be wasted with some continuall sickneſſe, they have no superfluous bloud in them. Moreover, the menstruis doe not flow in them whose bloud is either grosse or clammy, or if it be sent to some other part of the body, and purged out: as for example, if it go out at the nose, or at the fundament. Also in some that have cast out much bloud from the breast, the menstruis are stopped, and in some, because much bloud hath gone out of a veine being cut. Also other kind of emptyings have often done the same thing, as abundant sweating, continuall vomiting, fluxes of the belly, and all kinds of pustules and wheales which budde out of the skinne. Besides the causes now rehearsed, oftentimes the menstruis

Causæ.

In whom the flowers are naturally stopped.

In whom the flowers are stopped against nature.

are withholden through great and sharpe sicknesses, and through abundance or scarcitie of foode. For of little foode, that little doth expirate and breathe out straighes; and of much foode the passages are stopped, and the excretion and voiding out of the menstruis is prevented and letted: and for those causes the menstruis are specially suppressed and stopped, the whole body being evill affected. Also they are in like manner withholden and stopped, when the wombe it selfe is afflicted with a particular disease or vice, which thing chanceth to the wombe sometime through hot or cold distemper of the same. Also many times the purgation of the menstruis is letted through hardnesse ingendred in the mouth of the matrice, or through some excrescence and growing up of a peece of fleth, or also through abundant fatnesse. Also to some by and by in the beginning, certaine filmes or thinne skinnes ingendred about the neck or entrie of the matrice; to other some the scarres of ulcers which have beene before in the wombe, have stopped the mouthes of the vessels which carried bloud into the wombe. To some after the abortion of the wombe (the mouth of it being exulcerate, and afterward healed and brought to a scarre) there commeth conjoyning and compaction of it, which besides that it letteth all other transpirations of the wombe, it also stoppeth the excretion and voiding out of bloud. Moreover, stubburne carefullnesse, immoderate feare, and great sorrow, doe stop the menstruis.

Signa. There followeth suppression and stopping of the menstruis, heavinesse of the whole body, desire to vomite, abhorring of meate, and certaine terrible discursion, such as chance to those that have conceived. Moreover, there be paines about the loynes, thighes, necke, the hinder part of the eyes, and the forepart of the head. Also there follow continuall fevers, and blackish urine, with certaine red matter and filth in them, even like as one should mixe soote with the water wherein new killed fleth hath lately beene washed. Also to many either the urine doth come forth difficultly, or else it is stopped altogether.

Cold distemper. The diversity of causes is knowne partly by the disposition of the whole body, and partly also for the most part, by the telling of the patiene. Women may know a cold distemper in themselves, by these signes specially, because they be more sleepie and slower to all kind of moving, and whiter of colour, and as it were of a leadie colour. Moreover their urine is wittery, and such like signes appeare which are often rehearsed before.

Hot distemper Plenitudo. The tokens of hot distemper are cleane contrary to these signes of a cold distemper before rehearsed. Signes of fullnesse, besides those that may be gathered out of the former Chapters, are wont specially to be these: that women that are vexed therewith, are grieved most in the time of the menstruis, and they feele vehement paine about the loynes and the privie members, and their veines are swolne up very great.

Curatio. Cure of cold distemper. The cure is divers, according to the diversity of causes. For if a cold distemper of the liver or wombe do stop the flowing of the menstruis, it must be cured and driven away by contraries, that is, with meates and medicines that do heate. Therefore you must give unto them hot meates, and wine that is yellow, odoriferous, and old. Also you must prescribe to them exercise, and you must minister other things which can helpe the body. Above other, these things that follow are good, Penitroyall, Thime, Calamine, Sothernwood,

wood, Diptaine, roote of *Irem*, *Cassia*, Gladon, *Asarum*, and Saveine: of which you may make decoctions and fomentes. Also you must minister unto them fasting, after a bath, pure wine hot. Also the meete and convenient times to take these medicines be, first, if the patient drinke straight way, when the time of purgation is at hand; secondly, if she drink straight after a bath, fomentation, or annointing, that the medicine helping the body being yet hot and loose, may shew his strength and effect the more easily and continually. Women that be too hot, and use much exercise, have no need of curing: for it were better to the safegard of their proper health, to prescribe them such a diet whereby their bodies should be so dried, that the menstruis should not need to be purged: but this were against conception: for they doe not conceive which be not purged. Therefore for conceptions sake, and for because that almost all women keepe an undiscreete diet, purgations be necessarie. Therefore it is good also to adjoyne the cure, whereby the menstruis that are stopped through hot distemperature may be brought out. Women therefore that be hot, and use many exercises, must chiefly be made moister by moist meates and drinkes taken in good quantity, as be soupings of Ptisan and of *Alica*, and meats that are made of Lambes flesh, Kids flesh, and fishes that be tender, birds of mountaines, and milk. Let their pot-herbes be Lettuce and Gourds, and their fruit new Figs. They must use white wine that is not very old, and let it be alayed. Also bathes of sweet water are good; and to conclude, that diet ascribed to them that have the feuer hectick, is to be prescribed to these. If the menstruis be with-holden and stopped by reason of the fullnesse that vexeth the woman, and if nothing else do let it, you must begin the cure with letting of bloud. And you must cut the veines of the anckles, or of the hammes, and that not before the accustomed time of the menstruis. Neither will it be unprofitable if cupping glasses be fastened to the legs. The bloud being emptied, minister potions which can provoke menstruis, and apply fomentations, bathes, and annointings of other things which we will describe hereafter. But if there be no fullnesse, but onely grosse and flegmatick humours doe stop the flowing of the menstruis, first you must minister medicines which can cut and divide the aforesaid humours, and prepare them and make them easier to be expelled and purged out: as is this decoction: ℞. the rootes of Gladon, *Ireos*, Parcely, and Sperage, ana ℥. j. of the seedes of *Apium*, Fennell, *Bruscus*, Annise, *Daucus*, Ammi, and Nettles, ana ℥. j. Calamint, Wormewood, ana M. ß. Origan, Sothernewood, Mugwort, Pennyroiall, *Asarum*, ana M. j. Hysope, M. j. ß. chosen Cinamon, ℥ j. seeth all these in a convenient quantity of water, untill the third part be consumed: then straine it, and make the licour of that decoction sweet with Sugar, and clarifie it with the white of an Eg, putting into it of the syrupes of Calamint, of Hysope, and of Horehound, ana ℥ j. ß. and make a potion, whereof minister daily in the morning, the weight of ℥iiij. When that decoction is drunke up, minister some purging medicine: as is, *Hierapicra*, *Diaphœnicon*, and *Electuarium Nidum*, pilles of Garlicke, of *Beneda*, or such like. After purging, the patient must use exercises, and frictions of the neather parts, and specially walkings. Moreover, apply fomentations, and barlings made of Camomill, Mother-

Cure of the distemper.

Cure of fulnesse.

Purgatio.

Exercises.

Foments.

wort,

wort, Mints, & other things rehearsed in the decoction aboveſaid. Alſo annoint the patient with this ointment ℞. of the oiles of Lillies, and Rew, ana ℥ j. Mo-

Unguentū. therwort with the thin leaves, Penitroyall, Calamint, an ℈ j. root of *Ireos* ℈ ij. Hyſope, Origan, an ℈ iij with wax as much as is ſufficient, make an ointment.

To provoke menſtruis After this, for the cauſe aboveſaid, miniſter medicines which can ſtraightway provoke and bring forth the menſtruis being ſtopped, ſuch as theſe be Mirrhe, *Caſtoreum*, Laurell berries, Mudder, Pepper, Sage, Saveine, *Caſſia*, and ſuch o-

A notable medicine. ther, which be rehearſed before of us This medicine is notable good, ℞. *Caſtoreum*, ℥ j. wild Mints beaten into powder, ℥ ß old wine, or *Mulſa*, ℥ iiij commixe them together, & miniſter it hot after a bath. Alſo the decoction of Peniroyall, Mugwort, Rew, Comin, *Daucus*, Sage, Dill, *Ammeos*, Fennel, *Enula campana*, and ſuch like are good. Alſo Calamint beaten into powder, the weight of ℥ ij. or Saveine, the weight of ℥ j. drunk in wine or *Mulſa*, is very good. Moreover Trochisks of Mirrhe do marvellouſly profit. Alſo wine wherein Wormewood hath beene infuſed or ſodden, muſt be drunk all the time of the cure. Alſo you muſt uſe to put peſſaries into the wombe, if that neceſſity ſo require it, ſuch

Peſſus. as this is, ℞. of *Triphera magna* that is without *Opium*, ℥ j. of the meale of *Erum*, *Nigella*, Mather, Mugwort, Peniroyall, ana ℈ j ß juyce of Rew, ℥ ij commixe them together, and make a peſſary, and put it in with wooll or cotten. Or

Alius. this peſſary ℞ Mirrhe, *Bdellium*, *Storax*, ana ℥ j. Calamint, Sothernwood and Wormwood, ana ℥ j ß roots of Gladon & Mather, ana ℥ j. ſeed of *Nigella*, dry Rew, Laurel berries, an ℈ iij Savein, ℈ j. *Caſtoreum*, ℈ ß beate all theſe to fine powder, & commix them with hony, or *Triphera*, or *Mithridatum*, & make peſſaries to put into the womans privities. Alſo you muſt caſt into the wombe hot

Suffitus. oiles, as is oiles of *Ireos*, Lillies, Laurell, & ſuch like. Alſo it is good to uſe ſuffumigations made of *Storax*, *Galbanum*, Frankinſence, *Bdellium*, the root of *Ariſtolochia*, Mugwort, Cloves, Cinamon, and ſuch like: examples whereof you ſhall find in our book of making medicines Moreover the wombe muſt be evaporated and fomented with odoniferous things, as with Marjoram, Savory, Calamint, Cammomill, Peniroyall, Mugwort, root of *Ireos*, & ſuch like ſodden in a pot, which you muſt cover with a covering that hath a hole bored through it, wherin you muſt put a reed or ſome other pipe; and you muſt annoint it round about aloft, that the woman ſitting theron, may be fomented with it. Alſo it wil profit if the woman ſit in this decoction up to the navell, and after receive the

Cure of fat women. peſſaries before rehearſed. Fat women muſt be cured with a diet that can extenuate, & with ſwift exercises, & other medicines which can make the body ſlender and leane: as be continuall dejection & ſolution of the belly, ointments that have vertue to evaporate and breathe out, and ſuch like, which be abundantly intreated of by *Galen*, *l. 14. Ther. meth. cap 15. l. 6. De tuenda ſanitate.* Thoſe which

Cure of leane women. are not purged of their menſtruis through leanneſſe of the body, whether it chance through ſickneſs or any other meanes, you muſt firſt recreate and refreſh them, and reſtore the fleſh of their bodies by a convenient diet, and by other medicines, which *Galen* rehearſed in the places aforeſaid. And if they wax fleſhy, there is good hope that the menſtruis will burſt out by their owne accord, which if they do not come forth alone, then you ſhall provoke them by potions, foments, and other medicines above rehearſed. If the menſtruis doe not

flow,

flow, because of some disease and vice of the wombe; first you must cure the evill that is caused of the stopping of the menstruis: and after that you must proceed to the provocation and purging of the menstruis. The cure of the diseases of the wombe must be sought out of their proper places. *Cure if it be of vice of the wombe.*

CHAP. LIIII.

Of flowing of the Menstruis.

WE say, that menstruis do redound and overflow in women, when that great plenty of them do flow out longer then the accustomed time of their purgation. There is no just or cert[ain] me time of their purgation; for to most women they flow two or three daies, to many five daies, & to some seven daies. The menstruis do chance to flow out of measure, through great or small vessels opened wide, or broken. Also immoderate purgations do ingender in women sometime through grievous travell in child-birth, which also doe cease oftentimes of themselves. Oftentimes after abortion they labour of a vehement purgation and flux of menstruis, and somtime it bringeth them into a dangerous perill. If the greater vessels be broken or open, the bloud floweth out gushing on heapes; but if the lesser be open, it floweth out by litle & litle, & not in great quantity. If it be caused through eating or gnawing, it doth not onely flow by litle & litle, but also it floweth with very great paine. Moreover when the menstruis flow immoderately, there followeth a filthy colour, the feet are puffed up with a light swelling, the strength of the body is decayed, both the digestion and appetite of meat is corrupted: and in all points such signes as were wont to follow immoderate voiding of bloud, either by the Hemorrhoides, or by any other fluxe of bloud, do follow in this disease. First therefore in the beginning of the cure, you must bind the places betweene the joynts and the extreme parts of the body with bands, beginning at the armholes & the shares. Also you must fasten great cupping glasses lightly under the paps, as *Hippocrates* teacheth, 5. *Aphor.* 20 Also they must use meates and drinks that be sharp and restrictive, as is Rice, and such like: and let the sick rather eate rosted meates then sodden: and specially such flesh as is of nature able to drie up, as be birds that live on mountaines, & wild beasts. They must abstaine from moving, and wine, and in steed of it they must use some restrictive potion, or *Posca*, not cold but warme. Moreover, you must minister restrictive medicines in drinke, as these simples be following: ℞. Pomegranate flowers, *Hypocischii*, *Acatia*, Corall, *Lycium*, *terra Lemnia*, Galles, Knotgrasse, both the *Consolidæ*, the stone *Hæmatites*, shells of Mast, Plantain, Barbaries, & such like. Compound medicines be these following, as syrups of Roses, Mirtles, trochisks of Amber, and of *terra Lemnia*. Also these pils following are marvellous good to stop and restraine the menstruis. ℞. *terra Lemnia*, Bolearmoniack, Frankinsence, Mastick, Gals, ana. ℈ ij. Dragons bloud, the stone *Hæmatites*; ana. ℈ j Harts-tong burnt, ʒ. j. *Hypocischii*, *Acatia*, red Corall, ana. ʒ. ß. Pomegranate flowers, red Roses, ana. ℈. ij. Amber, ℈. j. commix them with syrupe of Mirtles, & make pils, whereof minister the weight one drachme or ʒ. ß. Also foment the place outwardly with the oiles of Roses, Mirtles, Quinces, and sharp wine. And apply ointments, emplaisters, cerots, and restrictive Epithemes, whereof you shall find many before in the Chapters *Signa.* *Curatio.* *To restraine menstruis.* *Catapotia.*

of

Inft fluxe. of the fluxes, *Dysenteria*, *Diarrhœa*, and *Lienteria*. Also inft stools made of the decoctions of the aforesaid medicines be good. Also you must use such medicines as are cast into the wombe with an instrument. For the which purpose juyce of Plantaine is marvellously commended, wherewith *Galen* saith, in foure daies he stopped a fluxe of the wombe, that could be stopped with no other medicine. The quantity that must be thrown in, should be the measure of one cyath. Of the same effect by the juyce of Nightgrasse, or Nightshade, or *Hypotischis*, or *Acatia*, or such like cast in. Also the using of pessaries is not to be despised: among which this is specially praised: ℞ of Frankinsence, Pomegranate flowers, and Galles, ana. ℥.j. of Gumme Arabick, *Acatia*, Amber, Harts horne burnt, ana. ℥ij. Bolearmoniack, ℈ij. beare all these to fine powder, and mixe it with Wooll dipped in oyle of Roses, and put it into the wombe. *Pessulus.*

CHAP. LV.

Of womans fluxes.

Cause. VTERI *fluor* in Latine, fluxe of the matrice in English, is a continuall distillation, and flowing out for a long time, of the whole body purging it selfe. That which is voided out, doth represent such forme and colour as the humour that doth abound in the body. For some is red, as bloud putrified, or matter: some white, which commeth of flesame: some is pale, which signifieth choler: and some is waterie, which is of a wheyish matter. And if pure bloud come forth, as in the cutting of a veine, you must take good heede, that some erosion and gnawing be not ingendred in the wombe. By these *Signa.* signes following the fluxe is knowne. The places are continually moist with the humours, being divers in colours. The patient is ill coloured, she savoureth no meate, but abhorreth it: in walking she breatheth difficultly, her eyes be swollen, sometime with paine, and sometime without paine, or with exulceration, or without it; and either with an inflammation, that is, with the *Cure of the red fluxe.* ulcer, or else it is filthy or unpure. The diversity of causes you may know by the colour of that that floweth forth, as is aforesaid. And if a woman be vexed with a red fluxe, in the beginning, if age and other things will suffer it, you must come to letting bloud. For many incommodities would follow, if you should first go about to represse and stop the rage and violence of the bloud that floweth, as the Dropsie, vice of the sinewes, or of the mouth of the stomack, or of the head. You may pare the times of your bloud-letting as you do in them that spit bloud, so that thereby the aversion and turning away of the bloud may be the longer a little. You must cut a veine in the arme. After this you must binde the extreme parts of the body with bands, and you must use and apply all such things as can turne the fluxe of the humour another way. Therefore all those remedies that be released of us in the former Chapters be good. Let her whole diet be restrictive, and such as doth ingender grossenesse and thicknesse. Let her drinke be water, or if she be weake, wine that is grosse and restrictive. But if the fluxe that is white or wheyish do vexe a woman, it may not be stopped at the beginning, that evill humours may be purged out of the body. Now also, it is not against reason, *Victus ratio.* *Cure of a fluxe that is white & matterie.*

seeing

seeing that that which is flowed out is ingendred of fleame, if you do minister a medicine to her which doth purge fleame. And you must minister and apply to the whole body, medicines and remedies which do drie up, seeing that the disease is moist. Therefore exercises, specially of the upper pares, and frictions are good. Also they must eate flesh which hath vertue in it to drie, as birds of the mountaines, and wild beasts. Also in the beginning of the evill, such medicines may be ministred as do extenuate grosse humours, and after that doe bring them out with the urine, as be, *Asarum*, Fennell, *Apium*, and such like, often rehearsed before. The beginning being past, you must apply to the wombe things that be moderately restrictive, as be, oiles of Roses and Quinces, and other rehearsed in the former Chapter. Also you must use abstersive & scouring medicines, lest that ulceration be made with the humour that floweth: wherefore the wheyish humour must continually be washed with hot water. After the scouring and cleansing of the filth, you must annoint with oile of Roses, or of Quinces, or of Mirtles. Likewise, when a woman is diseased with pale fluxe, it may not be stopped at the beginning, but the body must be purged with a medicine that purgeth choler. Then you must studie how to pull back and turne away the humour, and you must use other restrictive medicines, not neglecting abstersive and scouring things, whereof you shall have speciall need because of the sharpnesse of the humour. Moreover to conclude, when the flux ceaseth, they must long abstaine from swift goings and walkings, from much frictions and rubbings of the belly and the loynes, also from eating of sharp things, from things that heate, and from such things as doe provoke urine.

Cure of a pale and cholericke fluxe.

CHAP. LVI.

Of Strangling of the Wombe.

SVFFOCATION or strangling of the wombe, is nothing else but a drawing back of it up to the upper parts. It is caused through stretching out of it, which is ingendred of fulnes that followeth after the retention and stopping of menstruis. For in women, the wombe when it is reached and stretched out, it runneth not to another place like a wandring beast, but is drawne backe through the extension. Also it chanceth oftentimes through the seed that is restrained. Also many times it chanceth through cold which happened to the wombe at that time that the purgation of the menstruis is ministred. Also sometime it commeth through some hard abortion, or when as any hath hasted to stop suddenly a fluxe of bloud flowing from the wombe. They that are vexed with this disease, when the fit is nigh, there followeth heavinesse of mind, flownesse, weakenesse of the legges, paleneffe of face, and a sorrowfull countenance. But when the suffocation and strangling is now present, there followeth disposition to sleepe, doting, a withholding of the instruments of the senses, the voice doth waxe dumbe, and the legges are drawne up together; the pulses are small and weake. Also oftentimes they are altogether stopped. Also in many the breath that should come out at the mouth and nostrils, is stopped altogether, and yet that which is in the arteries doth remaine still. When the evill doth cease, the balles of the cheekes begin to waxe red,

Causæ.

Signa.

red, and the eyes be lifted up and opened. Also a certaine humidity and moistneſſe, that one may by feeling perceive to run out of the wombe of women, and the bowels do make a noiſe: and alſo the wombe it ſelfe is a little looſened, and ſo their mind, ſenſes, and moving commeth to them againe. This diſeaſe commeth by courſes at certaine times, as the falling ſickneſſe doth, and that chanceth when the matrice (as is aforeſaid) is filled with ſeed, or ſome other matter that putrifieth and rotteth in it. When the wombe it ſelfe is diſeaſed with the quantity or quality of any thing, then menſtruis, or ſeed, or other kind of ſymptomes are ingendred. If that which is able to coole the whole body doe cauſe this diſeaſe, the body is ſo vehemently cooled, that both breathing and arteries beating cannot be perceived by the ſenſes. Which humour, if it be either groſſe or ſharpe, it cauſeth convulſions or crampes: but if it have the nature of melancholy, it cauſeth ſorrow and ſadneſſe, and defection of the minde, refrigeration and paine of the ſtomack. This kind of diſeaſe ingendreth in all ſeaſons, but ſpecially in Winter and Autumme, and moſt commonly young folke, and ſuch as be prone to lecherie, and barren, ſpecially if they be made ſo by medicines, be moſt taken with this diſeaſe. Many do recover from this diſeaſe, and many againe doe periſh ſuddenly in the very fit, or at leaſt way within few houres after. That chanceth when the pulſes be ſwift and inordinate, and then do leave off and vaniſh cleane away. At the laſt a cold humour in little quantity doth bedew and moiſten the skinne aloft. In the fits therefore you muſt bind the extreame parts, and beſides the bindings, you muſt rub the legs and all the whole body, and do even as you would recover one that is ſwounded. And you muſt place the ſick with her neck and ſhoulders bending, and riſing upward, and with her thighs and ſhare leaning downward. You muſt apply to her noſtrils ſtinking things, as the ſnuffe of a candle newly put out, feathers ſpecially of Partriches burnt, or Wooll burnt, or ſoles of ſhoes, or ſhales of Garlick or Onions: alſo haire burnt, and ſpecially if they be the haires of the ſick, or Goats horne burnt. Alſo pitch melted upon the coales, *Galbanum* or *Caſtoreum*, or ſuch like. Alſo you may hold a chamber veſſell with old urine at their noſe, or old linnen clothes dipped in Brimſtone and burned: and you muſt perfume the privities beneath with odoriferous things, as be *Storax*, wood of *Aloes*, Cinamon, Cloves, and ſuch like. And it is good to faſten cupping glaſſes with much flame, and lightly, to the parts above the privie members, and to the bottome of the belly. As ſoone as the fit doth come, you muſt apply foments, and little bags warmed, to the bottome of the belly and ſhare, for you ſhall ſcarcely find a more preſent remedie in the comming of the fit of this diſeaſe. And you ſhall make them of both the Motherworts, and with Origan, Betony, Cammomill, Calamint, Wormewood, Penyroyall, Linſeed, Lovage ſeed, and ſuch like. And if the fit be prolonged, you muſt alſo add to ſuch things as are good to diſſolve and bring out windineſſe, whereof you ſhall find example and names out of the Chapters of wind neſſe of the ſtomack, and paine of the Cholick. Alſo then you muſt poure into the wombe, both ointments and oiles that be very odoriferous, as is, oyles of Spike, and *Ireos*, & ſuch like. Alſo let a midwife dip her fingers in theſe oiles, and then put them into the mouth of the matrice, rubbing it long and eaſily, that

How to do in the fit.

Sacculi.

that through that provoking the grosse and clammie humour may be avoided out. Also let the woman be raised with loud callings, and call her loud by her proper name. Also at this time you must minister those things that cause sneezing, as be, Pepper, *Castoreum*, *Struthium*, and such like. There be some that thinke it good to use insessions made of the decoction of Laurell berries and leaves, Peniroiall, Calamint, Motherwort, Horehound, Saveine, *Althæa*, Cammomill, *Serpillum*, *Ireos*, *Aristolochia*, and Fenugreek. But in the time of the insessions, we may not omit the cure of the braine, but you must irrigate and sprinkle the head with oile of Roses and Vineger. But I judge, that you must rather use foments and litle bags then insessions, specially when as for the most part, although thou wouldest never so faine, thou canst not use insessions in this evill. When the fit resteth and is ceased, compell the patient to vomit: for all vomites do lighten, but specially such as are vexed with meate. The third day after, you must apply cupping glasses with scarification to the loynes, and the ilions. After the seventh day minister the purgation of *Hiera Colocyntbide*, or pils of Agarick, and by and by come to the drinking of *Castoreum*, which being continually drunk, it delivereth the patient straightway from this evill. Also you must minister every day thereof, ℥.j sometime with *Mu'sa*, sometime with the decoction of Motherwort, and sometime minister it with thin wine. Therefore at this time, rather then in time of the fit (as is said) it is lawfull for you to use insessions and pessaries that do mollifie, made of goose grease, *Storax*, Mastick, gumme Armoniack, and such like. Also the wombe must be perfumed beneath with such things as do heat, and have vertue to bring out winde. Therefore use this perfume specially: ℞. of the Trochisks of *Gallia* and *Alipta Muscata*, ana. ℥.j. ß. *Storax*, ℥ iij. Cloves, Maces, ana. ℥ j. wood of *Aloes*, ℥ ij. Cinamon chosen, leaves of Laurell, ana. ℥.ij. *Ladanum*, ℥ ij ß: beate them into powder, and commixe them with *Storax liquida*, and make Trochiskes for perfumes. In the meane season, let the woman be content with very litle meat and drink, and let all her diet be exsiccatory and drying up. This cure following is to be used in the fits of this disease. In restoring and recreating the whole body, specially if that the disease hath endured long, you must begin oftentimes with bloud-letting, specially if the menstruis have beene stopped, and letted of their purging. Then you must come to purging with *Hierapicrâ*. The purging being done, you must fasten on cupping glasses lightly, but with much flame, and you must draw them off violently. Also sometime the places may be scarified, and strew upon the scarification Salt: then you must heale it with convenient medicines. Also you may apply very well *Synapismes*, and dropaces made of *Euphorbium*, Pellitorie, Pepper, and Mustardseed. Also a good diet doth helpe much, as, deambulations in the morning, gestations and carryings in a cart, or in a ship, or on a beast, be good. Also, after they be moved with carrying about, crying out aloud, distinct & apt reading is convenient. Also annointings and frictions used now and then are good. Baths of sweet water are seldome to be admitted, and not, but becaus it should scoure and cleanse the filth. It is very good to use naturall bathes, which flow by nature, and this is as it were the very last refuge. Above others those baths are good which be in *Badeniæ*, in the base Germanie, in *Marchia*. And our Bathes at *Barbe*, and at

What must be done straight after the fit.

Trochisks of perfumes

Diet.

Cure of the whole body

Buxt-

Buckſtones in *Darbiſhire*, and there is a bath neare *Newmarket* in *Suffolke*, in a towne called *Exning*, they be all very good, but if they goe to any of theſe baths, they muſt take heed of cold.

CHAP. LVII.

Of falling out of the wombe.

WE ſay, that the matrice falleth out, when it is ſo turned downward that it ſticketh out outwardly; and yet the whole matrice rolleth not downe, being looſened from the bands and ligaments, as many unwiſe folke do think; for if it ſhould fall downe ſo, it could not be reſtored againe. Although the wombe do fall out but ſeldome, yet there be many cauſes of the falling out of it. *Cauſe.* For, a woman falling from a high place, if ſhe fall on her haunches, the pannicles and ſilmes that hold up the womb, and the members adjoyning, do breake, and cauſe this diſeaſe. Alſo it chanceth many times that in a ſore travell of child-birth the wombe falleth out, becauſe of the drawing out of the ſecundine, which the wombe that joyneth to it doth follow. Alſo many times it chanceth through negligent and unskilfull drawing out of the child, ſpecially if it be dead. Moreover it chanceth ſometimes through a ſtripe, or lifting up of a great weight, or through vehement perturbation of the mind, as death of children, or comming of enemies, or through perillous ſailing, or through ſome ſuch like cauſe, all the body being looſened, the wombe falleth out. Alſo ſometime this evill chanceth (all the wombe being looſened) through reſolution or weaknes of the pannicles and muſcles, which thing chanceth ſpecially to them that be old. Oftentimes the wombe falleth out, through the flowing downe of an humour much in quantity and clammy. It falleth out moſt commonly by the mouth of it, and that which falleth out, is like to the egs of an Oſtrich, differing onely in this, that it is bigger, or leſſe in quantity. There is no need of many ſignes, becauſe the diverſity of cauſes may partly be knowne by the conſtitution and ſtate of the body, and partly by the telling of the ſick, and them that be with them daily. *Signa.* When this diſeaſe is but newly begun, you muſt endeavour to put up the wombe againe, and to reſtore it into his owne place; for in the beginning it will be obedient to be put up readily, and being in his owne place, it will tarry ſo ſtill, ſpecially if age agree unto it. For in them that are well ſtriken in age, the wombe being put up againe, it ſlideth out againe through every light cauſe. It is good therefore, if there be hard dung in the right gut, to bring it out with a clyſter. Likewiſe if urine be gathered in the bladder, let it be brought out with a cyring, that the matrice may be at free liberty on each ſide: for otherwiſe it chanceth by their ſtretching out, that the matrice which is in the midſt between them, is preſſed together, & pent in a ſtrait place, and ſo when it is fallen out, they let it and ſtop it, that it cannot be put up againe into his own place. *Curatio.* When you have thus done, you muſt lay the ſick upright, ſo that her haunches may be higheſt, her hammes bowed, and her legs ſpread abroad: then you muſt bathe and nouriſh abundantly that part of the matrice which is fallen out, with warme Oile, or Butter, or Mallowes ſodden, or with the decoction of *Althea*, Fenugreek, Linſeed, or ſuch like: and you muſt prepare Wooll together on a heap, in figure and thickneſſe according to

the

proportion of the member, and wind it about aloft with a fine and pure linnen cloth: then dip it in the juyces of *Acatia* or *Hypociſtbis* infuſed in wine, and put it into the wombe, and you ſhall wreſt and writh upward all that which is fallen downe by little and little, and without violence, untill the matrice be put up into his owne proper place. Outwardly you muſt cover the parts about the privie members with a ſponge wrong out of *Poſca*. The woman ſhall lie with her legges ſtretched out and joyned together, that the one may leane upon the other. But it is more ſafegard to bind the feete together, bringing the band up to the knees. But if that part of the matrice which is fallen out, be ſwollen through continuance of time, and be ſtuffed up with plenty of humours, ſo that the ſwelling do let the putting up of it, you ſhall nouriſh it with decoction of Beetes, and then you muſt cleanſe it and waſh it with Vineger, and ſtrew in it Salt finely powdered; and when it leaveth ſwelling, then put it up as is aforeſaid. Then faſten cupping glaſſes with much flame to the navell, and both the ilions or ſmall guts: and apply continually to the noſe odoriferous things. The third day (the wooll being as yet ſtill in the wombe) let the woman ſit in black ſoure wine a little warmed, or in the decoction of Mirtles, Bramble leaves, Pomegranate rindes, and ſuch like. This being done, let her lie upright againe with her haunches higheſt; then take the former wooll out, and put in ſuch another in the ſtead of the firſt, dipped in the ſame medicine. Alſo apply cataplaſmes and emplaiſters outwardly to the bottome of the belly, made of Dates, Pomegranate rindes, Lentils, and ſuch like. Alſo Cerotes that are made of Maſtick, wood of *Aloes*, *Ladanum*, Frankenſence, Squinant, *Acorus*, Nutmegs, gumme *Tragacanthe*, and ſuch like, are good to be applyed. But let theſe things be changed every third day, untill the cure be ended perfectly. Alſo during the whole time of the cure, let the woman eſchue moving, and ſuch things as provoke ſneeſing. And the wombe muſt be perfumed beneath with ſtinking things, but to the noſe you muſt apply moſt odoriferous things; for the matrice flieth from ſtinking things, and it followeth and embraceth odoriferous things. Let her meates be ſuch as ingender good juyce, *Victus ratio.* & give her odoriferous wines. Alſo the belly muſt be made ſoft & ſoluble, leſt if ſhe ſhould go to the ſtoole difficultly, the matrice ſhould alſo fall out againe. But yet you muſt take good heed that the belly be not too much looſened, for then the parts adjoyning are looſened, and ſo the matrice will fall out againe. Moreover if that part of the wombe which is fallen out, hath through continuance of time by negligence been putrified and rotten, and through continuall wetting of it with urine and filthineſſe ſticking in it, it be exulcerated, you muſt cut off and feare that which is unprofitable, or burne it without any feare of danger; for it hath beene knowne (as *Paulus* teſtifieth) that the whole matrice, becauſe it was rotted, hath beene taken away, and the woman lived ſtill.

CHAP. LVIII.

Of the Mole of the Matrice.

MOLA in Latin is called of *Aetius* and *Paulus*, a ſwelling that is hardened, ſomtime in the mouth and entry of the matrice, and ſometime it ſticketh out in all the matrice, and in feeling it is almoſt like a ſtone, *Galen in lib. 14. Ther.*

Cauſæ. *Ther. merb.* defineth *Mola* to be a peece of fleſh without ſhape. This diſeaſe is cauſed of womans ſeed, and much menſtruous bloud flowing into the matrice, and there kept, reſtrained and ſtopped, which immoderate heate doth *Signa.* joyne together, and changeth it into the forme and faſhion of fleſh. There followeth this evill, a hard ſwelling, with contraction & drawing up of the ſides, ſlenderneſſe of the body, evill colour, loſſe of appetite, and ſuppreſſion of the menſtruis Alſo in this evill the paps do ſwell, ſo that at the firſt it cauſeth ſome to ſuſpect that the woman is conceived with child, but in proceſſe of time it may be diſcerned. For paine followeth the *Mola*, cauſing pricking, neither is there any moving perceived in this diſeaſe, as is in conception. Many of them do make a ſuſpition of the Dropſie, but yet there is a difference betweene them two: becauſe the ſwelling is hard, and doth not give place to the thruſting of the hand and finger, as the Dropſie doth, nor maketh a noiſe as the Timpany doth. But yet often in proceſſe of time, the Liver is cooled, and the Dropſie *Curatio.* ingendreth. This evill for the moſt part is incurable, except remedies be applied in the beginning. But howſoever it chanceth, the cure may not be neglected, but you muſt apply and miniſter all things that ſeeme to be good for it. But firſt of all you muſt give her meates that ingender good juyce, and let her uſe moderate drinking of wine. Let not the woman uſe vehement moving, for that will cauſe the flux to the diſeaſe, but let her uſe g ſtations, and carryings, and deambulations, and bathes, and in her lying, let her feet be higheſt. In the meane ſeaſon if fullneſſe be preſent, you muſt cut a veine of the arme, and then you muſt purge her by *Pilulæ fœtidæ.* When the body is purged and emptied, apply cataplaſmes, foments, inſeſſions, peſſaries, ointments and cerotes, which have vertue and power to diſſolve and looſen, as they be that are made of *Althæa*, Mallowes, Cammomill, Melilot, Fenugreek, Linſeed, and ſuch like. For this purpoſe alſo it is good to apply *Viguentum Dialthæa*, or *Emplaſtrum* *Unguentũ.* *Diachylon ſimplex*, or apply this ointment: ℞. of the oile of ſweet Almonds, ℥.iij. oile of Lillies, ℥ ij ß. Gooſe greaſe, and Hens greaſe, ana ℥ j. ß muſcilage of Linſeed and Fenugreek, ana ℥.j. of the gummes, *Ammoniacum* and *Bdellium*, ana ℥ ij. root of *Althæa*, *Nigella* ſeeds, and *Daucus*, ana ℈ ij. diſſolve the gums in wine, and with Waxe as much as is ſufficient, make an ointment. Alſo you *Peſſus.* muſt put in Peſſaries made with Butter, Swines greaſe, Harts marrow, Raiſins, fat Figs, Linſeed, and Fenugreek. After this you muſt miniſter ſuch medicines as can provoke menſtruis: for which purpoſe beſides thoſe things that were-*Moſuli.* hearſed in the Chapter of ſtopping of menſtruis, this medicine is good, ℞. the powders of *Diacinamomum*, *Diagalanga*, *Diacuminum*, ana ℥ ß powder of Diamber, ℈ j. powder of *Dialaccæ*, ℈. ß. Cinamon choſen, S. Johns wort, *Calamus aromaticus*, *Aſarum*, root of Gladon, Anniſe ſeed, ana ℈.j. ſeed of Rew, Ginger, Motherwort, Horehound, *Dictamus*, Sage, ana ℈ ß. Sugar diſſolved in the waters of Motherwort, and S Johns wort, as much as is ſufficient, and make lozenges, whereof miniſter daily the weight of two or three ℥. Alſo it is good *Peſſus.* to put in this peſſary, ℞. of the root of *Aſarum*, Gladon, and Madder, ana ℥.ij. ſeed of Rew, *Nigella*, ana ℥.ß. Marjoram, Nutmegs, Cloves, Laurell berries, ana ℥.j. Saveine, ℈.j. *Caſtoreum*, *Euphorbium*, ana ℈. ß. powder them and ſearce them that have need, and with Turpentine make a Peſſary. To conclude, you

muſt

must use medicines that can dissolve and loosen congealed bloud: for so there will follow excretion, and voiding out of much black bloud and clodded. Also it profiteth marvellously to the taking away of this disease, specially if the evill have continued long, to use natural bathes, and such as doe ingender by themselves, which have vertue to dissolve and discusse. Moreover, many other remedies rehearted in the Chapters of the Dropsie, may be used in this.

CHAP. LIX.

Of inflammation of the Wombe.

THe Wombe is inflamed through many causes: as through a stripe, or retention and stopping of the menstruis: also by abortion, exulceration, unmeasurable lechery, sitting on a very hard stoole, very long and swift deambulation and walking. Also sometime it chanceth through cold, prohibition and letting the transpiration and breathing out. The companions to inflammation of the matrice be these: an acure fever, paine of the head, the thate, the loynes, and the rootes of the eyes: convulsion and crampe of the armes, the fingers, and the neck, and declining of them contrary. Also paine of the stomack, and shutting up the mouth of the matrice, and pulse that be small and often. If the inflammation be feeble and small, the aforesaid signes will not be great and strong, and the wombe will be vexed with greater paine. But if the inflammation be vehement, then the whole wombe is vexed with a panting paine, and all the signes will be the more vehement. If all the wombe be inflamed, it will be painefull all over, but if some part of it be vexed with an inflammation, then the paine is greatest in that part. For if the hinder parts of it be vexed with inflammation, the paine will afflict the loynes most, and hard dung is withholden and stopped, because then the right gut is pressed together very much. If the former part be inflamed, then there is paine about the privities, and the strangury or difficulty in pissing is ingendred, because the bladder is prested together. If the sides of it be inflamed, the parts above the privy members are stretched out, and the legges are grieved, and difficultly moved. When inflammation afflicteth the mouth of the matrice, there is a paine in the *Abdomen*, and if you put in your finger, you shall feele the mouth hard, unpleasant, shut up, and burning hot. In the beginning therefore of the cure, it neither age, nor state of the body, nor time of the yeare do let it, you must cut the veine of the hams or of the ankles (if the inflammation came not after abortion, or great voiding of bloud.) Afterward you shall place the sick in a darke house, which is moderately warme, bidding her to be quiet, and prohibiting all moving from her legges. Then you must rub the space betweene the joynts, and also the extreme parts, that you may turne away the course of the fluxe from the wombe. For her meate, which must be little in quantity, you must use Ptisan broth and rere Egs: but there must be a day betweene: shee must abstaine from drinking of wine, and for that shee must use the decoction of Cinamon, or hot water. Also the belly if it be not soluble enough of it selfe, must be washed and emptied by easie and mollifying clysters. Outwardly you must apply upon the loynes and about the share, Woll wet in Vineger wherein Roses have beene sodden. Also

Cause. *Signa.* *Curatio.* *Diet.* *Localia.*

Dates or Quinces sodden in wine doo mixed with oyle of Roses, is good to be applyed. Also you must apply cataplasmes made with the meale of Linseed, Fenugreek, and with Melilot, Plantaine, Lintels, Knotgrasse, Purslaine, Singreene and such like: and that specially if the inflammation be of the nature of an *Erysipelas*. Moreover you must put into the matrice, woll moistened with oyle of Roses, or Quinces, or in the juyce of Purslaine, or Singreene. When the inflammation beginneth to decline and cease, you must come to the using of those things which have vertue to release, dissolve and discusse. Therefore you must bid the patient sit up to the loines in Fenugreek sodden, or in the decoction of *Althæa*, Linseed, Mallowes, and sometime also Motherwort, Horehound and Sage. Also you shall annoint above the privities, & the loynes, Barley meale with Fenugreek and Linseed sodden in *Mulsa*, or the decoction of drie Figs. Also put in pessaries made of Butter, Harts-marrow, Goose grease, Hens grease, and such like. When the cure hath proceeded, sundry meats and light will be much profitable. And when the declination of it is manifest, bring the sick to bathes, and give her wine that is watery and thin.

CHAP. LX.

Of windinesse in the Wombe.

Cause. THe wombe is puffed up through cold, or humours corrupt in it, or through abortion or sore travel in childbirth, the doore of it being shut, or a clod of bloud being in it, and stopping it. Oftentimes the windinesse ingendreth in the hollow bought and space of it, sometime in the bosome of it, which is evident to the senses, and sometime in the thinner parts of the substance of the wombe, not appearing to the senses. There followeth this evill, swelling of the bottome *Signa.* of the belly, with hardnesse and paine that pricketh, which goeth up to the midriffe and the stomack: and yet nevertheless it is stretched out on both sides, sometime to the share, and sometime the paine is in the loynes, and at the navell, to whom also the head agreeth. Also many times wind breaketh out of the privities, that the sick may feele it. If therfore windinesse be gathered in the hollownesse of the matrice, there is heard a certaine rumbling and noise in the body, such as chanceth to the guts which are vexed with griping: also if you beate your fingers on it, it maketh a noise like a timpany. But when the windinesse is contained in the thin and slender passages of the matrice, then they *Curatio.* are vexed with more vehement paine, and harder to cure. This evill is cured first, if age, the region, and the time of the yeare do not let it, by bloud-letting, fasting, and purging with *Hierapicra Galeni*: which being done, you must use foments, and annointings with oyle of Rew, or with oyle wherein Dill hath beene sodden. Also let her use insessions made of the decoction of Rew, Penyroyall, Calamint, Horehound, Motherwort, *Althæa*, and such like. Also apply cataplasmes, made of the seeds of *Apium*, Fennell, Caraway, Comin, Lovage, *Daucus*, Annise, Pitches or Darnell meale, and such like. Also you must powre into the wombe such things as have power to loosen and dissolve windinesse, as is, oyle of Rew, *Ammeos*, Origan, and the decoction of things before rehearsed. And if windinesse be included and stopped through the meanes of a clod of bloud, after the using of the aforesaid things, and specially insessions, let

let the Midwife put her finger being first annointed, into the womans privities, and dissolve, and bring forth the clod easily and by little and little. And if the evill hath continued long, you must come to more effectuous remedies. Therefore you must use liniments, emplaisters, and cerots that be stronger, as this is, ℞. Sothernwood, Origan, and Calamint, ana ℥ ij. seed of Turbin, ℈ ij. of Centory the lesse, ℥ j. Cnawy seeds, *Anisi*, ana ℈ ß. *Cassiæ* ℈ j. *Bdellium*, Armoniack, ana ℥ j ß. oile of Rew and Dill, ana ℥ j. with Waxe and Turpentine as much as is sufficient, make a cerote and apply it to the wombe: also sometime you must proceed to the use of Synapismes and Dropaces. Also cupping glasses may be fastened to the places lightly in a circuit, and must be pulled away violently, for these do help as it were a charme. Also sometime scarification must be made: and you must use such things altogether as have power to draw out, and call forth from the bottome to the top. Also, for her diet you must minister food that doth attenuat and dissolve windinesse, and minister medisines also that have the same vertue, as *Dixisos*, and *Diacuminum*, and *Diacalaminthes*, and such like. *Cerotum.*

CHAP. LXI.

Of exulceration of the Wombe.

THe matrice sometime is exulcerate, because of hard child-birth, or drawing out of the childe, or through corrupting of the matrice, or through sharp medicines, or fumes, or through impostumes or botches broken. They that have this disease do feele a pricking paine in the aggrieved part, and at certaine times stinking and mattery humours are sent out from the filthy ulcer: and other signes proper to the diseases of the wombe doe follow, as head-ach, and specially of the fore-part of the head, of the great sinewes in the neck, and at the rootes of the eyes is felt paine, which also extendeth unto the fingers ends, and other tokens declared before in the Chapters of inflammation of it. Therefore if the ulcer may be seene, it may be knowne by an instrument called *Specillum Oricularium*: But if it be deepe within and hidden, those things which come from it will declare it: for a diverse humour is sent forth. If the ulcer be inflamed, the humour is little in quantity, bloudie or dreggie, with great paine. If the ulcer be foule and filthy, the humour commeth forth in more great abundance, and is mattery with lesse griefe. If the ulcer doth eate and feede, the humour is stinking, blacke, and with vehement paine. For the cure, when the bile or ulcer is inflamed, you must use bloud-letting and other medicines that are good against inflammation, as is afore taught. In other causes you must use purging medicines, especially if the body doth abound with vicious and corrupt humours. Also apply such medicines as doe represse and stop the flowing of humours and correct their hot distemper, as is, the juyces or waters of Purslaine, Plantaine, *Bursa pastoris*, and such like before rehearsed. Then if the ulcer be filthy, you must use scouring and cleansing medicines, as is, *Ptisan* with Honey, *Mulsa* with the decoction of the roote of *Irees*, *Aristolochia*, Wormewood, or Agrimonie. Those ulcers which do eate and feede, must be washed with Mares milke, or Asses milke newly milked: you must mixe with milke, honey and roote of *Irees*. *Signa.* *Curatio.*

These things, if the ulcers may be seene, may be annointed: but if they be deepe within, cast them in with an instrument called *Metrenchita*. When the ulcers be well purged and cleansed, you must use such things as will close them up: *Cerotum.* first gentle things, and then those that be of more effect. The cerot of *Aetius* doth especially please me, which is this: ℞ of white Waxe, ℥ j. of fine oile of Roses, ℥ ij. and melt them together upon the coales, and when it is cooled, then put it into a mortar, and put thereinto womans milke, or Asses milke, or Goates milke newly milked, and worke them together with a pestle untill it be white; then powre out the aforesaid milke, and put in new milke, and then worke them againe, and then put to it about ℈ j. of Saffron. And if thou wouldest have it to mitigate paine more, add to it oile of Roses, ℥ ij. the grease and marrow of a Goose, ana. ℥ ß. also you must put to oile of Quinces in stead of oile of Roses. You must apply this cerote to the belly and the haunches: for the vertue of it is sent into the wombe by secret and hidden passages. Also you may cast into the matrice of that faculty: as be; the decoction of Pomegranate rindes, Roses, Quinces, Bramble, Mirtles, Sumach, *Acatia*, *Hypocistchidis*, with restrictive wine. To this place you may transferre and bring medicines out of the former bookes, and out of the Chapters of ulcers of the reines, the bladder, and the yard.

CHAP. LXII.

Of straightnesse of the Matrice.

PHIMOSIS in Greek *Obturatio* or *Coarctatio uteri* in Latine; it is a stopping or streightning in the mouth or neck of the matrice, whereby those places are made so streight, that it will not admit nor suffer any seed, or if they do receive it, they cannot hold it; for because of their knobby hardnesse it cannot shut together. Sometime it receiveth seed, and it is kept and retained in the streight mouth of the wombe, and thereof is a child conceived, but the conception bringeth occasion of death to the woman: seeing because of the great streightnesse of the places, it cannot be brought forth. This disease is *Cause.* caused in the mouth of the matrice, either of exulceration going before, or of *Signa.* an inflammation there hardened. There is no neede of signes to know this disease by: for by the telling of the sick, and by touching of it, you may easily know it. *Curatio.* The cure of it must be wrought with fomentations that can release, dissolve, and mollifie. Also with cataplasmes and insessions that be of like power and vertue. Therefore you must apply foments made of the decoction of Fenugreek, and *Hydreleon*. Also you must use pessaries that can mollifie and dissolve, as that is which is made of *Aesipum*, that is, oile tried out of woell in sheeps flanks or necks, Saltpeter, & Turpentine. To be short, to the cure of this disease you must use mollifying medicines, as is, Mallowes, *Althea*, *Nigella*, Fenugreek, Linseed, *Ammoniack*, *Bdellium*, Rosin, Grease, and such like, of the which you may make cerots, emplaisters, and all kind of outward medicines. And if the evill be waxed old, you must use suffumigations, and evaporations made of aromatick things. And when the places do seeme to be softer to the feeling, then you must put a drie sponge, that hath a cord hanged at it, into the streight place, to the intent to make it wider: which if it fall out, you must

put

put in another that is thicker. Therefore you must have many and sundry dry sponges ready. Afterward you must annoint upon the sponges that you will put in, some medicine made of Alume, and *Elaterium*, mixed with Hony, that thereby the place may be made wider. And if after the sponges be taken away, the place do not seeme open and wide enough, and inflammation be present through the eating and gnawing of the medicines that were applyed, then annoint upon the sponge that you will put in this ointment, ℞ oile of *Ireos*, ℥.j. of fine Turpentine, ℥.ij. of Goose grease, ℥.j. roots of *Ireos* and Frankinsence, ana. ℥.ß Waxe as much as is sufficient, and make an ointment. But if the inflammation be vehement, take oile of Roses or Violets in stead of oile of *Ireos*. When the inflammation is ceased, and the place is open, annoint upon a sponge a cerote made of oile of Roses, and Goose grease, and use that untill it be healed, making the place a little sounder; but yet you must alwaies put in sponges untill the end of the cure, lest that the mouth of the wombe do gather together againe. *Unguentū.*

CHAP. LXIII.

To take away barrennesse.

STERILITAS in Latine, barrennesse in English; it is caused of the woo mans part, or of the mans part. It is of the mans part when his seed is either hot, and as it were burned; or else cold, thin, waterie, and feeble, as is the seed of old and feeble men; or when it is sent forth thicker then it ought to be: or because the men be halfe geldings, and have a very short yard, so that they cannot cast their seede into the innermost place of the matrice, which also sometime chanceth through much fatnesse; for fat men have such great bellies, that they cannot cast the seed into the deepest parts of the body. Also women of their part cannot conceive, that have their matrice either hot and fiery, or cold and moist, or foule, filthie and drie. For (as *Hippocrates* saith 5. *Aphor* 62.) the seed is corrupted or quenched in such. Also women that be very grosse and fat, do not conceive (as *Hippocrates* witnesseth 5. *Aphor* 46.) Moreover, women that be leane and slender do not conceive, or if they doe conceive, they suffer abortion straight way, which also *Hippocrates* witnesseth 5. *Aphor.* 44. Also some doe not conceive because their wombe is weake, or streight, or short; or because the vessels of it be stopped or shut up, or blinded and covered, by reason of a scarre, or because the necke of the wombe is drawne crooked: or because the mouth of the matrice is too streight, or too wide open. Also unwilling carnall copulation for the most part is vaine and barren; for love causeth conception, and therefore loving women do conceive often. Also age too great or too little, doth let conception. Therefore you must separate them that be young from carnall copulation, so that the man may be thirty yeares old, and the woman eighteene. But specially an uncomely and foolish shape and forme of the womans body doth give an occasion to barrennesse. For a woman that is fertile, ought to have a moderate stature and height of the body, breadth of the loynes, and the share, buttockes sticking out, a handsome and convenient greatnesse of the belly, a straight breast and large pappes. The signes whereby the diversity of causes be knowne be these. The hot distemper of a man is easily knowne by the abundance of haires, *Cause.* *Signa.* *Hot distē-per.*

specially black haires upon the genitalles, and the places adjoyning, from above unto the middle thighs. Also this distemperature is lascivious and ready to carnall lust, but it is soone spent and filled. A temperament that is too cold, is declared by the parts about the stones being bald and without haire. Also they that be of this temperature, be not desirous and prone to carnall lust. Heate of the matrice is knowne by the heate in the rest of the body, and because few menstruis are sent out, and that with paine, so that sometime the womans privities are exulcerate with it, and that which is sent out is blackish. Also there followeth this temperature, an instinction or tickling to lecherie, and drinesse of the whole body. A temperature of the matrice which is cold, is knowne by suppression and stopping of the menstruis. Also they that have this temperament do despise use of carnall lust, and have the mouth of the matrice drawne together. If through too much moistnesse barrennesse be ingendred, then in the act of generation, they are very much bedewed with moistnesse, and the menstruis floweth much in quantity, and thin. Drinesse is knowne by the contrary signes to moistnesse. The rest of the causes may be knowne, partly by sight, and partly by the telling of the partie, or other about her. For the cure common to both, as well the man as the woman, it is convenient for them to keepe the whole body very temperate, and to keepe a meane and measure in labouring, eating, drinking and bathing, and in all other exercises. Men therefore that have their seed corrupted through naughty and evill kind of diet, if they use a more ordinate diet and healthfull, their genitors will have fecundity and fertility. Let the woman neither weary her selfe with too much labour, nor let her be altogether idle: for idlenesse doth fill and stuffe the whole body with superfluous humours and excrements: but great labour drieth up the bloud, and consumeth the menstruis. Let her use meates and drinkes easie of digestion, and such as the stomack may well comprehend and consume. And you must specially observe in their order of good diet, that neither the man nor the woman be made fat: for they that be fat, are unapt to procreate and beget children, because their genitors cannot touch together, and also because they send out little seed. Moreover, it is convenient that you give unto such as desire to get children, some accustomed and pleasant thing to eate or drinke before meate, which is most apt to provoke carnall lust, and to ingender seed: as those be that do heate measurable, and puffe up with wind. Therefore wine in this case measurably drunk, is to be preferred before water. For as the Proverbe is, *Sine Cerere & Baccho frigit Venus*, that is, If you have not bread and wine, carnall lust will coole and pine. For pot-herbs they must use Rocket, *Orminum* (it is an herbe like unto Horehound) *Eryfimo*, and other such like, which we have rehearsed for them that cannot use carnall copulation. Rew, Calamint, and Mints must be eschewed altogether: for Calamint and Mints, although they ingender much seed, yet that which they ingender, is feeble and weake: but Rew doth altogether corrupt and destroy seed. If a woman doe not conceive through the vice and corruption of certaine humours, it is good to empty her with a purging medicine, and to amend her with a good diet. Particularly for women, it is good for them to take as good heed as can be to those things that chance to the matrice, and that

Cold temperature.

Cure of both to man and woman common.

Cure of a woman full of corrupt humours.

their menstruis may flow without any impediment. Therefore when the purgation of their menstruis is nigh at hand, let them keepe a measure in eating and drinking with all their diligence. And let them take some of those things that can provoke and stir up the purgation of the menstruis, as be herbes that be odoriferous and sharpe, as is, *Cerefolium*, Fennell, *Apium*, Lovage, and such like, whereof you shall find plenty in the Chapter of the stopping of the menstruis. After the purging of the menstruis, both the right side and the left side of the matrice is open. If cold distemper doth cause barrennesse, you must correct and amend it by foments, cataplasmes, and suffumigations, and other medicines that have vertue to heate: as those be that are made of Motherwort, Pellitory, Sage, Rew, Annise seed, Comin, Gladon, and such like. Also it profiteth her to drinke *Castoreum*, and odoriferous seeds, Comin, Annise seed, and Juniper fruit, and other things that be rehearsed in the Chapter of stopping of menstruis. You must amend and correct a hot distemper of the matrice causing barrennesse with such things as do coole and moisten: as these herbs be, Lettuce, Mullowes, Gourds, Purslaine, and Orach, with such like. Also she must drinke wine that is thin, white, and alayed. Also it profiteth her to sleepe, and to bathe in sweet water. Also you must apply to the loynes and about the privities such things as do coole, as juyce of Nightshade mixed with oyle of Roses, which also being layd upon Woll, may be put well into the matrice. They which cannot conceive through moistnesse of the matrice, it is good for them to use a drier diet. Also they must exercise themselves much, and they must be rubbed in the upper part of the body. Also, to the intent to purge out and turne away humours, let them vomit sometime after dinner, and sometime fasting: and you must drie them with scarcity of meate, and let them eate flesh of middle aged beasts rosted, and give them pure wine, that is mighty to drinke, but give it them seldome. Also it profiteth to apply restrictive things to the matrice, as be, Roses, leaves of Briar, Galles, Sumach, Mirtles, Knotgrasse, Pomegranate rindes, and such like sodden. But you may not doe this, unlesse the whole body be first purged. A drie matrice must be cured by the contrary to that which is aforesaid, as with baths of sweet water, annointings, and meates that do moisten. Let her use wine that is alayed, being not very old. And if a womans conception be impedited and stopped through grosse humours, if they be gnawing, it is good to purge the woman well with *Hierapicra* in whey: and shee must use a most exquisite diet, and meates that do ingender good juyce: but you must consume the flegmatick humours with much labour, with sweating, vomiting, or by purging by the neather parts, and all other things which be rehearsed in the Chapter of stopping of menstruis, which it behoveth not to rehearse here particularly. Also windinesse ingendred in the wombe, doth let the fertility of conception, and causeth barrennesse. Such women therefore as have this, must first be amended with a streighter diet. Then you must minister both outwardly and inwardly to them, such medicines as can dissolve, disperse, and consume windinesse, as is, Comin, Rew, Dill, seed of *Apium*, and such like, which be rehearsed in the Chapter of windinesse of the matrice, and in other places. If shutting up of the matrice doth cause barrennesse, you shall open it by casting in of o-

Cure of cold temperature of the wombe.

Cure of hot distemper.

Cure of a moist distemper.

Cure of a dry distemper.

Cure of grosse humours.

Cure of windinesse

doriferous

Cure of a matrice shut up.

doriferous clysters, and by using of foments and insessions made of Fenugreek, Linseed, Mallowes, and such like rehearsed in the Chapter of streightnesse of the wombe. And afterward you must proceed to stronger medicines, as Motherwort, Calamint, Penitroyall, and Marjoram. They which have the mouth of the matrice gaping much, it is good for them to use a drying diet, and drying foments. And it is good also to use restrictive medicines, as be, the decoction of Galles, Bramble rootes, Mirtles, and such like rehearsed before in the cure of a moist distemper. Last of all, if crookednesse of the matrice doe cause barrennesse, you shall direct and make straight the matrice with mollifying foments, for foments can doe that best. but yet you may conveniently put in mollifying pessaries; but specially the decoction of Penitroyall, and Motherwort, and *Castoreum* drunke with *Posca*, are wont to be good for a writhed matrice. *Paulus* saith, that the carnall lust used backward is good to conceive. We here have generally comprehended the cures onely by other Chapters: for the particular cure of each cause must be sought out of his proper Chapter.

Cure of an open matrice.

Cure of a writhed matrice.

CHAP. LXIIII.

Of sore travell in child-birth.

Difficilis partus causæ.

SORE travell in child-birth doth chance either through default of the parent, or of the child, or of the secundine, or through some outward cause. Of the parent, if she be grosse and fat, faint hearted, and unskilfull of paine, or if the whole matrice be small, or if there be inflammation of the whole wombe, or of some part of it, or that it be vexed with some other diseases: or if she be naturally weake, so that she cannot drive out the child: or if that shee do labour before time. Also if the neck of the mouth of the matrice be crooked, or if there be some peece of flesh ingendred there, by reason of a bile or ulcer going before. But default of the childe is, if it be of an accustomed greatnesse, or small and of a little weight, or if it hath a great head, or if it be monstrous, as having two heads, or three feete, or if it be dead, and so doth not labour to come forth, or if it swell: or being alive, if it be weake, so that it cannot proceed forth: or if they be two or moe, and doe all rush suddenly together into the neck of the matrice, or if the childe be fashioned contrary to nature. For the naturall forme of a child comming forth is, first with his head (his hands being stretched out upon the thighs) and with his head declining to the neather parts, but straightly directed to the mouth of the matrice: the best forme in comming forth next unto this, is, first with his feet, having the hands stretched upon both thighs, and so descending straight out. All other formes in comming forth, except these two, are contrary and abhorring to nature. The travell is made difficile through the secundine: if it be not pulled away, because of the grosseneſse or thickneſse of it, or if it breake before it should doe, because of the thinneſse of it: for then the humour that is gathered together in the matrice, is sent out before convenient time. Therefore the privities be without moisture, and be drie at the time of the travell, when moistneſse were necessary, which should make a slippery and easie going out of the child, and so through drineſse the childe slideth out hardly. Also difficulty in child-birth is ingendred of outward causes; as of cold, which thickneth the

matrice

matrice, and maketh the passages streighter; or through a great heate, which dissolveth and weakeneth the strength. But outward causes are knowne by the telling of the patient, or of them that sit by her. Weakenesse of the woman that laboureth, as fatnesse, may be knowne by the state of the body. Also by diseases that shee hath had before you may readily come to the knowledge of weakenesse, and of many other evils. Weakenesse of the child is knowne by feeble and slow moving of it. Which if it be dead, it moveth not, and there is coldnesse of the belly, and great paine about the navell. Also a stinking breath is breathed out, and a naughty colour of the face. Greatnesse of the child may be conjectured by the constitution of the parents body, and by greatnesse of the womans belly. Grossenesse and thicknesse of the secundine may be gathered and knowne thus: if none of the aforesaid signes be present, and the woman strong and lusty, and the child moveth quickly and easily. As for the cure, it varieth according to the diversity of causes. Therefore you must place a fat woman downeward in a little bed, that is, hanging downeward with her head, and her face towards the ground, bending and inclining her knees to her thighs, that her wombe stretching to the *Abdomen*, may be right with his mouth. You must with your fingers annoint the mouth of the matrice, with butter, oile, Ducks grease, Hens grease, and such like: and you must spread it abroad, and open it wider by little and little. You must comfort and incourage a fearefull woman. And if she be unskillfull of paines in travell, admonish her to hold and stop her breath strongly, and let her thrust it out to the ilions with all her might. If sore travell in child-birth be caused of adstriction, and binding, or astonishment, or as it were, adarctation and penning in of the child, you must helpe it with dissolving and releasing, by powring in largely sweete wine and hot. Also the decoction of Fenugreeke, or Mallowes, or Linseed, or also egs are good, because they are of a loosening and mollifying vertue. Afterward you must nourish the parts about the privie members, and the belly and loynes with the aforesaid decoction, or with some other loosening and mollifying medicines. Also it profiteth to use hot insessions and evaporations, and to have the aire of the house inclining to heate. Also it is good to use infusions, and annointings with oiles that be hot in touching and vertue; and convenient cataplasmes be good. And if neither a feaver nor any thing else do let it, shee must use releasing and dissolving baths, and you must move her, with bearing her in a chaire, in an aire that is meanely hot. Many do use to such, violent shaking of the body. And if any woman be weake, and have sore travell in child-birth through resolution of the body, you must comfort and refresh the body with medicines that do thicken and draw together, and with such meates and drinkes as do recreate, restore, and add strength to the body: as be insessions and sprinklings with Mirtles, Vine leaves, Pomegranates, Roses, smelling to Vineger, and annointings with Wine mixt with cold oyle of Roses. When the infant is over great, you must apply those things which can make wider, stretch out, and loosen the mouth of the matrice. If sore travell do chance through an unnaturall forme of the child in comming forth, you must bring him to a naturall forme and figure, as much as is possible, partly by putting backe, partly by drawing to you, partly by turning, and partly

Signa.

Cure of a fat woman.

Cure of a fearefull woman.

partly by making it straight. And if the head or foot be sent out first, you may not draw out the childe taking hold by that member, but put your fingers to the shoulders or haunches of the child, and thrust up that againe which is come forth into the convenient place. If there be two or three, or moe children, and do thrust altogether into the neck of the matrice, you must drive back the rest into the bottome of the wombe, and bring that out first which seemeth to be most ready: but if it do not come forth because the infant is dead, or hath a very great head, or through some other cause, you must come to drawing out of the child, or to cutting, which is taught abundantly of *Aetius, lib. 16. cap. 23.* and of *Paulus lib 6 cap 74.* For it is not our purpose to teach handle cure here. Moreover, if the tunicle or secundine of the child be thicker and stronger then that it may be broken, you must cut it. Those that have the humour which is contained in the tunicles or secundine, flowing and running out before the convenient time, so that the places be dried up, you shall wash it all about with whites of Egs, with the decoction of Mallowes, and Fenugreeke strained, or with juyce of Ptisan warmed. A medicine that doth universally helpe all that have sore travell in childbirth, is this that followeth:

Pulvis optimus. ℞. Cinamon chosen, ℥ ij. Murhe, *Cassia lignea*, ana ℥ j. white Amber, ℥ j ß. beate them together, and make a fine powder, whereof minister in wine that is odoriferous, the weight of one drachme. Moreover, the child being borne, oftentimes it chanceth that the secundine doth sticke fast in the wombe, which if it chanceth, then sometime the mouth of the matrice is found open, and sometime shut: and the secundine many times is still joyned to the bottome of the wombe, and many times it is separate. If therefore the mouth of the matrice be open, and the secundine which is left therein do cleave to some part of the wombe, being wound up together like a ball, it may easily by drawne out. You must draw out the secundine with your left hand being warmed, and annointed with some fat thing, and put into the wombe. If the secundine be fastened and knit to the bottome of the wombe, you shall likewise put in your hand, warmed and annointed with grease, and take hold of the secundine and draw it out: but you may not draw it straight forth, lest the matrice come out with it: nor pull it very vehemently, but softly and easily, first pulling it crooked, bringing it this way and that way: then after that, you may draw it somewhat harder, for by this meanes you shall loosen it from the fastening. But if the mouth of the matrice be shut, you shall use perfusions, and with the fingers of your left hand you shall labour to open it easily, and to make it wider by litle and litle. Which if you cannot bring to passe, it is good to apply about the privities, foments, perfusions, and ointments that can mollifie, dissolve, and release. If she be strong, you must put into her nostrils at that time also sneezing powder, made of *Castoreum*, Pepper, and such like. For *Hippocrates* in 5 *Aph* 49. writeth thus: That the secundine may come out, give her sneezing powder, and let her stoppe her nose and mouth. Also you must minister unto her potions that can provoke menstruis: which things aforesaid, you must do the first and second day. Moreover, shee must use suffumigations, seething in a pot, Motherwort, *Treos*, Savein, Peniroyall, Calamint, *Dictamus*, and such like. Then put the pot under a close chaire, upon the which

To draw out the secundine.

let

let the woman sit, being compassed in round about with clothes. After that, if you find the mouth of the matrice opened, put in your hand, and labour to pull out the secundine, as is aforesaid; but if it will not obey to come forth, you may not rent it, for within a few daies after, being rotten and turned into matter, it will fall out. But because through the evill savour and smell, when it is rotted, it filleth the head, and marreth the stomack, they that are troubled with this evill, must be continually perfumed. For which purpose these things are good: *Cardamome*, *Bdellium*, with Saveine, Frankensence, *Storax*, *Ladanum*, wood of *Aloes*, and such like. Also perfuming with jeate by a pipe, which is put into the mouth of the matrice, doth profit marvellously. Also simples, such as provoke menstruis, be good: as decoction of Motherwort, and Laurell berries, with *Vinum mulsum*. Also make Pessaries of Mirrhe and *Cyclaminum* commixed with oyle.

CHAP. LXV.

Of the Sciatica.

ISCHIAS in Greeke, properly is called a most grievous paine, which is wont to chance about the joynt which the Greekes do call *Ischion*, the Latines *Coxa*, in English the huckle bone. The Latines call this disease *Ischias*, and they that are afflicted with this disease, are called *Ischiadici*. The Barbarous sort call this disease *Sciatica*, and they call them that be diseased with it *Sciatici*. It is caused through a grosse and flegmatick humour, which being congealed, abideth in the joynt of the huckle bones. Therefore continuall crudities and rawnesse, and unmeasurable using of venerious acts, do not a litle helpe the ingendring of a *Sciati a*. Also sometime swift deambulations and walkings, or suppression or stopping of the Hemorrhoides, and custome of vomiting being omitted, and purgation of menstruis, or else other familiar and accustomed emptyings being impedited and stopped, and neglecting of exercises: for each of these do ingender abundance of flegmatick humours. There goeth before this evill sometime paine of the muscles that be nigh unto it, and specially of the loynes; sometime the beginning is in the huckle bone it selfe: also sometime it chanceth (that the paine of the huckle bone being taken away) there remaineth griefe onely about the hammes, and to some about the ankles, but in some all the leg is equally vexed with paine. Also in many, there is paine about the privie members, and then also the bladder being vexed, doth ingender difficulty in pissing: and then chiefly the whole legge, from the haunch to the heele suffereth paine. Let the cure be begun with voiding and purging of the humour that doth afflict the patient. And if the body do equally abound with all humours, before all other remedies, cut a veine in the hamme, or the outward ankle, or also in the arme, on that side that is diseased. For sometime the *Sciatica* is cured in one day, by this emptying out of the legges. But if the body be stuffed with a flegmaticke and grosse humour, you must begin the cure with purging of that humour. For the which purpose you must minister clysters often, made after this sort, or in like manner. ℞. of Centory, Sage, *Verbascull odorati*, Rew, *Chamepityos*, ana M.j. rootes of Gladon, ℥.j. *Stachados*, ℥.iij. seeds of Annise and

ἰσχιας.

Causa.

Signa.

Curatio.

Clyster.

and Fennell, ana. ℥ ij. ß. Agaricke of the beſt, ℥. ij. roote of Polipodie, ℥ v. Seeth theſe in ſufficient quantity of water untill the third part: then take of the liquor of that decoction, ℥ xiij of *Hierapicra*, ℥. ß. of *Electuarium Nidum majus*, ℥. ij. of oyle of Lillies, ℥. ij. oile of Rew, ℥. j. the yolkes of two egs, Salt, ℥ j ß. commixe them all and make a clyſter. Alſo vomiting doth helpe them that have the *Sciatica* much more then the purging downeward by the belly, for that doth repell and put backe the humour downward ſuddenly. Therefore you muſt provoke vomits in the beginning by and by after meate. But afterward you muſt miniſter vomiting medicines, beginning firſt with them that be eaſie. They that have humours vehemently compact and thickned together, which can difficultly be diſſolved and looſened, cauſed through Phyſitions uſing ſharpe medicines out of time, ſuch be holpen by faſtening on of a very great cupping glaſſe with ſcarifications. But in the *Sciatica* we doe not uſe ſuch medicines as can repreſſe and ſtop the fluxe: for ſeeing the diſeaſe is placed in the bottome of the huckle bone, bloud is expelled from the veines and muſcles that be nigh adjoyning to it, and is ſent thither. Therefore in the beginning of this diſeaſe, there is need of medicines that can mitigate and aſſwage, which neither do coole much, nor that do heate vehemently. For as thoſe things which do coole, do thruſt the humours violently to the ankle bone: ſo thoſe things that do vehemently heate, do draw more matter out of the members adjoyning. Moreover you may not come to the uſing of ſharpe medicines, till after bloud-letting or emptying by purgations. For if any man apply ſharpe medicines to the diſeaſed member before the body be emptied or purged, hee ſhall make the diſeaſe hard to cure, becauſe of a multitude of humours ſo thickned there, that they cannot be diſſolved. For beſides other things, it is made groſſe and viſcous, and through the heate and drineſſe of the ſharpe medicines, it ſuffereth as it were roſting or burning. Firſt therefore you muſt irrigate and ſprinkle the aggrieved place with oyle of Rew. After you muſt apply more effectuous medicines, which do heate, and can draw humours from the bottome to the top, as be *Oleum Vulpinum*, oyle of Pepper, *Oleum Coſtivum*, oyle of Juniper, *Unguentum Aragon*, *Martiatum*, and *Agrippa*. Alſo Sage, Rew, Laurell leaves, Elder, roote of Wallwort, Penroyall, Saveine, *Opoponax*, *Bdellium*, *Ammoniacum*, and ſuch like. Of the which you may make foments, ointments, emplaſters, and cerotes. But if griefe be extremely painefull, then uſe this which followeth, for it is moſt excellent againſt this evill. ℞. Roſin of the Pine tree, ℔. j ß *Galbanum*, ℥. v. melt them with a ſoft fire, and then ſtreigne it through a cloth, and put unto it of the powder of Maſtick, ℥ j and then ſpreade it warme upon dogs leather, or lambes leather, and ſtrike it a good thicknesſe; and before you apply this plaiſter to the pained place, annoint the place with this ointment following, ℞. freſh Hogs greaſe, ℥ j. ß. and take Sowes or Monkes Peaſon in number twenty, and beate them both well in a morter, till they be well incorporate, and therewith annoint the places and the plaiſter, and warme the plaiſter againſt the fire, till it be ſoft, and lay it to the aggrieved place, and let it lie nine daies. If there be haires upon the place, you muſt ſhave them off firſt, and rolle it well, leſt it ſlippeth away; then every day, morning

Vomitus.

Cucurbita magna.

Whē ſharp medicines may be uſed.

Simples.

Emplaſtrū

Unguentū.

morning and evening at each time let the patient take, ℥ j. of this Electuary. ℞. of the rootes of *Acorus* or Gladon, being made cleane, ℔ j. stampe them very small, (as possibly you may do) then take of clarified Hony, ℔ iij. and put in the rootes by little and little, ever stirring it, and when it well sodden, put into it of Cinamon, ℥ j. made in very fine powder, which being well incorporate, keepe it to your use: and at the end of the nine daies, if the paine be not cleane gone, lay to the forenamed plaisters other nine daies, using the same Electuary, and procure vomite, as before, every sixe or seventh day; for that doth greatly revert the humour. But in the beginning of the griefe, apply to the aggrieved place againe and againe, sponges wet in the decoction of Juniper, or Sage, or Elder leaves. Afterward use this ointment. ℞. of *Unguentum Martiatum*, ℥ iij. oile of *Irios*, and Lillies, ana. ℥ ß juyce of Rew, and *Chamæpityos*, ana ℥ j. Honey, ℥ j ß. Sage, Pennidiall, Pepper, ana. ℥ ß. Pellitory, Staveſacre, ana ℈ j Waxe as much as is sufficient, and make an ointment Also the using of this cerote profiteth, ℞. *Oleum Costinum* and *Vulpinum*, ana ℥ ij ß. oile of Pepper, ℥ ß. *Opoponax*, *Bdellium*, *Storax*, ana. ℥ iij. roote of Briony, Salt-peter, leaves of Elder, ana. ℥ ij. *Aristolochia rotunda*, Rew, ana ℥ j ß. *Euphorbium*, ℈ j. dissolve the Gummes in very sharpe Vineger, and with Turpentine and Waxe as much as is sufficient, make a cerote. And if the evill do remaine still, you must use clisters againe: and then fasten a very great cupping glasse with much flame to the huckle bone, making good deepe gashes with scarification. And if that the disease be not ended so, you must use againe purging vomits, and the other remedies aforesaid; which being done, you must come to the using of Dropaces and Synapismes, and so to the using of burning medicines: amongst which, the roote of the herbe called *Iberis* is not the worst, being new digged up in Sommer, and diligently braied, and mixed with a little old Swines grease, being layed and bound to the joynt of the huckle bone, or to the whole shanke or legge. Also the leaves of it will do the same thing, And being so applyed, let it lie not past 2. houres to women, but let it lie foure houres to men, if it be possible for them to suffer it: for it raiseth swelling, with burning and rednesse, as a Synapisme is wont to do. Afterward bring the sick into a bath, in the which, when he hath swet a little, bid him sit downe in the vessell, because of the biting heate, and compell him to suffer it strongly. For in the beginning, it is wont to bring biting and gnawing with burning heate; then bring him out: from which alwaies almost (as *Ætius* witnesseth) although they be carried in of other, they will go out alone upon their feet After the bathing commixe much oile with a very litle wine, and shake them together, and annoint it: then wipe of the humour with a sharpe cloath, and cover the leg it selfe with very soft wooll. And truly (this being done) it hath beene wont to need no other remedy for the cure. But if sometime it chanceth any part or remembrance of the evill to be left still; within a few daies after you may use againe the same remedy. And certaine daies after, you may lay on the cerote which is a little before described. Moreover, among burning and blistering medicines, this is good. ℞. *Melanacardinum*, Leaven, ana. ℥ j. *Cantharides*, (the wings cast away) ℥ ij. Vineger, as much as is sufficient, and commixe them together.

Electuarium

Aliud unguentum

Cerotum.

Causticum

Or

Aliud. Or this is good: ℞. *Euphorbium*, Salt peter, ana. ℥.ij. Sope, quick Lime ana. ℥.j. *Mel anacardinum*, as much as is sufficient, so that all being mixed together, may be of the thicknesse of honey. Let his diet be such, that his meate may be meanly thinne, and easie of digestion. Let his exercises be walkings, continuall writhings, leapings, or dancings and running. It is good alwaies to have the body soluble. And if the disease hath endured long, and cannot be driven away with the aforesaid medicines, you must use burning in three or foure places, after that sort as *Paulus* teacheth in *lib 6 cap.76.* and *Ætius, lib. 12.cap.30.*

Victus ratio.

CHAP. LXVI.

Of the Gout in the feete and joynts.

PODAGRA and *Arthritis* in Latine, be diseases of one kinde: and therefore they differ not but in places diseased. For in both of them there is weakenesse of joynts, and an unnaturall humour floweth to them. And if that the fluxe of the humour do flow to the feet, that is called *Podagra* in Latine. But if the humour flow to other joynts, it is called in Greeke *Arthritis*, in Latine, *Articularis morbus*, the joynt sickenesse. Sometime this evill doth rush in suddenly, being equally dispersed throughout all the joynts. But for the most part, the fluxe is wont to fall in privily, and by little and little. For in some, paine doth invade the joynt of the great toe, but in some the end of the heele is afflicted. Againe in some other, the hollownesse of the foot is grieved, either through chafing of the shoe, or some such like thing. The Goute taketh his beginning at the feet, whereupon it taketh the name, and it proceedeth upward by litle and litle to the knees, and also to the joynts of the huckle bones and the thighs; afterward to the hands, every joynt particularly being grieved. They that are taken extreamely with this disease, have paine in the backe bone joynts, and in the joynts of the ribs, and eye lids, and to some paine in the throate also: neither is there any connexion or knitting of bones, which is free from this evill. This disease is engendred of continuall crudities and drunkennesse, and of immoderate using of lechery, through vehement and swift deambulations and walkings, through long standing, or often riding, by suppression and stopping of accustomed excretions and fluxes, and through intermission of familiar exercises. Sorrowes, cares, watchings, and other perturbations of the minde, do not onely ingender this evill, but also do breed hurtfull and corrupt humours. Also many times the Cholick being naughtily cured, is wont to be a cause why the joynt sickenesse should follow. But for the most part, a disposition to this kinde of disease proceedeth from the parents to the children, and their posterity. Also universally abundance of all raw humours is the cause of this disease. The humours that do abound, and do fasten themselves in the joynts, either be sanguine, or cholerick, or flegmatick, or melancholious. Also sometime this evill is ingendred of commixtion of humours. The outward causes may easily be knowne by the telling of the sick, or them that be about him. The difference of humours you shall know by the signes following. The humour of bloud, if it be much in quantity, it causeth fullnesse, and great swelling, not onely of the veines, but about the skinne

Podagra.
Arthritis.

Causæ.

Signa.

skin of the whole member that is grieved, and maketh it red in colour. They which are afflicted with this evill, cannot suffer remedies to be applyed that be very cold or very hot, and they are continually vexed with paine, because the flowing of the blood doth chance continually and equally. Their urines are yellow and meane of substance. Also their veines do abound with blood, and are puffed up and swollen. The convenient age for this evill is youth. Also meates that ingender good juyce, and nourish abundantly, were eaten before, and exercises were neglected. The time of the yeare in the which the patient is most afflicted, is Spring time. If the humour that floweth into the joynts be cholerick, you may know it by the yellowish colour of the skinne. Sometime rednes is mixed with the yellow colour, that is, when choler is commixed with bloud. Also there is sensible heat and sharpe paine like lancing. Also moistures suddenly bursteth out of the skinne, without evident swelling. The patient is eased with cooling medicines, and rejoyceth: but with hot things his paines augment. In the state and strength of his fit, a feaver taketh him, and a very great thirst. His Urine is cytrine, and sometime also it is sharpe. There is wont to go before this disease, great cares, and wrath, watchings and wearines, and a diet that was apt to ingender choler. The age, complection, and time of the yeare that is hot and drie, be apt to cause this cholerick flux. And if the humour that floweth into the joynts be flegmatick, the swelling will give place to the thrusting of the finger, and it is loose and moderate: the colour of the member afflicted, is white. Old age is much afflicted with this humour, and a complexion cold and moist, and it chanceth in the winter time. His Urine is thin and watery. There went before it idlenesse, rest, and a diet that ingendred flegmaticke humours. If it be salt fleame, great itch, and gnawing or biting doth trouble the diseased members. If the fluxe to the joynts be of melancholy, which chanceth but seldome, the colour of the swelling is blackish. The age which doth most ingender this fluxe, is the declination of middle age. Also the complexion is cold and drie, and the time of the yeare, Harvest; a countrey that is cold and drie, and like state of the aire, and a diet that ingendreth melancholy. When the humour that floweth into the joynts is bloud, by and by you must let bloud, not once only, but often, taking it away by litle and litle: for if you do omit bloud-letting, and do use repercussive medicines, you shall be an author of great evill. For the bloud being driven back from the unnoble members, it rusheth up to the principall members, and that be necessary to life. Therefore in fluxes of bloud, letting of bloud is very necessary, specially in them that abound with bloud. You must cut a veine in the arme beneath, right against the leg that is vexed with the fluxe. And if the right hand be vexed with paine of this disease, cut a veine in the right legge, about the hamme, or the anckle, or the sole of the foot: for a veine being cut right against the member that is afflicted, it is of great efficacie and strength. Then specially must bloud-letting be used, when this evill beginneth first to invade any man. For they that be vexed often with this fluxe of bloud, do feele more hurt then helpe of bloud-letting, specially if their body be weake and cold. After bloud-letting you must apply remedies to the aggrieved member, which do neither coole greatly, lest they should drive together and thicken the hu-

Signes if bloud do flow.

Signes of cholerick fluxe.

Signes of flegmatick fluxe.

Signes of melancholy flowing.

Cure by bloud-letting.

Locall

humours; nor heate vehemently, lest they should draw more humours unto the diseased member. Therefore you must sprinckle the grieved place with old Vineger, and oile of Roses mixed together, specially if the cause of the paine do seeme to be deepe within For Vineger of his owne proper thinnesse, going into the depth, maketh a way for the oile of Roses, which naturally can ease paines. But if the paine be aloft nigh the skinne, you shall helpe it greatly with oile and wine, applying it in Summer warme, in Winter hot. Afterward also you must use cataplasmes which can ease and cease paine without any provoking of fluxes, made of the meale of Fenugreeke, Barley, Beanes, Lupines, Camimonill, and such like: and you must see that those things be ever hot, which may well be, if they be continually changed, and covered over aloft with woolle. Also this medicine profiteth not a litle: ℞. Goates milke, ℥.v. the yolks of two Egs, oile of Roses, ℥.j. Saffron, ℥ß crums of bread as much as is sufficient, that it may have the forme of a cataplasme: stamp these till they be well commixed together, and then apply thereof to the member that is grieved. Also you may make an emplaister or cerote of oile of Roses, Vineger, Rosin, Waxe, *Galbanum*, gum Ammoniack, Frankinsence, Saffron, and such like. You must give him meates which do extenuate, and that do nourish but little, as be pothearbes. Let him abstaine altogether from flesh, except it be birds of mountaines. Let him use fishes that breed in stony waters, Wine if the intemperance of the sicke may suffer it, must altogether be taken away: for it is almost the onely reason whereby health should follow: which, seeing among a thousand, scarce one doth observe, it is no marvell though there be very few which be delivered from this disease at these dayes. In stead of wine let him use water, wherein Cinamon, Annise-seeds, or such like hath beene sodden: or that drinke which is called foolishly now adaies *Ipocras*: the making whereof you may finde before in the Chapter of the Palsey. Let the sicke diligently avoide fruite, and carnall lust. Also he ought to have a soluble belly alwaies, that can avoid out the ordure readily alone: which, if it do not well, wash it with some easie cluster. If through flowing of choler the disease in the joynts be caused, then your labour must be to void and purge out the humour that doth vexe the patient, which you must do, as well by vomiting as by the belly downeward. Therefore you must surely purge them that be thus afflicted, by medicines that draw out choler. After that, untill the full state of it, you must apply medicines that have vertue to coole and restraine; as be those that are made of Singreene, greene Roses, sharpe Sorrell, Nightshade, Plantaine, and such like often before rehearsed. In this kinde of fluxe, many times, because of the vehemency of the paine, you must use such medicines as can cause astonishment. For the which purpose, it is good to apply the medicine which we described before, of Goates milke, crummes of bread, Saffron, and yolkes of Egs, with the which you must commixe Poppey seeds, ℥.iij. or *Opium*, ℥.ß. or more or lesse according to the paine. Also for the same purpose, leaves of Hemlocke and Henbane doe profit, being applyed and layed on. But you must note, and take heed, when you be compelled to use stupefactive things in fervent and vehement paines, that afterward you do recreate and nourish those members by such things as do heate. For unlesse you do so, you shall

Cataplasmata.

Victus ratio.

Why few be cured of the goute at these dates.

Cure of the choleriok fluxe.

Stupefacientia.

Note.

make

make those members weake and intemperate, and so they shall be subject to perpetuall fluxe, and shall soone catch hurt in their actions. Heating medicines be, Origan, Savorie, Mustard seed, Pepper, and such like. Also you must helpe to provoke sweating with heating and rubbing of the body; but so, that you touch not the aggrieved member. Moreover, you must minister an drinke those things that do provoke urine: for such doe voide out choler by the urine. Also such things ministred as do cause sleepe are wont to doe good, because the fluxe is stopped and dried up by them, specially if they be ministred after a purgation. You must give them meates that do coole, but not that do moisten; for moistnesse increaseth the fluxe. Let them not suffer hunger, for that maketh choler sharper. Of fruits, let them use restrictive Apples and Medlars, and other that do coole and stop or let the fluxe. Let them abstaine altogether from Wine, as is aforesaid. They which are diseased through flowing of fleame, you must begin the cure of them with purging of fleame. The flegmatick humour is avoided by vomiting; but nevertheless also downeward by the belly. But the best purging in this evill, is downeward by the belly, whether the disease stick about the hands, or the feete: and so much the more, if the fluxe be in all the joynts of the body. For the way that is most familiar, and least perillous for fleame, is to go out by the guts. For if it were drawne by violence upward to the stomack, and not purged out, it causeth perill; therefore it is most safe and healthfull to purge it downeward. But before you minister purging medicines, you must minister those things that have vertue to cut, extenuate and divide, that by this meanes the grosse humours may be prepared, and made apt to purge. If emptying may not be done by purging, then they must use hunger and famine many daies, for they that be flegmatick of nature, can suffer hunger easily and without hurt. Hereupon *Hippocrates* saith, 7. *Aphor.* 6. It is good for the bodies that have moist flesh to use hunger: for the hunger drieth the bodies. Also they must use discussive and dissolving frictions, and strong clysters, and medicines that provoke urine; but you must apply outwardly such medicines as can ease and cease paine, and which can dissolve and drie moderately, of which we spake a little before. But in the beginning of the disease, you must mixe with them some things that have vertue to restraine and bind. After the beginning, you must use only dissolving and discussive things. The gentlest is this: leaves of *Althæa*, sodden and beaten alone, or with floure or Barley meale applyed to. Also the roote of it sodden in *Aqua mulsa*, and stamped and applyed, is good. And this ointment is good: ℞ of the eyles of Laurell, and *Irios*, ana. ℥.j. old swines grease, butter, ana. ℥ ij. the marrow of an Hart, ℥.ij. fine Turpentine, ℥ v. *Galbanum* dissolved in Vineger, ℥ j. Hysope, roote of *Althæa*, Fenugreeke seed, ana ℈ij. Waxe as much as is sufficient, and make an ointment. Moreover, let the meates that you give to nourish him, be dry of nature, and small of nourishing, as is juyce of Rice rootes, and such like: but yet flesh of the birds of mountaines roasted is not hurtfull for them. Capers with *Acetum Mulsum*, doth marvellously profit. Give unto him wine, in very little quantity at certaine times, and let it be thinne, yellow and old. They that are diseased through flowing of melancholy, must be emptied either with bloud-

Diet.

Cure of flegmatick fluxe.

Flegmaticke folke can suffer hunger easily.

Unguentū.

Victus ratio.

Cure of melancholy fleame.

bloud-letting or by purgation. Use bloud-letting when the bloud is infected with melancholy, and use purgations when the patient declineth to melancholy; but if both these abound together, it is not sufficient for you to use one of the aforesaid things, but first cut a veine, & then use a purging medicine: which thing you must also do in other evils that have need of double purging. In the beginning of the disease, and in the very time of emptying and purging, you must use such things as can represse, stop, and also heate sensibly. After purging, use those things that can gently heate, attenuate and dissolve or discusse, as is afore taught. But because knobs and hard swellings doe ingender afterward in the joynts, as well because of the grossenesse and earthy hardnesse of the humour that hath flowed thither, as also through the using of immoderate discussive and drying medicines, without mixing of such with them as have a mollifying vertue: therefore to take those knobs away, you must use those medicines which be declared of us before in the Chapter of hardnes of the spleene. But specially very old and sharpe cheese, brayed in the decoction of very fat and old swines flesh, is good to be applyed. Also, for this evill, Figges brayed and layed on are good. Also *Althæa* twise sodden, Oates, Nettles, Briony root, round roots, Dill, Sothernwood, Mayweed, Horehound leaves mixed with Pitch, Sulphure and wine. Also you must commixe fat and greases of swine, Goates, Calves, and Geese. Also all marrowes and other things that have vertue to mollifie and soften. And also bathings, after the inflammation is ceased, are most commodious and profitable to all that have the Gout. While they wash them, put sponges w. tin Vineger and Salt mixt together round about the diseased places, that they may remaine safe from humours flowing to it. They must wash themselves, not once onely, but often, in an aire that is altogether meane and moderate. But they may not tarry long in hot water. It is best therefore that they be sprinckled and wet with hot water powred on them. Also it is profitable that all the body be rubbed with drie linnen clothes. Moreover, they that be cured of the Goute, shall defend themselves afterward from it by this meanes: First, twise in a yeare, that is, at Spring time and Autume, if nothing do let it, let him bloud largely. Also about those times, and oftner, let him use purging medicines Also it is necessary for him to eate little meate, and to abstaine from fullnesse. Also he must use meates that be easie of digestion, and which readily be distributed into the members of the body, and be without excrements Let him abstaine altogether from wine, or let him use it very scarcely Let him use exercises very often, and that before meate: for labour (as *Hippocrates* saith) must go before meate. And to conclude, they that desire to be freed from the Gout, let them remember this short and most wholesome precept of *Hippocrates*: The way to helpe and preserve health is not to be filled with meates, and to be unslothfull in labouring. Also let his sleepes and venerous acts be in a meane. As for remedies in this case, let Salt be brayed small in oyle, and the joynts rubbed therewith, for it helpeth greatly all those that will be free from this evill, except they be of a wonderfull drie temperature. And he must use annointings with that, morning and evening, all the daies of his life.

Cure of knobs.

Bathes.

A defence for the goute.

The end of the third Booke.

THE

THE FOVRTH BOOKE,

TEACHING THE CURE OF FEAVERS.

CHAP. I.

An Exposition of Feavers.

FEBRIS in Latine, a Feaver in English, it is an unnaturall heate, which taking his beginning at the heart, is spread by the arteries and veines into the whole body, and doth hurt and let the operation of it. For although a man be hotter now then he was before, it followeth not that he hath a Feaver, unlesse the heate being immoderately increased, do offend the man, and hurt his operations and actions. Moreover, as there be three things (*Hippocrates* witnesseth) which doe ordaine and constitute our bodie, (that is to say) things contained, things containing, and things that flow about violently; (that is) the hard and sound members in the body, the humours, and the spirits or aire: so also there be three kinds of simple Feavers For if immoderate heate be kindled in the spirits and aire of mans body, it is called in Greeke, *Ephemera*, and in Latine *Diaria febris*, and in English it may be called, one day Feaver. This Feaver is like to hot ayre or winde, included in a bladder or bottle: for like as the ayre heateth the bottle that it is in, even so, the spirits of a mans body, being heate more then they should be, do heate all the whole body. There chanceth in this kinde of feaver but one fit; and for the most part it endureth but one day of his owne proper nature, whereupon it is called *Diaria febris*, that is, the one day feaver: for they cease after the first fit, if they be rightly handled. But you must note, that there be feavers called *Diariæ*, which last untill the third day, as those be which are ingendred of thickening and stopping of the conduits and passages. For although that this word *Diaria* be not of the very substance of such feavers, yet because they lacke a convenient name, to the intent that our teaching should be briefe and evident (notwithstanding that the word repugne against it) seeing that they be of the same nature that true *Diaries* be of, they may most rightly be called *Diariæ* (as *Galen* sheweth abundantly *in lib 9 Therapeutices, cap 1*) Hereupon it is evident, that there be two kindes of *Diaries*: one which is named *Diaria* simply and without adjection or putting to of any word, which feaver doth not extend above the space of a naturall day (that is) twenty foure houres. Another kind there is, which is called *Diaria plurium dierum* (that is) a diarie of many daies. It is called by another name of *Galen* (that is) *Synochus non putrida*. The second kinde of simple feavers is, when an immoderate heate is kindled in the humours, and

Febris quid.

Three principall kindes of simple feavers.

Eonuegg.

Diaria.

Note.

Diaria simplex.

Diaria plurium dierum.

Putrida. it is called *Putrida*, that is, rotten, onely becauſe the humours in this kinde of feavers do putrifie and rot. It is like unto hot water: for as that doth heate a cooſe veſſell that it is powred into: ſo alſo humours hot above nature, do heate the body. The humours do putrifie and rot, either within the veſſels or without. If they rot within the veſſels, then either all the humours do putrifie together, or elſe one alone. If all the humours do putrifie equally and alike within all the veſſels or veines, or ſpecially within the greateſt, it cauſeth a feaver called *Synochus putrida*: which, to the intent you may perceive what it meaneth, you muſt note firſt, that the Phyſitions of Greece do call that feaver *Synochus*, in the which one fit remaining ſtill continually from the beginning to the ending, extendeth and continueth many daies: or, it is a feaver which is without any great mutation untill the end of it. This feaver may be called of the Latines *Continens febris*, and in Engliſh, a conſtant or continuall feaver. But although there be one forme and likelihood of ſuch feavers, whereupon they name them *Synochus*, yet their nature is not all one. For ſome of them have manifeſt ſignes and tokens of rottenneſſe: and ſome againe have none at all, which (as we ſaid a little before) be of the kindes of *Diaria*. We, to the intent that our doctrine may be the more evident, doe call the firſt, *Synochus putrida*: and the laſt we call *Synochus non putrida*. And in this place you may not follow the barbarous ſort, which call the laſt of them *Synocha*, and the firſt *Synochus*: ſeeing the Greekes (as *Galen* witneſſeth) containe them both under the name of *Synochus*. Of theſe feavers which are named *Synochi*, there be three ſundry ſorts or differences: for ſome of them doe endure of an equall vehemencie and force from the beginning untill the ending: thoſe the Greekes do call *Homotonos*, and *Acmaſticos*, that is, remaining ſtill in the ſame force and vigour. Some alwaies increaſe and augment by little and little, thoſe the Greekes do call *anabaticos* and *epacmaſticos*, that is, increaſing and augmenting more and more. Some do decreaſe and diminiſh by little and little, thoſe the Greekes call *paracmaſticos*, that is, decreaſing. Moreover, if one onely humour do putrifie and rot within the veſſels, it kindleth a feaver, which the Greekes do call *Synechis*, and the Latines, *Continua febris*, in Engliſh a continuall feaver, which is when the feaver doth not leave the patient, but it hath a certaine remiſſion and ſlaking of every fit. Whereby it is evident that the feaver *Synochus* and *Synechis*, that is, a conſtant feaver, and a continuall feaver, do differ much aſunder. For in a feaver *Synochus*, there is no remiſſion or ſlaking of the heate, but in the feaver *Synechis*, there is ſenſible remiſſion and ſlaking in every fit. Alſo the feaver *Synochus* hath but one onely fit, but in *Synechis* there be many fits. And they two agree in this, that neither of them doth leave the patient ſometime. Of feavers that are called *Synechis*, or elſe *Continua febris*, there be three kindes: for if choler do putrifie and rot within the veſſels, it cauſeth a continuall Tertian, or a burning feaver, which is called of the Greekes *Cauſos*. If fleame do putrifie or rot within the veſſels, there ingendreth a continuall Quotidian. But if melancholy do putrifie and rot within the veſſels, there ingendreth a continuall Quartane. And theſe continuall feavers be ſomewhat like to the intermitting feavers, of the which we will ſpeake ſtraightway. For a

Σωόχος. *Two kinds of Synochus: Synochus putrida, & non putrida.* *Three ſorts of Synochus* 1. 2. 3. συνόχυς. *What a continuall feaver is.* *Difference betweene* Συνόχος, *and* συνέχυς. *Three kindes of continuall feavers* *Tertiana continua.* *Quotidiana continua* *Quartana continua.*

con-

continuall Tertian agreeth with a true intermitting Tertian, in this, that it hath a fit as well as it every third day. And a continuall Quotidian agreeth with an intermitting Quotidian, because each of them hath a fit every day. Also a continuall Quartane agreeth with an intermitting Quartane, because both of them causeth a fit every fourth day. But yet these feavers do differ two waies, notwithstanding that they agree in the humour that causeth them. First they differ, because in continuall feavers the putrified humour is contained within the veines, but in intermitting feavers, that humour is dispersed into all the members of the body; whereupon it chanceth through violence of spreading of humours, the feavers are purged out by themselves. Hereby also they differ another way, that is, the intermitting feavers slake betweene the fits, but the continuall feavers do not cease at all betweene the fits. Hitherto we have rehearsed what kindes of feavers humours putrified within the vessels doe cause and ingender: now we will expound, what feavers humours putrified without the vessels do conceive, ingender and kindle. If therefore an humour do putrifie and rot without the vessels, it causeth an intermitting feaver, which is so called, because the fit doth not endure continually, but it hath a slaking or ceasing, and leaveth off betweene the fits. It may most aptly be called in Latine *Febris interpolata*, because the fits come and renew at their times: some call it *deficiens febris*. Of this feaver there be three kindes, that is, a Tertian, a Quotidian, and a Quartane. A pure and exquisite Tertian is caused when choler doth putrifie and rot without the vessels. It is so called, because it ceaseth one day, and commeth againe the third day. An exquisite Quotidian, which in Greeke is called *Amphemerinon*, is caused of sweete fleame being putrified and rotten without the vessels: and it is so called, because it returneth every day. We did not rashly say sweete fleame, for if glasen fleame do putrifie and rot a little, it causeth a feaver called *Epialos*. And this *Epialos* is a feaver in which the patient is both feaverous, and fervently cold, and doth feele both heate and cold immoderate in all parts of his body, both at one time together. To the aforesaid feaver doth belong a feaver, in Greeke called *Lypiria*. In this feaver there is heate felt within, and in the bowels and entrailes: but in all the outward parts, there is cold felt. An intermitting Quartane is ingendred of melancholy putrified and rotted without the vessels. It is so named because it ceaseth two daies, and returneth againe the fourth day. The third kinde of simple feavers in generall is caused, when heate is kindled in the sound, hard, and fleshie parts of mans body, and it is called both in Greek and Latine, *Hectica febris*, and in English the feaver Hectick. This feaver is like to a hot vessell; for as the vessell doth heate the water that is powred into it: so also the feaver Hecticke, which sticketh in the sound and fleshie parts of the body, and is infixed in them, is able to heate all the humours of the body. And if this feaver doe increase, that it doth melt and consume the whole body, and all the hard and sound parts of it, then it is called *Hectica marasmodes*, and *marasmus*. And this (as *Galen* witnesseth) is uncurable. For although you might quench the heate, yet the drinesse which is left, being proper to old age, will kill the patient. Besides the feavers now of us rehearsed, there is another feaver which is caused of breathing in of pestilent aire. But seeing this Feaver (as

Likenesse betweene continuall and intermitting feavers.

Difference betweene continuall and intermitting feavers.

Intermittens febris.

Interpolata.

Tertiana intermittens.

Quotidiana exquisita.

Epialos.

Lypiria.

Quartana intermittes

Hectica febris.

Marasmus.

Pestilent feavers.

Galen witnesseth, *libro primo De differentia febrium, capite quinto*) is ingendred of rottennesse, for the ayre about us being corrupted with a putrifying and rotting evaporation, causeth also the humours of the body to rot: therefore it may be contained under the second principal kind of the feaver called *Putrida*. Moreover in this place, we may not let passe to tell, that some feavers be ingendred without disease or greefe in any member of the body, and some feavers be kindled through the inflammation of some member. Therefore, as the former feavers have their names, so also each of these that follow have their proper names. For the feaver which is ingendred through inflammation of the filme or kall that girdeth in the ribbes, it is called, *Pleuretica febris*. That which ingendreth through inflammation of the lungs, is called *Peripneumonica febris*. That which chanceth through inflammation of the stomack, the liver, or the lungs, is called in Greeke *Typhodes* (that is) inflaming or burning. Likewise all other feavers which ingender through inflammation of any member, have diverse names, according to the diversity of the member. Therefore in every sicke person you must diligently discerne feavers which come without disease of other members, from those feavers which ingender through inflammation of some member. Of the aforesaid feavers, some be *Typicæ* (that is) certaine and ordinate: and some be *Erraticæ* (that is) uncertaine and unordinate. *Typicæ* be such feavers, whose fits, and slakings from them, do come justly at their appointed time. *Erraticæ* be such feavers as be contrary to these, for they keepe no certaine and just time, nor any order of fits, nor the intermission betweene them, as be those feavers which ingender of melancholy, which is moved in certaine members, and in some it remaineth unmoveable, in other members it putrifieth, or beginneth to boile. Hitherto we have rehearsed the kindes of simple feavers: it remaineth therefore that we declare briefly the kindes of compound and mixt feavers. Therefore compound feavers are caused two waies: first, because these feavers aforesaid (that is) a Tertian, Quotidian, and Quartane, may be mixed together without the disease of any member. Secondarily, because these feavers which be ingendred through inflammation of some member, may commixe together. The feavers that come without inflammation of any member, are sometime compleate and joyned together, and sometime they are altogether confounded. Complication (as *Galen* witnesseth) is, when the feavers invade the patient at diverse houres: and confusion is, when they begin at one time. There be foure complications or joyning together of the feavers Tertian and Quotidian (as *Galen* witnesseth.) One, when a Tertian and Quotidian are mixed together, being both intermitting feavers. Another is, when an intermitting Tertian is joyned with a continuall Quotidian. This is called by a peculiar name of the Greekes *Hemitritæus*: because all his nature hath the halfe part of each of the said feavers. The third is when an intermitting Quotidian is mixed with a continual Tertian. The fourth is when a continuall Quotidian is joyned with a continuall Tertian. To be short, feavers of one kind are complicate and joyned with feavers of the same kind, as continuall with continuall, and intermitting with intermitting feavers, and Tertians with other Tertians, and one Quartane with another Quartane. Also it chanceth many times, that feavers of

Feavers ingendred of inflammation of some member.

The kinds of compound feavers.

Complications of Quotidians and Tertians.

Hemitritæus.

diverse

diverse kinds are coupled together, as Quotidians with Tertians, and each of them with Quartanes, and sometime intermitting feavers are mixed with continuall feavers. Moreover, after the same sort, feavers which are ingendred with inflammation of some members are sometime mixed together, as if diverse members do each of them kindle a feaver proper to themselves, or the affection where they ingender be mixed. Seeing therefore, that feavers are compounded and mixed many sundry waies, first the kind of simple feavers must be with great diligence perfectly learned of them that studie Physick: for unlesse they know them very perfectly, it cannot be that ever they should know well compound feavers. Therefore seeing the knowledge of them is very hard, in so much that oftentimes cunning Physitions are deceived in judging of them, you must seeke the signes and tokens whereby you may know them, diligently out of *Galen*, who hath taught this thing more exactly then any man. We, to helpe the memory of the studious, have comprehended all the kinds of simple feavers in this Table following.

TABVLA FEBRIVM.

Of simple feavers there be three principall kinds. For unnaturall heat ingendred

- In the spirits or breath, causeth *Ephemera*, or *Diaria*, whereof be two kindes, that is,
  - *Ephemera simpliciter*, or *Diaria*, one day feaver.
  - *Diaria plurium dierum*, otherwise called *Synochus non putrida*, enduring three or foure daies.
- In the humors, causeth *Putrida febris*, a rotten feaver. They do rot in two places,
  - Within the vessels, & that two waies. For either
    - All the humours do putrifie and rot equally, and cause a feaver called *Synochus putrida*.
    - Or One only humour putrifieth, and so causeth a cõtinuall feaver. If there be putrifaction
      - Of Choler, it causeth a continuall Tertian, or a burning feaver.
      - Of Fleame, it causeth a continuall Quotidian.
      - Of Melancholy, it causeth a continuall Quartane.
  - Without the vessels, and cause an intermitting feaver. For if there be putrifaction
    - Of Choler, it causeth an intermitting Tertian.
    - Of Fleame that is
      - Sweete, it causeth an intermitting Quotidian, exquisite and pure.
      - Glasen, it causeth *Epialos*.
    - Of Melancholy, it causeth an intermitting feaver Quartane.
- In the fleshie parts, causeth either,
  - *Hectica Febris*,
  - or
  - *Marasmus*.

CHAP.

CHAP. II.

Of one day Feaver.

Ephemera quid.

DIARIA *Febris* in Latine, *Ephemera* in Greek, in English, one day feaver; it is that which hath one onely fit, finishing for the most part in one day, at the most, of his owne nature. For it endeth after the first fit, and doth not exceede nor passe a naturall day, if it be rightly used: and that because of the matter wherein it is, that is, the spirit or breath, which is easily dissolved and dispersed. Therefore *Galen* doth most worthily call this, the most simple feaver, because it is the shortest and the most gentle feaver, being nothing malignant. Therefore if any thing in this feaver be committed either by ignorance of the Physitions, or through the intemperance of the sicke, or by errours of the ministers and assistants, whereby it turneth into another kinde of feaver, that doth not chance through the nature of this feaver. *Daria febris* is caused, when as the spirit or breath is inflamed and heat above nature, without any putrifaction or rottennesse. And that chanceth many wayes: sometime through constipation, binding, or thickening of the skinne, which stoppeth and keepeth in the vapours or spirits which were wont to flow out by the pores, which because they be hot and sharpe, therefore they ingender a feaver. Sometime it is caused through wearinesse and vehement defatigation. Also through watchings, cruditics, and lacke of digestion, sadnesse, feare, ire, vehement care of the minde, burning of the Sunne, cold, hunger, drunkennesse, and swelling of the kernels in the throate, and such like, which can heate the spirits & inflame them. The signes whereby *Diaries* are knowne, are of two sorts: for some signes be common to all *Diaries* and some be proper and peculiar to each cause. The common signes be sixe in number, whereof the first is the pulse. For all the *Diaries*, as much as in them is, do change the pulse in greatnesse, swiftnesse and oftennesse. But it keepeth exquisitely that order, softnesse, and equality, which is according with nature. The second common signe is the urine, which in *Diaries* is altogether according to nature, or doth little turne from a naturall state. An urine that accordeth with nature, is subrufe in colour, meane in substance, having in it a residence white, light, and equall. The third token is the equality of heate, which in all *Diarie* feavers is gentle, pleasant and easie. The fourth signe is the manner of ending of it: for all *Diaries* are loosened and ended by a breath or vapor which cannot be perceived, or by abundant vapours or moistures, or sweet sweates. The fift is the wanting of evill symptomes and accidents, as be, vehement paine of the head, and stomack, and other parts, abhorring of meates, unquietnesse, unsatiable thirst, and such like. The sixt common signe is, that all *Diarie* feavers be ingendred of an outward cause, which the Physitions at these daies call a primitive cause. But the particular signes, whereby each *Diaria* doth differ from other, be these that follow. They which have a *Diaria* feaver caused through watching, there chanceth to them a naughty colour, and swelling of the face, heavie motion of the eyes, for they scant lift up the eye liddes: there is moistnesse of the haires of the eye liddes, and small pulses. For watching (as *Hippocrates* saith) seeing it letteth digestion, it ingendreth abundance of

Causæ.

Signa.

Common signes sixe.

1.

2.

A naturall urine.

3.

4.

5.

6.

Particular signes of Diaries

Signes of watchings.

crude

crude and raw humours and vapours, it diminisheth the naturall heate, and looseneth the body, whereupon there follow the tokens aforesaid. To be short, watchings doe revoke and pull backe nature from digesting: therefore they cause great crudity and rawnesse, as well in the braine, as in the rest of the body, whereupon also do chance the tokens aforesaid. The signes of a Diarie caused of care and sorrow be these, leannesse of the body. If sorrow be the cause, it is clearer. if care, it is darker. Also hollownesse, and drinesse of the eyes do signifie both the said effects, but in thoughts and cogitations, it is least, because the spirits and humours are least consumed: and it is most evident in sorrow. Also there follow these effects, a certaine unaccustomed paleness or swartnesse, so that the skinne is destitute of her naturall colour. They which have a Diarie through wrath or furious anger, have neither hollownesse of eyes, nor evill colour of the face, but rather their eyes seeme to sticke out further, and their face is red, and there is a loftinesse of the pulses. So also the signes of the rest of the Diaries being ingendred through perturbation of the mind, may chiefly be knowne by the pulses. For in sadnesse the spirits are carried inward, and therefore the pulses be small, feeble, and rare. In feare new begunne, the bloud and spirits runne inward, as it were to the spring-head, and the mind is troubled. For nature being vexed, driveth the spirits hither and thither, which through mooving are inflamed, whereby the pulses are made swift, necessity compelling them, and the mind being chafed maketh them unequall and sharpe. In old feare (the spirits being dispersed, and vertue being feeble) it causeth such pulses as we spake of before in Sadnesse. They which have a *Diaria* feaver through burning and heate of the Sunne, their skinne is hot and drie, their head seemeth to them to burne, because of the spirits inflamed in it. Their eyes waxe redder, and sometimes the veines in their eyes, temples, and forehead, and in all their whole face, are stretched and puffed up. They that have this feaver through cold, are taken with heavie distillations, and reumes, because cold bindeth, and with-holdeth and keepeth the fumous excrements within the skinne. Moreover, the skinne is lesse hot, and all the body sheweth to have a greater moisture, because the wonted fluxe is restrained and stopped through cold. Moreover, there is no filthinesse in the face for the same cause. They which have this Feaver caused of wearinesse, their skinne is made drier then it is in other Diaries, because exercise drieth up the body, and draweth out the moisture of it; also their pulses be unlike: for they that have used great exercises, and be wearied above measure, have small pulses, because of imbecility and weakenesse of strength: but they that have used small labours, their pulses be great, because their strength is not diminished yet. They which be taken with a *Diaria* Feaver through drunkennesse or hunger, need no signes to know the cause, for such causes may be knowne by telling of the sicke. They which have this Feaver through kernels, swellings, or impostumations about the throate or mouth, or other where, they have very great pulses, and because of the feaverous heate, they be swift and often. Also there is equality of their pulses, because the instrument of mooving is not letted, neither by obstruction, nor through abundance of humours, nor of sharpe vapours, nor by pressing together, unlesse

Signes of care and sorrow.

Signes of anger.

Signes of sadnesse.

Signes of feare.

Signes of Sun-burning.

Signes of cold.

Signes of wearinesse

Signes of drunkennesse and hunger.

Signes of swellings about the throate.

lesse the inflammation be very great. Their face is altogether red and swollen, because of the abundance of heate. And their urine appeareth pale, because the choler that should colour the urine is transferred to the botch or impostumation. The cure of all diarie Feavers is brought to passe by diet, whose chiefe point in all diaries that be simple, consist in this, that you minister unto them meates that ingender good humours, and that be easie of digestion, and apt to be distributed about the body. Give unto them that are burnt in the Sunne, and to them that be angred, a diet which doth coole and moist. And unto them that are cold, give a diet that nourisheth lesse, and that doth heate moderately. Against watchings or sadnesse, or consuming with overmuch care, use a diet which can both moisten, and provoke sleepe, that it may deliver them from the drinesse that those evils have caused, and also that it may recreate and refresh their strength. They that have a Feaver of wearinesse, you must allow them to eate as much meate as they can digest: for you must alwaies eschue crudities and rawnesse of the stomack. For the substance of the body being dissolved and dispersed with labour, must be repaired with much meate being easie of digestion. You must measure the quantity of taking of meate, by the patients strength, age, naturall temperament, and custome of the sick. Moreover, by the time of the yeare, the region, and such other like. But those whose temperature of the body is very hot and drie, such you must feed with meate, by and by at the first beginning of the fit. For in them the diarie feaver will change very swiftly into an acute and rotten feaver. Chiefly above other, they may be fed with a thin diet which have a diarie caused of a botch or impostumation; for in them the substance of the body is not diminished. Wine that is white and thin is good almost for all diarie feavers, those which be properly named so, and doe endure but twenty foure houres. For besides that it helpeth digestion, it also provoketh urine and sweate (as *Galen* saith.) But you may grant it more abundantly to the feaverous through watchings, sorrow, or care; because great abundance of the spirits is spent and consumed in them, which wine will easily and quickly restore in them againe. But to those that have headach, whether they have watched, or be feaverous by any other occasion, they must refraine from wine, because it pierceth the head quickly. And they that have this feaver ingendred of great anger and furie, unlesse they be altogether quiet from that perturbation, may have no wine given to them; for the spirits and bloud are marvellously chafed, and boileth sore. Also you must drive from wine those that be feaverous through the swelling of botches or kernels in the throat, untill it be loosened: not, that it is so unprofitable for the feaver, but that it hindereth the cure of the botch. For it increaseth the flowing of the humours into the grieved places, and so causeth inflammation, and thereby augmenteth the feaver. You must cure all simple Feavers that be diaries (as *Galen* witnesseth) with baths. Therfore whosoever hath this Feaver, in the declination of the first fit, you must bring them into a bath: but yet all may not be bathed alike, nor all must use the same parts of a bath. For they that have this Feaver caused of botches or impostumations, may profitably carrie in the ayre or fume of the bath, because it both rarifieth and maketh thin the skinne, and also it provoketh

Victus ratio.

Wine good for Diaries.

Curatio.

and

and enticeth sweat out of the body: neither doth it hurt those patients with drinesse, as it would doe those that have this feaver ingendred of wearinesse, watchings, cares, and other perturbations of the mind. For seeing their body is dried up altogether by those causes, they must be kept from the aire of the bath, lest it augment their griefe. Therefore such may tarry the longer in a bath of sweet water being made hot, that through the moisture of it they may recover the humiditie that is lost, and is decayed in them. Afterward soft hands must rub them gently, with plenty of warme oyles, wherein there is no manner of restriction or binding. For this friction and rubbing doth moisten, loosen, and soften the hard and flesthie parts, and it dissolveth and disperseth those things which are contained in the pores and conduites of the body. They that have this feaver caused through burning of the Sunne, you must cure them by and in the beginning, with cooling, and with many bathings of sweet water, and onely with pouring on a little oyle, without friction or rubbing of it, for it raiseth heate. Things that doe coole the head being applyed to it, be oiles of Roses, and of unripe Olives, and other which be rehearsed *in libro primo*. These being first made cold, and then received with Woull, and holden up aloft, you must presse it with your hand, and let it drop downe upon the forepart of the head, and that continually, while the feaver doth decline: then afterward bring the sicke into a bath. If any person have this feaver through cold, he must also be brought to a bath in the remission of his fit, and his head must be nourished both before and after the bathing with oyle of *Ireos*, and *oleum Nardinum*, and such like. For they that have a feaver through this cause, have need of medicines that can heate, and remove constipation and binding. They that labour of a *Diaria* feaver through hunger in the declination of the fit, you must bring them straight unto a bath, and powring upon them much sweete oyle warmed, rubbe them softly, and you must keepe them long in the water of the warme bath, that thereby the drinesse which hunger hath caused in the body, may be corrected and amended by the oyle and the bath. When they be come out of the bath, you must recreate and refresh the strength with convenient meates, and then you must bring them againe to a bath, and when they come out againe, (the perturbation with their bathing being ceased) you must give them hot water to drink, and by and by you must minister juyce of Ptisan, and sometime they may take Lettuce, and they may eate fishes taken out of gravelley places, as being light meate, sodden in a white broth: which, what it was in old time, *Galen* sheweth in his fourth Book, *De sanitate tuenda*. If the feaver *Diaria* do chance through crudity or rawnesse of the stomacke, you must first consider whether the wombe be soluble, or else costive. If it be soluble, and those things onely which be corrupt do seeme to voide forth, then you must wash him, and nourish him in the remission of the feaver; but not unlesse first you diligently behold and foresee all things chancing to the stomack. For if such abundant emptying hath beene already, or doth now continue, for that the vertue and strength of the sick is wearied, it is better to give him meate, and wash him both together. But you must diligently behold first those things that be about the stomack. You must use about the sicke, if the emptying do endure no

longer,

longer, irrigations and sprinklings of the stomack with oyle of Wormewood, and other things which are rehearsed before in the third booke, in the Chapter of weaknesse of the stomack. But those things that be applyed to the stomack, let them be well heate: for those things that be applyed bloud-warme do dissolve and loosen the strength of the stomack. If the belly be altogether costive, handle and feele the sides, and then the whole body, and consider whether the meate is descended into the small guts, or into the Colan: And if the meate abide yet still in the stomack, let the sicke drinke much warme water, or put his finger or a feather downe into his throate, and vomite up all that vexeth or troubleth him. Then you must foment and nourish his hypochonders and sides, and let him rest. But when the foode is descended already into the bowels, you must bid them lie with their face and stomacke downeward, and you must nourish the belly and provoke sleepe, for that digesteth cruditie marvellously. After sleepe to bring out excrements from the wombe, you must put in a suppositary, or cast an easie clyster to loosen the wombe. They which have a feaver caused through swelling of the kernels of the throte, in them you must first cure the bile or botch that caused the inflammation, after that sort that *Galen* teacheth in his Bookes *De medendi ratione*. When the fit declineth, they must be washed. Also they must be nourished with a thin and scarce diet, because in them the substance of their body is not lost. Also they must be kept from wine for the causes aforesaid. And this sufficeth for the curing of a *Diaria* feaver, being so called *simpliciter*, without any addition.

Note.

Sleepe digesteth.

CHAP. III.

Of a Diarie lasting moe daies.

Diaria plurium dierum. Synochus nonputrida Causæ.

THERE is another kind of Diaries, which is named *Diaria plurium dierum*, for no other cause but because it extendeth and continueth unto the third day. It is otherwise called *Synochus non putrida*. The ancient Authors have called this feaver *Diaria*, because it is of the same nature that right Diaries are of: for it endeth after the first fit, if it be rightly and well handled. This feaver is caused of thickning or stopping of the pores and passages of the skinne. That thickning (as *Galen* witnesseth) doth chance either because the small pores are stopped up, or because they waxe narrower, or also because the body it self is moderately thickned: which is wont to chance through cold, or after a bath, or by a medicine that is very sharpe and restrictive, or through burning of the Sunne, and other such like which can drie the skinne. This feaver may be knowne first by touching: for in them that have it, the skin is felt harder, and more compact together then it is wont to be: Secondarily you may know this feaver by moving of the heate: for at the touching it seemeth gentle, and easie; but afterward, if you hold still your hand longer, the heate is sharper. Thirdly, you may know this feaver by the urine, which is much altered from his naturall substance and colour: for the blond doth not boyle very much, neither is there much choler ingendred, whereby the urine should be made higher coloured. Fourthly, you may know it by the bignesse of the body, which keepeth one state, and doth not fall away, because the thicknesse of the skin doth let the dissolving of the vapours and moisture; and therefore

Signa.

1.

2.

3.

4.

also

also the eyes are not hollow, nor drie, but more swollen, and full of moisture then they should be naturally. Fiftly, you may know it by the pulse, which is equall, great, swift, frequent and vehement. They that be taken with this feaver, if you will cure them rightly and truly, you must let them bloud, and you must draw out so much bloud as the strength of the patient will suffer. And I know this for a surety, that unlesse you use this remedy to those which by nature have their body unapt to breath out vapours because of abundance, it will come to passe, that either they shall be choaked, or be in danger of often swounding, unlesse great strength, or much sweating, or large fluxe of bloud do deliver them from death. The body being emptied by bloud-letting, shortly after minister meates and medicines which can cleanse and scoure. The meates which can do this in feavers (as *Galen* witnesseth) be *Ptisan* and *Mulsa*. The medicines be *Ptisan*, and *Oximel*, and things sodden in *Mulsa*, as be Calamint, Hysope, Origan, *Serpillum*, *Ireos*, and *Apium*. But all these be hotter then they ought to be, and therefore they inflame and kindle feavers, as also Wine doth. *Oximel* doth only scoure and cleanse strongly, and doth not inflame and kindle feavers, so that it doth dissolve those things that be glutinous, clammy, tough and grosse, and it delivereth the conduits, pores and passages from obstructions and stoppings. Observe and watch how much of the feaverous heate is diminished by this diet. For if the third day in the morning, you see very litle of the feaver left, and if there be no signes of rottennesse of humours in the pulse, nor crudities of rawnesse in the urine: if the suspected houre wherein the feaver tooke the patient the first day be after noone, you may boldly wash the patient quickly long before sixe of the clocke, but it is sufficient if you end the washing three houres before. Likewise if you suspect the tenth houre, you may wash him the seventh houre, for three houres or foure is space enough betweene the bathing and the fit. When the body hath beene heat in the bath, being first annointed with sweet oyle warmed, and rubbed very moderately and easily, then by and by it must be wiped without and washed. These things following do scoure and cleanse most moderately, that is, meale of *Eruum*, and of Barley, and also of Beanes. Moreover, *Mulsa*, which is watery doth the same. Stronger things be, *Ireos*, roote of *Panex*, and *Aristolochia*, and *Mulsa* which is of a meane commixtion; but that *Mulsa* scoureth most of all that is pure, which is, when there is but a litle water mixed with Honey, so that the melted Honey may easily enter into the small pores of the skinne. Stronger scourers then these, be, the froth of Salt-peter, the Salt-peter it selfe, and then *Aphonitrum*: Sope is one of them that is able to scoure most of all. Moreover, after a bath, you must give the patient nothing but water which hath had a litle *Apium* sodden in it, although there be three houres space betweene the bathing and the suspected houres. But if the fit doth invade the patient in the evening, or two houres sooner then you may wash him in the morning, and give him meate, but you must give him onely juyce of *Ptisan*. Then if the suspected houres bring nothing with them, you may wash him againe, if you will, and give him meate, but you must have respect to the urine and the pulse. But if there chance any thing in the suspected houres, you must conferre it with the fit which you had the first day, and then

5. *Curatio.*

Abstersive medicines.

Oximel.

then you muſt conſider the urine and alſo the pulſes. For all theſe will appeare to be in a meane temperature when there is leſt but a litle obſtruction. Wherefore you ſhall waſh him the fourth day, and give him meate, having reſpect to the aforeſaid conſiderations: and you ſhall hope that nothing will be leſt the fifth day. But if there be great obſtruction cauſed, that feaver is not of the kind of *Diary* feavers.

CHAP. III.

Of a rotten Feaver called Synochus.

Continens febris.

SYNOCHVS in Greek, is a Feaver, whereinone fit continuing perpetually from the beginning to the ending, remaineth many daies or elſe it is a fever which is without all great mutation untill the end of it. Hereupon it is called in Latine *continens Febris*, and in Engliſh it may be called, a conſtant and ſtable Feaver. There be three ſundry differences of theſe conſtant feavers, as appeareth before in the expoſition of feavers.

Cauſa.

This Feaver *Synochus putrida*, or *continens Febris*, is cauſed when all the humours do putrifie and rot equally together within all the veſſels, and ſpecially in the great veſſels, which be about the arme-holes and the ſhare; which is wont to chance, when a feaverous heate is retained and kept in of a vehement binding and ſtopping, which is within the body. For whatſoever things be hot and moiſt, and may hardly breath or fume out, they putrifie and rot quickly and readily. Therefore this kinde of Feaver is not engendred nor kindled in folke that be leane and ſlender, nor in them that have a thinne and rare ſtate of their body, nor in a cold temperament of the body, nor in a cold age: but for the moſt part it ingendreth in them which do abound with bloud, and in thoſe that be hot, as well by their age and nature, as by exerciſes and diet, and ſpecially it kindleth in them that be fleſhie, groſſe, and thicke bodied, or elſe in them that be ſtuffed with hot excrements.

Signa.

They which have this feaver, their pulſe is very great, vehement, quick, frequent and equall: the conſtitution or ſubſtance of the arteries is neither harder nor ſofter then it ſhould be by nature, but the quickneſſe and frequency of it, is according to the greatneſſe of the feaver; and theſe ſignes are common with the ſignes of the *Diaria pluriũ dierum*. But particularly in this Feaver there be ſignes of rottenneſſe, and that as well in the urine, as in the pulſe, and by the quality of unkind heate. The cure of this Feaver muſt be begunne with letting of bloud: and if vertue and nature be ſtrong, and no other notable thing to ſtop or let it, you muſt draw bloud till he do faint and ſwound. For if the patient be ſtrong, this is the chiefeſt remedy for this kind of Feaver (as *Galen* ſaith.) For firſt the body is turned into a contrary ſtate, for it is cooled quickly through the fainting and ſwounding. As for cooling of the body, nothing can be found that is more pleaſant, or more profitable, either for the ſick, or for nature. Moreover, in ſuch bodies there chanceth of neceſſity looſeneſſe of the belly, or a laske, and oftentimes alſo vomiting of choler. which things, moiſture or ſweats do gather from the whole body. Therefore you ſhall do beſt by and by in theſe Feavers, not to marke the number of daies paſt, but only to conſider the ſtrength of the patient. For if that he be ſafe & ſtrong, you may let bloud, not only the firſt or ſeventh day, but alſo

in

in the dayes following. But if you are compelled at any time to cure a patient, to whom not onely the remedy of bloud-letting hath beene preternitted and kept back, but now also either through ignorance of Physitians, or through feare of the sicke or his assistants, in processe of time you are forbidden to let bloud, you must come to the ministring of cold things. But you must diligently discerne and consider before, how much hurt may chance by it. For if the hurt will be small or none, minister very cold drink, as much as the sick will drinke, and you may be the more bold to do it, if the patient hath beene used to drink cold drinks. But if you feare that great discommodity would arise through it, you shall abstaine from it, and use other remedies whereby obstructions may be taken away, and abundance avoided, and that the burning heat of the feaver may be cooled and eased. The discommodities and hurts which do follow cold drinke ministred immoderately, and out of time be these: first because it prohibiteth and letteth grosse and clammy humours to be attenuated and digested, whether they have ingendred obstructions, or rottennesse, or inflammation, or impostume, or knobby hardnesse, or such like effects. As often therfore as a feaver is kindled of such humours, cold things are not good for their avoiding: but to this feaver it bringeth much ease, because it quēcheth the feaver that is already kindled. But yet seeing the cause of the feaver remaineth still, of necessity an other feaver must be kindled new againe, and many times a worse then that which went before, because that the body is thickned through cold. And this is one discommodity not to be neglected. Another is, that cold things hurt many weake members of the patient, whether they be weake by naturall distemperature, or by some vice that they have gotten. So in some it hath beene found that their throat hath bin so hurt, that they could not swallow; in some the stomack, that they could scarce digest; in some the mouth of the stomack, or the liver, or the gut Colon, or the lungs, or the midriffe, or the reines, or the bladder, or some other such like members so stricken with cold, that it is made weake and unable to do his proper action and office. Many by immoderate drinking of it out of time, have by and by beene taken with difficulty of breathing and with crampe and trembling, and have had hurt in all their sinewes. Therefore to be short, in them that have any swelling, or fleame, or bloud, or any knobby hardnesse, you may not give cold water unto them, nor yet to them that a raw humour doth hurt with obstruction or rottennesse. But if there be no such swelling as is aforesaid, and that you do perceive evident signes of digestion and concoction in the urine, and if there be no member so given to a cold temperature that it might take hurt, then you may boldly give cold water. Also if the sicke have used to drinke cold water, you may more boldly minister it: for all the members have learned before by experience to suffer it familiarly without hurt. The drinking of cold water is perillous in them that have but little bloud and flesh. Therefore by these things before rehearsed, it is evident to all men, that the chiefest remedies of these kinds of feavers called *Synochus putrida*, be these two, bloud-letting, and drinking of cold water: but bloud-letting may be used at any time, if the strength of the patient will suffer it, and drinking of cold water must be used when evident signes of concoction are seene in the urine, when the feaver is greatest, and when you are compelled to leave bloud-letting.

When cold things shou'd be ministred.

Discommodities of cold drink.

Of cold water.

Continens febris hath two remedies chiefly

You may not let bloud on a full stomack.

You must note well the time when you should let bloud, and marke what went before, and what followeth. For if crudity and indigestion of meats do go before, you must refraine so long time from bloud-letting as will suffice as well to digest the meate, as that the excrements may descend downe. But if there will follow of necessity any fluxe and emptying, you must leave so much bloud still as will voide by that fluxe. Therefore if at the time of bloud-letting the menstruis do chance to flow, or also that the Hemorrhoides do open and burst out, if you beholding the vehemency of the fluxe, shall thinke it to be sufficient to purge and empty out that which you require without any helpe, then you shall let nature work alone. But if you think it contrary, draw out so much bloud, that there by under them both conjoyned together, you may bring to passe your request and expectation. Let the diet in these feavers be chiefly this that followeth. In those that have been let bloud, minister to them two houres after bloud-letting, juyce of Ptisan, and command quiet and rest. And when they are awaked out of sleep, minister againe Ptisan broth. In this diet the patient must persist and continue untill the third day. You must note, that in these feavers called *Synochi*, the patients must be fed at such time as haile folke are wont to eate, and when they feele most ease: for so they shall the easilier suffer and beare their food. And if they be strong and lustie, and you looke for the vigour and state of the feaver, straightway the patient must use a most thin and scarce diet. But contrariwise if he be weake and feeble, you cannot minister a thinne diet to him without perill. Therfore in giving of meate to the patient, you must diligently foresee, and ponder his strength and ability. He that desireth to know more of this kind of feaver as touching the cure of it, let him reade *Galen in lib. 7. Therapeutmeth cap 5.*

Diet.

When the sick should be fed.

CHAP. IIII.

Against continuall Feavers.

Febris continua.

FEBRIS *Continua* in Latine, *Synechis* in Greek, in English it is called a continuall feaver: it is a feaver that leaveth not off altogether between the fits, but it hath a certaine sensible slaking of heate betweene the fits. A continuall feaver is caused, when one only humour doth putrifie and rot within the vessels. And there be three differences of this feaver, according to the diversity of the humour that putrifieth in the veines: for if choler do putrifie within the vessels, it ingendreth a continuall Tertian, which the Greeks call *Causos*, in Latine it is called *ardens febris*, in English a burning feaver. If fleame do putrifie and rot within the veines, it ingendreth a continuall Quotidian: but if melancholy do putrifie within the veines, it kindleth a continuall Quartane. There is not a more certaine signe of a continuall feaver, then that none of them do come to intermission and slaking altogether betweene the fits, untill the feaver be quite ended and quenched. Their other signes are common with the intermitting feavers: for an exquisite burning feaver, or continuall Tertian, hath all the other signes of an exquisite intermitting Tertian, differing onely in this, that it doth not invade and begin with vehement cold and stiffenesse, neither doth it end in quiet and rest. Likewise a continuall Quotidian hath all the signes of an exquisite intermitting Quotidian, but it onely differeth from it, because it doth

Causæ.

Three differences of continuall feavers.

Signe.

no

not intermit and slake betweene the fits. In like manner the continuall Quartanes have their signes of intermitting Quartaines, but that they come not to quiet and rest betweene fits. Seeing it is evident by that which we have said, that continuall feavers be of the kind of rotten feavers, it is necessary for him that will cure them commodiously and rightly, first to stop and let the putrifying and rotting. Therfore two things must be taken heed of at the first, whereof one is the feaver, another is the rottennesse. And in the feaver you must also regard two things, the one, that the portion of the Feaver which is now kindled and inflamed, may be cured and quenched: the other is, that the portion of the Feaver which is not yet kindled, may be letted and stopped. Also two things must be considered concerning the rottennesse: one is, that the rottennesse already ingendred may be healed: the other is, to let and stop that which is ready to ingender putrifaction. That which is ready to ingender, is caused through perspiration and breathing out, if it be impedite and letted. So that of this other two considerations do spring: first, that the humour which is withholden may be purged and emptied out: Secondly, to prohibite and keep in that which is to be withholden and kept back: it will be prohibited with those remedies which do heale obstructions. Againe note, that the obstructions which are ingendred must be cured, and they which are to come, must be letted and driven backe away. You must cure the obstruction which is already ingendred by those things that do loosen, deliver, and open obstructions. And you shall drive away and stop the obstructions which are to come, if you bridle and stop the fluxe of obstructive and stopping humours: wherby it appeareth evidently, that the last thing which we have found in this *Compendium* of curing, must be done first in the working of the cure. Seeing therfore that (when we have examined the matter particularly) there be five things in continuall feavers, from the which, considerations in curing be gathered, that is, the Feaver, rottennesse, perspiration impedite and letted, obstruction, and abundance of obstructive humours, you must beginne the cure with the last consideration. Therfore seeing that the abundance of humours that cause obstructions, doth require purging and emptying out, in the beginning, if vertue be strong in the patient, and if time of the yeare, and his age, and other things do agree, you must let him bloud. You must then specially let him bloud, when the whole body swelleth more then it was wont to do, or when the veines be swollen up, or stretched out, for that doth signifie abundance of blood. When the multitude of humours are voided and emptied out, you must next come to the curing of obstructions, and you must minister medicines, wherby obstructions may be taken away. But becausse most of those medicines be hot, it is to be feared lest they should increase both their rottennesse and also the Feaver. Therfore you must use to minister those things that can deliver the patient from obstruction without heate. What those things be, we have declared before in the second Chapter of this Book. When those humours that caused the obstructions, be divided, cut, and scowred, you must assay to avoid and empty them out by the wombe or guts, by the Urine, and by sweats. But seeing those things which should bring this to passe, be hot, of necessity the rottennesse and the Feaver must be increased by them, therefore, as much as we may, we must

A compendium of curing in feavers.

There be five things to consider in feavers. Curatio.

Bloud-letting.

How obstructions should be healed.

labour to choose such a thing as doth heate but little, or if we can find any that doth not heate at all (as in this case a bath) you must use that *Galen* teacheth in *libro tertio de sanitate tuenda, capite tertio*, that a bath can do this. For he saith, that the strength of sweet waters made hot, if they be temperate, be hot and moist, but if they be warmed, they be cold and moist. And a little after he saith, A bath if it be discreetly used, mollifieth the hard and stretched parts, and it bringeth forth excrements or moltings, if any sticke within the skinne. These things being done, and those humours being scoured out which were compact together in the skinne, so that the obstruction and perspiration impedited be taken away, you must come to the cure of the rottennesse. Therefore at this time you must first corroborate and restore the strength, whereby it may exuperate and overcome the rottennesse, and be able to digest the humours. And you shall heale the putrifaction and rottennesse, if you do void and empty out by all meanes that which is corrupted and putrified. That which is left still within, you must bring to an exquisite meane by moderate motions, and coole breathings: and you shall worke the emptying out of your humours by urine, egestions, vomiting and sweats. Last of all, you must proceed to the curing of the feaver, which must be done by cooling things. For every feaver, insomuch as it is a feaver, must be remedied by cooling and moistning things. But to know how each of these things should be rightly done, it is partly rehearsed before, and partly it shall follow hereafter. In continuall feavers, whose state or vigor of the disease will come at the farthest within seven daies, if their strength be lusty, and their age agreeing to it, you must ordaine them a very exquisite and thinne diet. But in the continuall feavers, whose vigour, force, and state is longer then seven daies after the beginning, or if vertue be weake and feeble, at the first you must feede them liberally: when the vigour and state draweth neare, their diet must be more scarce, but in the state and vigour of the disease, you must feed them most thinly and scarcely. Afterward againe, augment his diet, and feed him most, increasing his diet in like case as the vigour and state of the feaver doth diminish, as *Hippocrates* saith in the first Section of his Aphorismes.

Bathing doth coole

Cure of putrifaction.

Cure of the feaver.

Diet.

CHAP. VI.

Of a burning Feaver.

Continua Tertiana.

ARDENS *Febris* in Latine, *Causos* in Greeke, in English it is called a continuall Tertian or a burning feaver: it is of the kind of continuall feavers, as is declared in the former Chapter: and it is caused when choler putrifieth and rotteth within the veines. Therefore it agreeth with an exquisite intermitting Tertian, because it is ingendred of the same humour that the other is. But yet it differeth from it, in that in an intermitting Tertian the choler is carried all over the body, but in a burning feaver the choler is contained in the vessels together with the bloud. Hereupon it commeth that the fits in a burning feaver do not intermit nor slake: but when the choler in them is stirred most vehemently, and is driven about by nature waxing strong, then there is wont to come vehement cold and rigour, and the feaver endeth. Which *Hippocrates* declareth 4 *Aphorif.* 58. saying, He that is taken with a burning feaver,

Difference betweene a burning feaver & a Tertian.

if

if it be vehement cold, and rigour come upon it to him, he is delivered from the disease. A burning feaver is knowne by these signes: their tongue that have this feaver is drie, grosse, rough and black; there is gnawing of the stomacke, intollerable thirst, watchings, and also many times raving, and egestions of the wombe be liquid and pale: which signes *Hippocrates* rehearseth *in Libr. 4. Vict. Acutorum.* They which have this feaver, let them lye in a cold place, and in a sweete ayre, from whence pure wind commeth. Also let him lye in a soft featherbed, which must be made often: let the coverings be very thin and cleane, which must be continually changed, and let his bed be of a great wideneſſe, that he may easily move his members that be hot to other cold places of the bed. And if the aire be quiet, stirre it with a fanne, or such like. You must give him meates that have vertue to coole and moisten, as is, Lettuce, Gourds, Sorrell, Ptisan broth, and such like. Let his drinke be water, wherein a little Cinamon hath beene sodden, or Verjuyce. If the sick have used it, or if no other thing do let it, after meate give him cold water a spoonefull or two, or mixe Julep of Violets, or some Julep of Roses, or such like with decoction of Barley. Moreover, the stomack must be refreshed with juyce of Roses: and other cooling things must be used, as strewing of the floore with greene Vine leaves, & with the leaves and floures of Roses, water Lillies, and Violets, and by sprinkling & powring often of cold water on the floore up & downe. For the cure, in the beginning straightway, you must cut a veine, if age, time, vertue, and strength do permit it. Hereupon *Hippocrates* saith in his Aphorismes thus: In great burning feavers, if blood be drawne till the heart faint, by and by the state of the whole body is cooled, and the feaver is quenched. In many also a laxe is caused, and sweats flow forth. Afterward let the breast and stomack be nourished with Dates braied with oile of Roses, or of Quinces, or of water Lillies. Also other cooling medicines be good, as be Vine buds braied, Endive, Succory, Knotgrasse, Lettuce, Sorrell, Vine leaves, and such like. Also a fine napkin folded together and dipped in oile and water made hot, and applyed to the breast and stomack, it ceaseth the burning of fevers marvellously. Also a handfull of wooll soaked in water and oile of Roses heat greatly, & being holden up aloft to drop upon the breast, doth easily quench the vehemency of the burning heate. These things must be hot, for warme things do dissolve the strength and vigour of the members. Neither shall you rashly also commixe Vineger against vehement burning feavers. You may not apply epithemes nor other cooling medicines in the beginning and increasing of the fit. for at that time the effect of the body is driven about, and the heat is in the inward members: therfore cold things applyed do drive the heate to the innermost parts, and be an occasion of greater hurt: for fiery heate being oppressed and stopped within, it raiseth a more vehement and burning heate againe. Therfore in the force, strength, and vigour of the fits, when the heate is already spread over all the body, these cold things may be well applied: for then the residue of the universall heate which remaineth about the inward members may be really quenched. Hereupon the patient will begin to breathe better, and shall be troubled with an easier thirst. Also some by breathing out of a deawie vapor do fall on sleep. The epitheme which you must use in this feaver, is this: ℞. of Rose water, and Lettuce water, ana.

Signa.

Diet.

Curatio.

Outward medicines.

Epithema.

ana. ℥ iij ß. Waters of Endive and Succory, ana. ℥ j ß. good Vineger, ℥ j. all the three Sanders, of each, ℥ ß. seed of Purslaine, gra. iiij. commixe all together, and make an Eptheme. Moreover, when the vigour and strength of the sicknes is at hand, you may safely minister pure cold water, if none of those things which be rehearsed in the third Chapter do let it. And if feare of any hurt, although it be very little, do let it; you shall minister the first draught refrained after this sort. Take one cup full of temperate water, and commixe fiue cupfulls of pure cold water with it, and so minister it to suspected bodies To conclude, in the curing of burning feavers, you must needs bring to passe one of these things, that either the cholerick humours may be voided and emptied out, or else that they may be quenched within. They may be voided and emptied out by sweats, vomits and egestions. They may be quenched by drinking of cold water, wherewith very often great burning feavers have been cured quite and cleane. A bath of sweete water is good only to them which have a burning feaver without any swelling tending to the nature of an inflammation or *Erysipelas*, but if signes of concoction do appeare in the Urine, it is much more convenient for the patient. Let the sick which in a vehement burning feaver desireth to use a cold bath, be young, and of a moderate state of the body as also *Hippocrates* witnesseth and monisheth. Neither let it be done to him in Sommer time, and in hot times of the yeare, and in the vigour and strength of the feaver, and let it be one that hath used to wash in cold water in his health. But when the feaver waxeth more moderate, and vertue is stronger, and if there be signes of concoction together with it, a bath of sweete and temperate water is sufficient, and doth good. For annointings, oyle of Cammomill doth good, specially if the weather be cold. But the abundance of matter whereof you should make competent remedies against burning feavers, you shall find in the Chapters following.

When cold water may be ministred.

Nota.

To whom a bath is good.

Unctions.

CHAP. VII.

Of a pure intermitting Tertian.

Causæ.

Signa.

Differences of coldnesse in a Tertian and Quartane.

Exquisita Tertiana febris intermittens in Latine, an exquisite and pure intermitting Tertian feaver in English, it is caused of choler carried by the sensible parts of the body, and by the proper nature of it, it remaineth pure, sincere, and unmixed. Therfore seeing it is ingendred of choler that is sincere and pure, and not commixed with any other humour, it is called of the Physicians exquisite. This feaver ingendreth in persons that be cholerick by nature, and in their flourishing age, in Summer time, in hot and drie regions, and when the weather is hot and drie, and in bodies oppressed with labours, watchings, cares, deep thoughts, and burnings of the Sunne. Also this feaver by and by in the beginning, and in every fit causeth a vehement cold, rigour, and stiffenesse, and by this meanes it differeth from a burning feaver, as is before rehearsed. And the cold in this feaver differeth from the cold in a Quartane feaver, thus, because in this feaver the patient thinketh his body were pricked, and as it were ulcerated: but in a Quartane, the cold seemeth to the patient, like the cold that haile folke feele in Winter time. Therfore a Tertian feaver doth not chance without vehement rigour and cold, pricking and wounding in the flesh: but a

Quartane

Quartane feaver doth not by and by the first day invade the patient with vehement rigour and cold. For as it proceedeth forward and increaseth, so also the rigour and cold increaseth, and the patient doth not feele pricking, but rather feeleth great cold, and as it were nipped to the bone with it. There is in a Tertian feaver, an exact and perfect order and equality of the pulses: but yet in the increasing of the fits, the pulses are raised and provoked to vehemencie, greatnesse, and frequencie. Moreover, in the vigour and force of the feaver, it causeth thirst, and burneth up the patient, so that he casteth off the clothes to make him bare and naked, and he breatheth largely and often, and he bloweth out as it were a flame of fire, and requireth to drinke cold water. Afterward the heate spreadeth equally all over the body, so that the breast is no better then the extreme parts and members. And when you lay your hand upon him, at the first touching you shall feele much gnawing and biting heate, bursting out as it were with a certaine vapour and moisture: but not long after your hand will vanquish it, if you hold it still. Moreover, there followeth this feaver vomiting of choler, and the belly is laxative, and they pisse urine that is cholerick, subrufe, and somewhat yellow, and moderately thick. Also their urine hath by and by a white cloud, or a laudable sublation in the midst. If the urine be redder, and if in the first fit there do appeare neither sublation in the midst, nor cloud, the feaver will extend and remaine seven fits. Moreover, this feaver leaveth off till another fit, when the fit hath endured the space of twelve houres at the most. For this is the longest time of a fit in true and pure Tertians. But sometime the fit is shorter then the aforesaid space of time, having difference more or lesse according to the quantity and quality of choler within, or because of the strength of the patient, or through the present affect of the patients body at that present time. Therfore we name that an exact and pure Tertian feaver which endeth his fit within twelve houres. but that which hath a longer fit, is not called an exquisite Tertian, but an extended and stretched out Tertian. And if the feaver doth invade the patient daily with vehement rigour and cold, and with the signes aforesaid of the urine and pulses, as also of other things afore rehearsed, then it is called *duplex Tertiana*, a double Tertian. But as for an exquisite Tertian, because it is ingendred of pure choler moved about, you must moisten it and coole it, as much as you may possibly by all meanes. For this humour (as *Galen* witnesseth) is the hottest and driest among all the other that be in the body. Let the sick lie therfore in a cold place, against a sweete and pleasant ayre. Also you may not suffer many to be in the house, because they should make it hot with their breath. Let the floore be sprinkled often with cold water, and with Rose water, Violet water, and such like. And strew on the floore Willow leaves, floures of Roses, Violets, water Lillies, and such like. Let the patient use meates that have vertue and power to coole and moisten. And you must give him so much of them as he can very well digest. Let his pot-herbs be Orach, Beets, and Spinach, Mallowes, Lettuce, Gourds, Sorrell, Endive, Succory, and such like. Also give him Prisan broth, and soupings made with *Alica*. Of fishes, let him eate such as live in gravelly places: for such, besides that they do coole and moisten, they ingender good juyce, and are easie to digest. Of fowles, let him eate them that be of soft flesh, as be chickens

Signes of a double Tertian.

Victus ratio.

kens and Partrich, Doves, young Sparrowes, Feasant, and such like: But of those that have not soft flesh, let him eate their wings, which are without excrements, because of their often exercises. Also he may eate Cocks stones and Sowes feete, for they be without excrements, because they are exercised: and their braines, specially if they be well sodden. Also if you minister the flesh of Pigs well sodden, you shall not hurt, for so it may the easilier be consumed of the stomack. Also rere Egs, which be but only hot through, may be suffered, specially the yolkes of them: for they be easier to digest then the whites, and they do coole meanely. You may suffer him to eate fruites which be not very hard to digest, as be, Cherries, Prunes, Mulberies. He must abstinne from Honey, because it will easily turne into choler, and from Mustard, salt meates, and all sharpe things. *Potus.* Also you must keepe the sick altogether from wine, untill the disease be digested, and let him drinke in the meane season water wherein a little Cinamon hath been sodden. Or let him use to drink this ℞ Julep of Violets, ℥.iiij water wherein a litle Cinamon hath been sodden, ℔ j commix them together, and powre them out of one vessell into another often. But when the disease beginneth to digest, you must give him in the beginning a litle wine that is thin and allayed with water, and give him more liberally of it when the end of the disease is at hand. This is the order of diet for many, but not of all men: for they that are not daintily brought up, but do live hardly, and are strong of nature, you must ordaine for them a thinner diet, that is, let them be contented with Ptisan broth untill the judgement of the feaver. *No sleepe in fits.* As for sleeping, they may not sleepe in their fits, but rather let them watch, that thereby the bloud, and spirits, and naturall heate may be letted and stopped from creeping to the inward members, and contrariwise may thereby be drawne to the outward parts: for otherwise the feavers will scarse be dissolved, and they will come very slowly to their state, and fluxes will increase and be multiplied: when the fit is ended, sleep is not hurtfull. The patient must eschue exercises, and all other vehement motions. Also let him refraine perturbations of the mind, specially anger feare, sorrow, and such like. But you may not onely use the diet before prescribed, but also you must minister medicines to the patient which can coole and moisten. *Curatio.* In the beginning to quench the boyling of choler, and to mitigate the cholerous heate, let him use this decoction: *A decoctiõ to digest choler.* ℞ of flowers of Violets, Borage, and red Roses, ana M j. flowers of water Lillies, M ß. Endive, Succory, Lettuce, ana. M j. ß. of Raisins picked, ℥.j. Damascene Prunes, number ij. seeds of Endive, Succory, Lettuce, Purcelaine, Gourds, ana. ℥.iij. of the roote of Succory, ℥.vj. seeth all together in ℔ ij. of well water, untill the third part be consumed, then straine it, and make the liquor of that decoction sweet with Sugar, and purifie it with the white of an Egge; then adde to it sirupe of Endive with the broad leaves, and Julep of Violets, ana. ℥ ij ß. commixe them together, and make a potion, and let the sick drink thereof every morning fasting, ℥.iij.ß. *Misture.* But if the sick be more delicate, and do abhorre potions, let him take daily of this medicine ℞ of conserves of Violets, Borage, Roses, water Lillies and Succory, ana. ℥.ß *Electuarium de pruna Damascena* without *diagredii*, ℥.vj *diarrhodon abbatis*, ℥.j *Diatrion santalon* in powder, ℥ij. of Julep of Violets as much as is sufficient to commixe them, and make a lecle. Moreover, you must remove

the

the cause of the Feaver, which you shall do if you empty out the cholerick humour. Therefore you must empty out the choler which is crept into the stomack by provoking vomite. By what meanes you may provoke vomite it is declared in the former books. The choler which is carried downeward, it is best to empty it out by a laske of the wombe, which also is wont to come sometime of it selfe in an exquisite Tertian. Vomiting should be provoked chiefly in the beginning of the fit, for at that time nature is wont to thrust in choler thither: as in the declination and slaking of the fit, nature thrusteth it to the neather parts, and to the skin. Therfore at that time you must cast in an easie and soft clyster, that it may both bring out the choler easily, and that also by his gentlenesse, the sharpnesse of the choler, which is wont to vexe and gnaw the guts, may be stopped and broken. Make therefore such a clyster: ℞ of Mallowes, leaves of purple Violets, Mercury, Endive, and Succory, ana. M j seed of Purslaine, and of Melons, ana ℥.ij. ß. seeth them all in a sufficient quantity of water, till the third part be consumed: strayne it, and adde to the liquor of that decoction, of the marrow of *Cassia fistula* newly drawn, ℥ j. oile of Violets, ℥.iij. common salt, ℥.j. ß. commixe them and make a clyster. Also you must empty out choler by provoking Urine, and sweats, specially if it be carried thither by nature. This thing you may well do by medicines that provoke urine, but not by all such, but by those that can do it without drying. Therfore you must provoke Urine with potions, wherein *Apium* or Dill hath been infused or wet. And if signes of concoction do appeare, then you may minister wormewood safely, which is a speciall remedy for the stomack when it is vexed with choler, specially if you take of the tops of it as much as is sufficient, and infuse it in *Melicratum*, that is, wine and hony sodden together: for it purgeth choler out of the wombe and stomack by egestion, and out of the veines it purgeth it by Urine. You shall provoke sweating with this and such like medicines, ℞. roots of *Apium*, Sperage, and Succory, ana. ℥ ß. of the seeds of Parcely, Fennell, *Bruscus*, and Lovage, ana. ℥.ij. blacke Cicers, ℥.iij. Dill, M ß. seeth all in sufficient quantity of water that runneth, unto the third part: then let it be strained and make it sweet with sugar, adding to it *Oximel compositum*, ℥ ij. and make a potion. Or beate all the aforesaid things into powder, and minister of it every time, ℥.j. or ℥.j ß. with ℥.iij. of *Oximel simplex*. These medicines which provoke sweat, must be ministred in the declination of the fit, or on that day that the sick hath not his feaver. For this purpose all annointings with oyles of Cammomill, Dill, and such like, are not a little profitable. Moreover hot baths of sweete and potable water, do profit two waies, both because they provoke out some of the choler, as also because of their qualities, they do much good: for such baths do moisten and coole. But baths of sea water, salt-water, salt-peter-water, and brimstone-water, they bring out more choler, but they profit much lesse then potable waters. Therefore it is best not to call them profitable, seeing they do more hurt by drying, then they doe good by emptying and voiding: for the remedies must have contrary qualities to the humours that have invaded against nature: for that doth more good then the emptying by any meanes, (as *Galen* witnesseth *ad Glauconem*) by the which words it is evident, that emptyings and purgings in an exquisite Tertian,

Vacuatiõs

Vomitus.

Clyster.

Provokers of urine.

Absynthium

To provok sweate.

Bathes of sweet waters.

tian, do but litle pleaſe *Galen*: ſpecially thoſe emptyings that are done by bloud-letting, and by a vehement purging medicine; for all ſuch kind of purging medicines be of a hot faculty and quality. But ſeeing this feaver is the hotteſt of all other, therefore it rather deſireth to be cooled and moiſtned, then to be vehemently purged. It rather permitteth and requireth emptyings by other meanes, and ſpecially when nature laboureth and aſſayeth to drive out the humour. Alſo nature muſt be holpen, if of her ſelfe ſhe be not able to performe her intent. As for a bath, this is the effect and ſcope of it, thereby to have the body wet and moiſtned. Therfore you muſt ſtrew in, neither Salt-peter, nor Salt, nor Muſtard ſeed, but it is good to powre much oile, being made hot, upon the patient, and to bring him into the bath, and to waſh him. And if he will ſwimme in it, you may ſuffer him to do it as long as he can. And they that are delighted in bathing, if you ſuffer them to waſh twiſe in a day, you ſhall not do amiſſe. But you muſt have this in memory, that it be done opportunately, and in due time, for if ſignes of concoction do now appeare, then if you waſh him oftner, you ſhall not erre from *Galens* doctrine.

Balneum.

CHAP. VIII.

Againſt the baſtardly Tertian.

Cauſæ. A Baſtardly Tertian is cauſed, when choler is mixed for the moſt part with fleame. Hereupon it commeth that all the ſignes of this feaver do not declare the nature of pure and ſincere choler, as in an exquiſite Tertian they do. *Signa.* In this feaver alſo the time of the fits doth exceed twelve houres, neither is this judged in ſeven fits, as an exquiſite Tertian is. Moreover, in this baſtardly Tertian, the ſignes of concoction do appeare more ſlowly, neither is there ſuch great heate in the vigour and ſtate of this feaver as in the exquiſite Tertian. Beſides all theſe, it doth not end with abundance of ſweat, as an exquiſite Tertian doth. *Diet.* Therfore the diet in this feaver muſt not be altogether cooling and moiſtening, as it is in an exquiſite Tertian: but let it have ſome power and vertue to heate, cut, and divide; for the choler in this feaver is groſſer, neither is it ſo hot. They therefore that have this feaver, may profitably take broth of Ptiſan, wherein ſome Pepper is put, and you muſt give them *Mulſa* to drink, wherein hath beene ſodden, Hyſope, Origan, and Spikenard. Alſo you muſt give them ſoupings and broths eaſie to digeſt. Moreover, ſeeing the time of the fit is long, and ſo endureth a whole day, you may not give him meate daily, but each other day: for by this meanes we ſhall beware and take heed that Nature be not called away from her office and worke, and ſo the diſeaſe ſhould be increaſed: for you muſt only take heede that the diſeaſe do not increaſe, and that the ſtrength of the ſick, which muſt ſtrive and fight a great while, be not weakned, debilitate and caſt downe. But it is hard to keep and ſave both, becauſe hunger, looke how much it profiteth to the digeſtion of the diſeaſe, and ſo much the more it hurteth and debilitateth the ſtrength. And meates, look how much they increaſe the patients ſtrength, and ſo much they hinder and let concoction and digeſtion. To conclude therfore, you muſt uſe hunger to them that be ſtrong and luſtie, and their diſeaſe hard to digeſt: and you muſt feede them more largely, whoſe

ſtrength

ſtrength is debilitate and weake, and their diſeaſe not ſtubburne for to digeſt. Let their drink be water, in which a little Cinamon and ſome Hyſope or Origan hath been ſodden. Quiet and reſt is good for them, but exerciſes do hurt them: for this doth call forth outwardly nature and naturall heat, which ſhould concoct and digeſt crude matter within. For the cure, if you may let the patient bloud, you may not faile to do it, but by and by in the beginning, if the age, time, region, and ſtate of the body will permit it, you muſt draw out ſo much blood as the preſent ſtate of the body requireth and will ſuffer. By the preſent ſtate, underſtand the ſtate as well of the patient, as of the diſeaſe: for the ſick, if he be ſtrong, may ſuffer bloud-letting, if not, the contrary. If the diſeaſe remaine, and be cauſed through abundance of humours, it requireth bloud-letting, not a meane quantity, but according to the abundance of them. But when the diſeaſe will endure long through crudity and lack of digeſtion, you muſt draw out but a meane quantity of blood, that the ſtrength of the patient may be kept and endure untill the end of the diſeaſe. Alſo you muſt caſt into the belly, not very eaſie Cliſters, that they may bring forth the ſluggiſh and hurtfull matter, and make them thus. ℞ Mallowes, Mercury, leaves of Violets, Origan and Hyſope, ana. M.j, ſeed of *Cardamum*, ℥ iij. teeth all together in ſufficient quantity of water, and adde to the liquor of that decoction, *Benedicta laxativa*, *Hierapicra*, ana. ℥ iij. *Mel roſarum*, ℥ vj. oyles of Violets and Cammomill, ana. ℥ j ß common ſalt, ℥ ij and make a clyſter. Alſo you muſt miniſter to the patient, decoctions made of ſuch things as can cut, and divide, and alſo provoke Urine without any great heating and drying: as is this, ℞ roots of *Apium*, Fennell and Succory, ana. ℥ j. Endive, Succory, Origan, and Hyſope, ana. M.j Lettuce, M j. ß. the foure common cold ſeeds, ana. ℥ j. ſeeds of Fennell and *Apium*, ana. ℥ j. ß. ſeeth all theſe in two pounds of water, untill the third part be conſumed: then ſtraine it, and make the liquor ſweet with Sugar, and purifie with whites of Eggs the ſtrained liquor. Then adde to it *ſirupus acetoſus ſimplex*, *Mel roſarum* clarified, *Oximel ſimplex*, ana ℥ j. ß. and make a potion, whereof miniſter daily every morning, ℥ iij. After theſe you muſt miniſter ſuch medicines as do empty the belly gently, as is, infuſing of Rubarbe, *Electuarium è Pſyllio*, and *Diaphœnicon*, and ſuch like, which are able by themſelves, or mixed with other, to bring and purge out choler together with fleame, whereof we have rehearſed many in our former bookes. After the ſeventh day, you may miniſter continually decoction of Worme-wood: alſo *Oximel* drunk alone, helpeth many. Alſo vomiting after meat is ſo healthfull and profitable to theſe old and inveterate Feavers, that many (as *Galen* witneſſeth *in lib. 1. ad Glauconem*) have beene cured with this one remedy. For a feaver which hath continued long, doth ingender and breed many flegmatick excrements in the ſtomack, which being caſt out by vomiting, the patient is delivered from the feaver. Alſo the ſides muſt be nouriſhed with hot medicines, that thereby the winds and bolning which ſtretcheth them out, may be diſſolved and diſperſed. Among other this foment is very good, ℞ flowers of Cammomill, Melilot, and Dill, ana M.j. Worme-wood, M ß. red Roſes, M j. Lineſeed, and Fenugreeke, ana. ℥ iij. boile theſe in ſufficient quantity of water, unto the third part, then dip a ſponge in it, and nouriſh the ſides therewith.

Potus.

Curatio.

Bloud-letting.

Clyſter.

Decoctum.

Purgatio.

Abſynthiti Oximel.

Vomitus.

Fomentum.

Unguentū with. Alſo it profiteth to annoint the ſtomack with this or ſuch like ointments ℞. oiles of Maſtick, Roſes, and Cammomill, ana ℥. iij. of Cloves, ℥ j ß. Waxe as much as is ſufficient, and make an ointment. Moreoveer, bathing in this feaver is not healthfull before that ſignes of concoction do appeare, becauſe crude and raw humours, which ſhould be digeſted within, are brought out by it to the ſkinne, and ſo it doth increaſe obſtructions. *Balneum.*

CHAP. VIII.

Of a Quartane Feaver.

Cauſe. AN exquiſite Quartan is another kind of the intermitting feavers, which is ingendred only of a melancholy humour, putrifying and rotting without the veſſels. *Signa.* This feaver doth not by and by in the beginning invade the patient with vehement rigour and cold the firſt day, but it is like to them that are cold in Winter through vehement froſt: but when the feaver hath continued and proceeded forward and is increaſed, then alſo the rigour and cold increaſeth with it, and waxeth greater and ſtronger daily, till the whole diſeaſe be come to his full increaſe and force: and the cold doth not ſeeme to the patient as it were pricking and vexing the skinne, as it doth in an exquiſite Tertian, but there is cauſed vehement cold, and as it would breake the bones Their pulſes are very rare and ſlow in the beginning of the fits, but when the feaver is in his full force, or alſo when it is increaſed, then of neceſſity the pulſes are ſwift and often: but yet they do keep their naturall ſlowneſſe and rarity, if you conſider the ſwiftneſſe and frequency comming in the fits. But the moving of the heate, the increaſing, and the vigour and force of this feaver is cleane contrary to that in Tertian feavers. For in this feaver the melancholy humour is kindled and inflamed by little and little, and as it were a ſtone, or a ſhell, or a bone, or ſome other ſuch cold and dry body. And when that any flame or heate is kindled in it, then in the fit it leaveth nothing fumous or ſmoakie, but it burneth and conſumeth it. *Cauſe of long intermiſſion in Quartane fits.* And therefore there is longer ceaſing and intermiſſion of this humour betweene the fits, then there is in fleame. And the intermiſſion and ceaſing betweene the fits ſeemeth to be exquiſite and pure without any griefe at all: becauſe in this feaver, looke how much melancholie is kindled and inflamed, and ſo much in the time of the fit is diſperſed, conſumed and drawne out cleane. Moreover, in a Quartane feaver there followeth not vomiting up of choler: their urines are thinne, white, and watery, and as it were ſtrained from a groſſe matter. Alſo this feavdr beginneth ſpecially in Autumne, and Harveſt, comming after erratick feavers. But you muſt behold both the nature of the patient and his temperament, alſo his diet uſed before, his age, the region, and other ſuch like. For if thoſe things be cold and drie, then you may looke more ſurely that a Quartane feaver will enſue, ſpecially if at any time Quartanes be riſe among the people. They that have *Curatio.* a Quartane feaver, in the beginning muſt be handled and ordered moderately and gently, neither may they be vexed with any vehement medicines, or by vehement emptying and purging, for the humour which cauſeth the Quartane is ſtubburne to be drawne and handled. Therfore in the beginning, and before it be digeſted, it will hardly and ſcarcely follow the medicine

that

that draweth it: and that because of his grossenesse and goldnesse, and also because it stoppeth the narrow wayes by the which it should passe out. Yet if bloud do seeme to abound much, then you must take away that. And if when you have striken a veine, the bloud that commeth out do appeare blacke and grosse, as for the most part it doth in diseases of the Spleene, you may then boldly draw it out. For great abundance of bloud being drawne out, nature will get the upper hand in digesting the rest of the humour, and will make the feaver shorter. You must cut the innermost veine of the left arme, which is called *Lienaris vena*, the Spleene veine, or *Mediana*: for this veine emptieth out the melancholy humour, specially from the Spleene, which is wont to be diseased in a Quartane feaver: but if when the veine is stricken, the bloud doth appeare thinne, and yellowish, you must stop it by and by: for such an humour is not unprofitable in a Quartane, but it correcteth and amendeth the grosse and cold humour, as well because of his substance, as also with his quality. You must ordaine for the patient a very good diet, such an one as is not windie, and ingendreth good juyce. Therefore you must keepe the sicke from swines flesh, and from all other meates that be grosse, tough and clammy, and slow of digestion. Moreover, let him abstaine from all things which do coole and dry the body. He must eat birds that live upon mountaines, and do ingender good juyce: for those that do live in fennes and marishes, they be unwholesome and full of excrements, and do ingender a grosse humour. He must use fishes of gravelly waters, which be soft and without toughnesse: but in this feaver salt things and Mustard must be ministred in meates, that they may extenuate, cut, and divide the grosse and clammy humours, and that they may consume and feed up the superfluous humidity and moisture. They must use wine that is white, thinne, and meanely hot: for that by the thinnenesse it doth extenuate the grossenesse of the melancholy humour, and by the meane heate that it hath, it heateth the body by little and little, which is cooled with the melancholious humour, and it helpeth digestion and also provoketh urine. They may not altogether be kept and refraine from frictions, deambulations, and other accustomed exercises, that is to say, you must suffer them to use exercises, but not so much as they did in their health. Neither may they use frictions, deambulations, and other exercises of the body so often nor so vehemently as they did in their health; for that would cause perill and danger of obstruction. But if exercises be used moderately; and that in the time of intermission betweene the fits, they will voide out excrements, and bring other commodity which *Galen* rehearseth *in lib. secundo de Tuenda sanitate*. They must altogether abstaine from bathing if they can, and be content onely with frictions and rubbing: for although bathing, because it doth heate, doth profit, yet because it calleth forth humours outwardly, it bringeth perill of obstruction, specially when the body doth abound with excrements. And if the Quartane be short, and not violent, it is not hurtfull in the intermission betweene the fits, when the patients haile dayes be, if he use his wonted exercises. As for the belly if it can be by any meanes, it must be kept soluble, either with his accustomed meates, or with medicines mixed with them, or with clysters, first gentle and easie, and after sharper: for you must increase the

Bloud letting.

Diet.

Vinum.

Balneum.

the ſtrength and ſharpneſſe by little and litle; as the matter of the Feaver doth concoct and digeſt by little and little: for at the beginning (as is ſaid before) you muſt handle and order theſe Feavers gently and eaſily. You may ſeeke examples of eaſie Clyſters out of the former Chapters. A clyſter ſom what ſharper is this that followeth: ℞. Mallowes, Cammomill, Mercury, leaves of black Violets, ana. M. j. leaves of Sene, the rootes of Polipodie, ana. ℥ v. Harts-tongue, M j. ß. ſeeth all theſe in a ſufficient quantity of water untill the third part. Then ſtraine it, and commixe with the liquor of that decoction, the marrow of *Caſſia fiſtula*, ℥ j. *Diaſena laxativa*, ℥ ß. common oyle, ℥ iij. *Mel roſarum*, ℥ ß. ſalt Gem, ℥ j. and make a clyſter. Within certaine dayes give to the patient *Diatrion piperion*: but becauſe it doth heate vehemently, you may not miniſter it daily; whoſe making and vertue you muſt ſeeke out of *Galen, in lib 4 De ſanitate tuenda*. Alſo (as *Galen* ſaith) the patient ſhall do rightly, if he drink daily, only Pepper with water: for it heateth and diſſolveth the groſſeneſſe of windy ſpirits and vapours, and it extenuateth and digeſteth the crude and raw humours, which are heaped and gathered up together in the hypochonders and ſides. And theſe things muſt be done from the beginning of the Feaver, untill it come to the vigour, force, and ſtate. And if the ſicke ſeeme now to be in the vigour and ſtate of the diſeaſe, then he muſt uſe a thinner diet then he did before or muſt do afterward, and you muſt command long quiet and reſt to the patient, leſt nature being occupied about digeſting of the matter of the diſeaſe, ſhould be called from her office and worke. Afterward you muſt provide and fore-ſee the intrailes, which are wont to be ſwollen and ſtretched out, with viſcous, tough and groſſe humours, and alſo with abundance of windie ſpirits and vapours, which being diſſolved and emptied out, the bowels waxe ſoft and are looſened. Therfore you muſt annoint them with thoſe things which can mollifie and looſen, as be, oiatments which are made of Barley meale, ſeede of *Apium*, roots of *Ireos*, Rew, and ſuch like. Among other, annoint the left ſide with this ointment, ℞. of oyle of Capers, ℥ iij oile of *Ireos*, and of ſweet Almonds, ana. ℥ ij. ſeeds of *Apium*, and of Comin, roots of *Ireos*, ana. ℈ j. Waxe, as much as is ſufficient, make an ointment. After theſe things, you muſt miniſter medicines which have vertue and power to provoke Urine, and not before this time: for if you miniſter ſuch things before the inward members be free from obſtructions, becauſe thoſe medicines be hot, they carry the humours downe with them, and do increaſe the obſtructions. For to provoke Urine, you muſt miniſter *Mulſa*, wherein Dill, or Rew, or elſe *Apium* hath been ſodden. If ſignes of concoction do appeare, then you muſt ſtraightway uſe purging medicines which can purge out melancholy: and you may not purge him once only, but oftener, if the matter ſeeme to require it: for that melancholy cannot be brought out all at once, ſeeing the body is not able to ſuffer and beare ſo ſtrong a purgation as ſhould purge out all that ſtubburne humour at once. You may ſeek examples of ſuch medicines as do purge out melancholy, out of the firſt book in the Chapter of melancholiouſnes. But yet above other things, *Ætius* praiſeth ſweet wine infuſed in the inward part of *Coloquintida*, but ſo that you commixe with it ſome *Apium*, or *Daucus*, to make it pleaſant. After

Clyſter.

Piper.

Proviſion for the intrailes.

Unguentũ.

Provokers of urine.

Purgation of melancholy.

meate

meate, you must provoke vomite (if nothing let it) with white Hellebore first commixed with Radish, as is declared in the other Books, which if it work little or nothing, you must minister Hellebore by it selfe. And if any man abhorre from Hellebore, let him use this or such like medicine: ℞ juyce of Radish, or distilled water of it, ℥ iij *Oximel simplex*, ℥ ij. commixe them and make them warme to drink: but they which cannot vomite, must be purged downward, such be they that have a straight and slender breast. After purging you must give them *Theriaca*, or somewhat that is of like vertue, as this is ℞. *Liquorice Cyrenaici*, fine Mirrhe, Pepper, of each like much: beate them by themselves, and commixe them with the juyce of Rew, and make pilles thereof, and minister the weight of ℈ ß. They that minister any of these medicines at the beginning of the sickneſſe, or at all, before the vigour, state, and force thereof, they make of a simple Quartan oftentimes a double Quartane, or without doubt they make the single Quartane greater and more vehement, and of a double Quartane they make a triple Quartane, or else the double one is made greater.

Vomitus.

Vomite.

CHAP. X.

Of a Quotidian Feaver.

QUOTIDIANA *Febris intermittens*, that is, an intermitting Quotidian feaver; it is ingendred of putrified and rotten fleame being thrust of nature by the sensible parts of the body. It is called of the Greeks *Amphimerina*, because it causeth a fit every day. But if glasen fleame, which is the coldest of all other fleames, do putrifie by it selfe the one halfe of it, that is, if the whole substance of it do not putrifie equally, but some parts of it do putrifie and some do not, then it ingendreth a feaver called *Epialos febris*: in which the patient is feaverous, and vehemently cold together, and at one present time he feeleth immoderate heate and immoderate cold in all the parts of the body together. For part of that humour which is not putrified nor rotten as yet, being spread by all the veines, or in the rest of the body, ingendreth the rigour and cold, but the other rotten part of the humour ingendreth the feaver. A Quotidian feaver doth not invade the patient with rigour and vehement cold by and by the first day, but in processe of time, it commeth rather like a cooling, then like a rigour. The pulse when the fit beginneth is inordinate and unequall, slow, little and weake. Neither also in the augmenting and increasing of the Quotidian is there swiftnesse of moving of the pulses, nor greatnesse, nor vehemencie. The heate in this Feaver is not so sharpe and vehement as it is in a Tertian: for it neither burneth them, neither are they compelled to make naked their bodies, and to throw off their cloathes, neither doth it compell them to breathe much and often, and to blow out of their mouthes as it were a flame, nor to desire to drink cold water, but it is moist and smokie, and commixed with much vapour. Also it is hardly kindled, and it consumeth a long time, untill that by increasing it come to the force and state. Moreover, they that have this feaver do not thirst, because not onely the tongue, but also the whole body in this feaver is moist. The urines in Quotidian Feavers either be white, and thinne, and watery; or thicke, and troubled.

Causæ.

Epialos febris.

Signa.

troubled. There buſteth out no ſweat at all in the firſt dayes, neither is there any exact and perfect reſt from being feaverous: for the feaver remaineth each time almoſt the ſpace of 18. houres. There chanceth alſo to them vomiting of fleame: and thoſe things which are ſent out by egeſtion, are colder, moiſter, cruder, more watery, and more flegmaticke. Alſo a Quotidian feaver doth chiefly vexe them that be moiſt and flegmaticke of nature. Alſo it chanceth in a moiſt ſeaſon, ſpecially in Winter that is cold and moiſt, and in old folke and children. Hereupon *Galen* writeth, that he never ſaw a young man that was cholerick and dry by nature, taken with this feaver: but they that be moiſt and moſt flegmatick, having a groſſe ſubſtance of the body, and do live an idle life, ſerving their belly, and given to drunkenneſſe, uſing bathing often, and ſpecially after meate, they are ſoone taken with this Quotidian feaver.

Victus ratio. Let the diet in this feaver be altogether extenuating, cutting and dividing.

Curatio Therefore you muſt now ſeeke ſuch places, wherein we have declared abundantly what kind of diet it ſhould be. In the firſt daies, that is, when ſignes of crudity and indigeſtion do yet appeare, the fleame muſt be divided and cut, and the pores and paſſages that be ſtopped, muſt be ſcoured and cleanſed. And therefore you muſt miniſter *Oximel*, becauſe it doth ſcoure mightily, it cutteth and divideth the glutinous and clammy humours, and it delivereth the pores from obſtructions. And you muſt miniſter thoſe things which provoke urine, that the fleam (being already extenuated and divided) may the more readily paſſe by the conduits, and be emptied out. Therefore it is good to miniſter decoction of the roote of *Apium*, Parcely, *Ireos*, Fennell, and ſuch other like often rehearſed before, with *ſirupus aceroſus compoſitus*, and *mel Roſarum*, and *ſirupus è duabus Radicibus*, and other that have the vertue and power to extenuate, cut, and divide. About the vigour and force of the feaver, you muſt take heed and have regard to the ſtomack, and ſpecially to the mouth of it. Therefore you muſt prepare thoſe things which being applyed outwardly may adde ſtrength to the ſtomack, ſuch as be, Maſtick, Spikenard, Wormewood, and ſuch other like. Therefore before meate, uſe this ointment: ℞. oiles of Maſticke,

Unguentū. Wormewood, and Nard, ana. ℥.ij. ß. Maſtick, Cloves, and Wood of Aloes, ana. ℈.v. Cinamon, ℈.j. with Waxe as much as is ſufficient, make an ointment, wherewith annoint the region of the ſtomack. The ſtomack being ſtrengthened, you muſt compell vomiting, firſt by miniſtring of Radiſh, then after, meats muſt be eaten, for ſo it lifteth up the meats, and cauſeth the eaſier vomite. After he muſt uſe medicines that do purge out fleame: for fleame when it is digeſt, may conveniently be purged. What medicines thoſe be that can purge out fleame, it is evident in our other Books, and this here ſufficeth to cure a Quotidian feaver.

CHAP. XI.

Of a Feaver Hectick.

HECTICA *febris*, is a feaver wherein an unnaturall heat is not only kindled in the ſpirits and humours, but now alſo it is kindled in the maſſie, ſound and fleſhie parts and members. This feaver knoweth no paine, and they that have it, do think that they have no feaver, neither do they perceive or feele any heate,

heate, seeing all the members of their body be equally heat (as *Galen* declareth abundantly in his Book *De inæquali intemperie.*) The fever Hectick is ingendred and caused two waies. First, for the most part, of burning feavers, which have continued so long, that in processe of time they consume the humidity and moisture that is contained in the body of the heart: or also if it resist more abundantly, then those feavers are not onely Hecticks, but also *Marasmodes*, that is, consuming and melting feavers For feavers being ingendred (the humidity yet remaining still) when they have caught and occupied the body of the heart, hereupon they are specially kindled and inflamed, like the flame of a candle with a match. And this is one way of ingendring the fever Hectick. Another way of ingendring them is this, when they begin of themselves by and by, being ingendred as Diarie feavers be, either of sorrow, or anger, or overmuch wearinesse, together with burning by the heate of the Sunne. The feavers that be thus ingendred, be not very hard to cure: but such feavers of these as be turned into consuming and wasting, which the Greeks do call *Marasmus*, through the negligence and ignorance of Physitions: if those feavers be in their force and strength, and not as it were beginning still, it is not onely hard to cure these, but it is also impossible to remedy them. For the nature of them is hot and drie, so that the heart is in like case as the snuffe of a candle when it is very much burnt: for when it is much burnt, it will breake and dissolve, and through drinesse fall asunder, so that although you powre abundance of oile to it, yet you cannot cause a greater flame to be kindled: for the flame being small and weake, panteth alwaies up and downe in it, and waxeth continually lesse and lesse, till it be altogether quenched out. Even such is the fever which is altogether *Marasmodes*, that is, consuming. The fever Hectick which turneth into *Marasmos*, or a consumption, is very ready and easie to know: for before you do consider the pulses and heate by touching them, you may see the eyes wonderfull hollow, as though they were hid in some ditches or furrowes: for then all the moist substance of them is exhaust and consumed, so that you may see the bones of the eye-browes stick out. Also there hangeth on the haires of the eye lids, drie gumme and filth, and uncleanely affects, as is seene in them specially that go a long journey in the dust, when the Sunne burneth hot. Also the vitall floure in them perisheth, and the skin of their forehead is drie and retched out, and their eye-lids winke often as though they were sleepie; but their disease is not to sleepe, but is rather impotency and debility to watch Also the flesh of their temples is consumed, so that they seeme hollow places: for what other thing have they but skin and bone? For, if you looke upon their bare belly, it shall appeare to you, that neither bowell nor filme is left. The hypochonders and sides are pulled upward to the breast, and if you touch their skinne, it is very dry, which if you take hold on with your fingers and pull it up, it is like the hide of a beast. The pulses be thinne, hard, weake, and often. The heate when you lay your hand first on him, doth seeme weake: but a little after it burnteth out sharpe and gnawing more and more, if you hold your hand long upon him. Also this shall be a great and undubitate signe to you: when you do give him meate, the heate is inflamed and increased, and the pulses are augmented in greatnesse

Cause.

Marasmos.

Signe.

Hectica febris. and swiftnesse. It is called a feaver Hectick so long as naturall humidity and moisture is kept and reserved: but when it is to be doubted that there is left no more humidity and moisture in the body, then it is an absolute and perfect *Marasmos.* consumption, which is called in Greek *Marasmos.* For the cure of a feaver *Curatio.* Hectick before it come unto a consumption, you must by all meanes coole it. And therfore the effect and summe of the whole cure doth consist in these points, that is, to coole and moisten, as wel with those things that be outwardly *Aer.* applyed, as also by them that are ministred inwardly. Therfore let the ayre that the patient doth breathe in, be cold and moist. And if it be not so by nature, make it so by Art, as is taught before in the sixth Chapter, in the cure *Diet.* of the Tertian. He must also use meats that do coole and moisten, as broth of Ptisan, bread steeped in a little cold water, the flesh of kiddes, fe sants, birds of the mountaines, cockes stones, capons flesh, rere egges, new cheese without salt, and fishes of gravelly waters, Lettuce, Endive, Succory, Gourds, Spinach, Mallowes, and such like: Cherries, Pruines, Pomegranates, Melons, Figs, and *Lac.* such like. He must also taste milke, for that profiteth him marvellously, so that this feaver be not compounded and mixed with another feaver that is ingendred of rottennesse of humours. Let his drink be cold water, but specially if the sick have been used to it before. Let him drink thereof moderately, or let him drinke water wherein a little Cinamon hath beene sodden, or wine that is watered and thin. Moreover, it is good to them that have this feaver to eate meate often in a day, that by that meanes they may beware and take heed that they eate not great abundance of meate at one meale, which vertue *Nota.* being weake, should not be able to overcome and digest. They must eschue immoderate moving, and all things that can resolve and weaken the strength. You may not minister any purging medicines to them that have a feaver Hectick: for purgations are hotter and vehementer then they are able well to suffer: but if the belly be more bound then it ought to be, you must loosen it with easie clysters that can coole and moisten, adding to them marrow of *Cassia fistula.* You must minister such things within the body as have power and vertue to coole and moisten; as among the compound medicines be these, syrupe of Violets, of Water lillies, and of tame endive, *syrupus acetosus*, and such like. Also *Diarrhodon abbatis*, *Diatragacanthum frigidum*, *Diapapaver*, and such like. Of simples these be good, the juyces and distilled waters of Lettuce, Purslaine, tame-endive, and Poppie. Among those things that are to be *Balneum.* applyed outwardly, bathes at all times are convenient and profitable to them that have this feaver: I meane bathes of sweet waters, to the which the sick must be carried in a bed, or in a fine sheete, and let there be foure to carrie the sheet, at each corner one. The water of the bath must be most temperate: and also the patient must not tarry in it long, lest any of his moisture within him should be drawne out by it: therfore in no case must he sweate in it. There be some that use to seeth in the water of the bath hearbes, as Violets, Mallowes, Lettuce, flowers of Water-lillies, and such like: some other do seethe calves feete, or lambes heads, untill the flesh be sodden from the bones. Also you must beware lest any thing be powred on his head, seeing it is sufficient for it to be dipped twise or thrise in the water with the whole body, the sheet being

let

let downe easily, & then againe lifted up by foure young men which must carry him. Straight when he is brought from thence, he must be dipped all over once in cold water, but he may not tarry in it any time at all. They that have this feaver and be brought into a bath, unlesse they be dipped in cold water, it helpeth them nothing (as *Galen* saith.) By and by as soone as he is drawne out of the water, let another sheete be ready, and cast him into that, and then into another. Then lay him in his bed, and first wipe him with sponges, & after with soft linnen clothes; and let them not handle him violently that do wipe him, but as easily as they can possibly. To conclude, after this he must be annointed with cold oiles, and with other moistning things. Among other this Liniment is good: ℞ oile of Violets, ℥ ß oile of Gourds, ℥.ij. new butter without Salt, Swines grease, ana ℥ j. ß. commixe them and make a Liniment, wherewith annoint the whole body. Or adde to it muscilage of *Tragacanthæ*, ℥ i. marrow of calves shankes, ℥.ij. Waxe as much as is sufficient, and make an ointment. Also oile of water Lillies and of Poppie, are good, and specially oyle of Roses, which (as *Galen* saith) doth marvellously moisten dried bodies. When he is annointed and clothed, you must bring him againe upon a bed or a sheet, into the place where he is fed and you must nourish him with meates. Also it profiteth him to have his heart cooled and moistened with Epithemes: as this: ℞. waters of Violets, water Lillies, and Lettuce, ana ℥ iij. strong Vineger, ℥ ß red Roses, all the Sanders, ana. ℥ j. powder of *Dianargariton*, ℥ ß. seed of Purslaine, G iij Saffron, ϑ ß. commixe them and make an Epitheme, and apply it to the region of the heart cold. Likewise it is good to coole and moisten the liver thus: ℞ water of Lettuce, ℥.ij Vineger, ℥ j. *Diarrhodon abbatis*, ℥ j ß scraping of Ivory, ℥ ß Purslaine, ϑ. ß. commixe them and make an Epitheme, and apply it to the liver. Also for them that have the feaver Hectick medicines are good which can coole and moisten with their odour and savor, as be floures of water Lillies, Purslaine, Violets, Roses, and such like. Also you may find moe things that are good for the cure of the feaver Hectick, in the second booke, in the Chapter of the Ptisick or Consumption. And in curing of the feaver Hectick this only must be your study and labour, that the body may not only be cooled and moistened with those things which be ministred inwardly, but also by things that be applyed outwardly, and specially by annointing with oile. How much oile applyed and annointed outwardly specially doth helpe to the conservation of the body, and to the restoring of strength, we are taught by the notable example of *Pollio Romulus*, who being above an hundred yeares old (as *Pliny* telleth) *Divus Augustus* his host asked him, by what meanes he kept that vigour, force, and strength of body and mind: he answered thus: *Intus mulso, foris oleo*, that is, I keep me moist with *Mulso* within, and oyle I annoint upon my skin.

Epithema cordis.

Epithema jecoris.

Odoramentum.

Pollio Romulus.

CHAP. XLIII.

Of an Hemitrice Feaver.

Although there be diverse kinds of compounus feavers, as is declared in the beginning of this Book, in the expl cation of feavers, yet in this place we will only speake of that feaver which is compounded of an intermitting Tertian, and a continuall Quotidian. And it is called in Greek *Hemitritæus*, and in

Latin *Semitertiana*, in English halfe a Tertian. It is so called because this whole feaver hath halfe the nature of the said feavers, each of them: by the example of this compound feaver, you may learne to cure all other compound feavers.

Cause. Therfore an Hemitrice feaver is caused, when putrified fleame is commixed with rotten choler. It is declared before that a Tertian invadeth the patient with rigour and vehement cold, and a Quotidian commeth with cooling of the extreme parts. Therfore the feaver which is compounded of them both

Signa. causeth horrour and shaking for cold, which is lesse then the rigour of a Tertian, and greater and more vehement then the cooling of a Quotidian: so that it is a meane betweene them both. It is ingendred two sundry waies: for either two fits are joyned together by and by at the beginning, and do invade the patient together both at once; or else each of them commeth separate from the other. Therfore when the Tertian doth exceed the other, it causeth a more horrible feaver, and also it hath much rigour and vehement cold in the augmenting of the fit, and there is present greater heate and more burning, and choler is driven out either by vomiting, or by egestion, or it breatheth out a moist vapour: but when the Quotidian exceedeth the Tertian, then cold is in the extreame parts, and but a little shaking, and neither burning nor thirst doth vexe him. But when the intermitting Tertian and the continuall Quotidian be equall, and of like force and greatnesse, the fit doth come with horror and shaking for cold. And when the Quotidian is of greatest force, the pulses and horrour waxe lesse and gentler: but if the Tertian prevaile, by and by the pulses and horrour increase and waxe greater. Note therfore, when a feaver

Exquisitus Hemitritæus. is ingendred of an intermitting Tertian and a continuall Quotidian, being equall, of like force, greatnesse, and strength, then it is called an exquisite *Hemitritæus* ague: but if one feaver do exceed the other, then it is called an unpure Hemitrice. You may understand by the former Chapters, how this feaver should be cured. For seeing an exquisite Hemitrice feaver is ingendred of two feavers equally commixed, that is, a Tertian and a Quotidian, you must also use a cure convenient and agreeing equally to a Tertian and Quotidian. But in an

Non exquisitus Hemitritæus. Curatio. unpure Hemitrice, when there is most of choler, or most of fleame, you must also varie and change the cure, according to the humour and feaver that aboundeth. For if choler have the upper hand, you must chiefly use the remedies which we have declared in the cure of the Tertian. But if fleame abound most, use the things most that be declared in the cure of the Quotidian. To conclude, you must most covet the cure of that which hath most need, and doth most abound; but so, that you do not altogether neglect the other. Therfore we need not in this place rehearse the remedies whereby this feaver should be destroyed and cured, seeing every man may learne the cure of them more readily according to the diversity and nature of the humours, out of the Chapters of curing of the Tertian and Quotidian. Therfore if any man do first learne to know exactly and perfectly the curing of simple feavers, he shall also know how to cure compound feavers without any more labour: for the cures of simple feavers being knowne and considered, it is most ready to any man to cure compound feavers: so that here we shall not need to write severally of the curing of compound feavers.

CHAP.

CHAP. XIII.

Of the Peſtilence.

SEeing that at this preſent time and day, there be every where Treatiſes of the Peſtilence made of diverſe new Authors, I need not now long diſpute here of it: but it ſhall be ſufficient, if we do briefly declare the cauſes, ſignes, and curing of it, as we have done in other diſeaſes before. There be two eſpeciall cauſes of the Peſtilence, as *Galen* writeth *in lib* 1. *De differentijs febrium, cap.* 5. The one is, an infected, corrupted and rotten aire. The other be humours gathered through naughty and corrupt diet of the body, which humours be ready to putrifie and rot when a man taketh any light occaſion to kindle a feaver of the corrupted aire. Therfore the chiefeſt cauſe why men are infected with the Peſtilence, is breathing in of aire, without which no breathing thing doth prolong their life. For it beginneth for the moſt part of breathing in of aire which is corrupted of a putrifying and rotten evaporation. The beginning of corrupted aire, and of the rotten evaporation, is either a multitude of dead bodies not burned or buried, as it chanceth in warres: or the evaporation of ſome pooles, fennes or mariſhes in Summer time. It chanceth alſo ſometime to come before immoderate heate of the aire: when the temperature of the aire is changed from his naturall ſtate to immoderate heate and moiſture, of neceſſity the Peſtilence muſt follow. Hereupon *Galen* ſaith, that of all temperaments of the aire, the worſt is that which is hot and moiſt. Alſo oftentimes (as is aforeſaid) naughty and corrupt diet ingendreth humours in the body that be eaſie and ready to putrifie and rot, and ſo is the cauſe why ſuch bodies are infected with the Peſtilence. And then truly they ſpecially have the Peſtilence, which uſe a naughty and corrupt diet, and ſo be full of all kinds of ſuperfluities. Therefore it need not ſeeme marvellous, if ſometime ſome one among many (which yet doth very ſeldome chance) be infected with this diſeaſe, the aire yet not being peſtilent and corrupt. For they that keep a good and healthfull diet, and be without ſuperfluities in their bodies, they take no hurt at all, or elſe very little hurt, although they be in the corrupt and peſtilent aire: and may eaſily returne and be brought to their naturall habite and ſtate. Hereby it is eaſie to anſwer them that aske, how it chanceth that all men are not taken equally with the Peſtilence, ſeeing every one is conſtrained to breathe in the peſtilent aire? The firſt cauſe why ſome remaine unhurt, is becauſe they be not full of ſuperfluous humidity and moiſture, but do uſe moderate diet and exerciſes, and have their body eaſie to breath out vapours. Another cauſe is, becauſe all mens bodies be not of like diſpoſition and effect. For diſpoſitions of mens bodies are of many ſundry formes: for ſome bodies are quickly overcome and infected, and do moſt readily ſuffer any cauſe: but ſome againe be inſuperable, and cannot be overcome, nor will at all ſuffer the infection, or elſe very hardly. And therefore the greateſt portion of ingendring of diſeaſes, is the diſpoſition of the body of him that ſuffereth the diſeaſe. For elſe all men that taried long in the burning heate of the Sunne, or that uſed overmuch moving, or that were loden with wine, or inflamed with anger, or affected with ſadneſſe, ſhould fall into a feaver. Alſo we do not deny, but that ſometime great

Cauſe. 1. 2.

Whereof rottenneſſe beginneth.

Nota.

Plagues from God. plagues and pestilence be sent of God, for the grievous sinnes and horrible offences of men, whereby he punisheth our great offences: whereof there be many evident testimonies in the Prophets, and specially in *Ezechiel*, Chap. 5.

The time of the Plague The time of the yeare in which chiefly by nature the Pestilence is rife and flourisheth, is the end of Summer, and the beginning of Harvest or Autumne: for then both the ayre and mens bodies are most apt to putrifie, corrupt and rot, for many causes. There be many and divers *Signes of the Pestilence to come*, rehearsed of the new authors, among which signes, the first is the changing of the times of the yeare. The second is often *Phænomena* in the aire, specially in Autumne. The third is, when pushes, and pockes, and measles do not only vexe children, but also young folk of perfect age. The fourth is, when the winds are often in the South and in the West in Autumne. The fift is, a darke and troubled aire in Autumne, threatning raine, but yet it doth not raine at all. The sixt is, if women conceived with child, do suffer abortion for every light cause. The seventh is, when in Summer after raine, suddenly a great abundance of frogges of divers colours doe gather together on a heape. The eighth is, a great multitude of flies, wormes and creeping things. The ninth is the dying of foure-footed beasts, and fishes. The tenth is, the flying of Birds from their nests, leaving their eggs there still. The eleventh is, the dearth of victuals and Corne. The twelfth (which is the most certaine signe) is a hot and moist temperature of the yeare. There be many signes that declare when one is already infected with the Pestilence. The first is, if the outward members be cold, and the inward members burning hot. The second is, heavinesse, wearinesse, sloath of the whole body, and difficulty in breathing. The third is, paine and heavinesse in the head. The fourth is, carefullnesse of the mind, and sadnesse. The fift is, a marvellous inclination (for the most part) to sleepe, for sometime witching and raving do vexe him. The sixt is, a diverse and frowning look of the eyes. The seventh is, losse of appetite. The eighth is, immoderate thirst, and often vomiting. The ninth is, bitternesse and drynesse of the mouth. The tenth is, a pulse frequent, small and deepe. The eleventh is, the Urine for the most part troublous, thick and stinking, like beasts Urine: although sometime the Urine of them seemeth to differ litle from the urine of healthfull men, therfore by such an Urine, they that are unskilfull of the other signes be quickly deceived, suspecting no hurt, because of the good colour of the Urine. The twelfth, which is the most sure token of all, is, if there do arise and ingender botches behind the ears, or under the arme-holes, or about the share without any manifest cause, or also if carbuncles do suddenly arise in any member: for when they appeare, they betoken strength of nature, which being strong and mighty, doth labour to drive the poyson out of the body. Also they doe declare which members of the body being affected above other, do thrust out from them the venimous humours. For if they do appeare in the neck, they declare that the veines be chiefly vexed; if under the arme-holes, the heart, but if they appeare in the share, the liver is most affected. But seeing that botches do not alwaies appeare, (which is most perillous and dangerous; for it betokeneth that nature is weake, and feeble, and is not able to expell and drive out the venimous humours) you must have respect to other signes and tokens

Signes of the Pestilence to come.
1. 2.
3.
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9. 10.
11.
12.

Signes of one infected.
1. 2.
3.
4.
5.
6.
7. 8.
9.
10. 11.
12.

Signifying of botches.

which be rehearsed a little before. As for the cure, if the aforesaid signes do appeare, then if nothing do let, by and by you must cut a veine on that side in which the pestilent botch doth appeare. If the botch do appeare behind the eares, or about the chinne, or in other parts of the face and neck, you must let bloud out of the *Cephalica* veine on the same side. If it appeare and come out under the arme holes, you must cut the innermost veine of the arme on the same side, it is commonly called *Basilica*: or if that veine will not appeare, take the middle veine. If the botch do appeare in the share, you must draw out bloud from the ankles on the same side. But if there do appeare no botch outwardly, you must draw out bloud from the same side where there is felt greatest paine and heavinesse. But out of which veine you must let bloud, the paine and griefe of the members afflicted will declare to you well enough: for if the members above the breast be grieved and afflicted most, cut the *Cephalica* veine. But if the parts beneath the neck be most grieved and afflicted, cut the *Basilica* or the middle veine: and if the neather parts be most vexed, you must cut the veine of the hamme or ankles. And if nature be strong, and other things not letting, you must draw out bloud abundantly. But if through age, or for other causes, you may not use bloud-letting, you must fasten cupping glasses to the necke and the shoulders, or to the back, or to the leggs. And if the Pestilence do invade any man at his dinner time or supper time, when the stomack is filled with meat, then he must vomite straightway. At the last, when the body and stomack is emptied, you must by and by minister some medicine that can resist poyson, that it may draw the poyson to it, and call it back from the heart: for that is the property of such medicines. Among a great number of the which, this is praise-worthy, which is called *Electuarium de Ove*, which once a good and wise Emperour called *Maximilianus* did use. Why I do preferre this almost before all other, is, because of his marvellous effects and vertues which have appeared often in divers sick persons; and because it is easie to make, except the roote of white Diptaine, which cannot well be gotten, for the which it is better to use the leaves of true Diptaine, which may well be come by, minister of the afore-said Electuary to them that be of perfect age, ʒ.j. and to them that be younger, sometime ℈ ij. will suffice: you must dissolve it in water of Roses, or Endive, or Scabious. Also this medicine used, is good to preserve a man from the Pestilence, if he take thereof daily the weight of a graine or two of Barley, or the quantity of a Pease. Also the taking of this potion doth help much, ℞. *Theriaca Andromachi*, ℈ ij. *Mithridatum*, ℈.i. Bolearmoniack prepared, ℈ ß. water of Roses, Scabious, and Bugloss, ana ʒ.j. Commixe them. What power and strength is in Bolearmoniack to drive away the Pestilence, *Galen* teacheth abundantly *in libro nono de simplicium Medicamentorum facultatibus*: where he writeth, that in a great Plague that was in *Rome*, as many as dranke this medicine were quickly healed. Wherfore this medicine ought chiefly to be used in the time of the Pestilence. Moreover, this powder doth profit very much, ℞. the leaves of true Diptaine, the root of Tormentill, the root of Pimpernell, Zedoary, Gentian, root of *Betonica alterilli*, commonly called *Tunica*, ana ʒ ß. Bolearmoniack prepared, ʒ ß. *Terra lemnia*, ʒ.iij. *Aloes* Epatick, Myrrhe, ana. ʒ ß. Saffron, ß.j. Mastick, ʒ.ß.

Curatio.

Venæ sectio.

Cucurbitæ.

Vomitus.

Alexiteria Electuarium de Ovo

Potio.

Bolus armeniacus.

Pulvis optimus.

and beate them all to very fine powder, and make a *Tritura*, whereof minister to the sicke, ℥.j in Rose water, or Sorell water. When the patient hath taken some of the afore-said medicines, lay him in a warme bed being made with soft sheets, and well covered with clothes, that he may there sweat foure or five houres, or longer, according to his strength. But if by this meanes you can scarsely provoke him to sweate, you must lay Tyles being heate at the fire, to the feete of the patient, for these by reason of their heate will readily provoke sweate. And in all the time that the sicke doth sweate, you must onely take heed that he do neither sleepe, eate, nor drinke. After sweating, you must diligently wipe off the sweate with very cleane and fine linnen clothes. Then afterward let the sicke rise up from his bed, if he will, or if he can, and let him eschew the open aire. Let the aire of the chamber in which the sick doth lye, be corrected, amended, and purified with odoriferous things, and with sweete smelling perfumes, daily foure or five times. It is best for the sicke to change from one chamber to another, because the ayre of one chamber, by the continuall tarrying of the sick in it, is much corrupted, and cannot easily be corrected and amended. Let the ayre of the Chamber into the which the sicke shall remove, be first corrected and purged with perfumes. What those things should be, we will declare afterward. Two or three houres after the patient hath sweat, give unto him the broth of a Chicken, and that you must do often afterward, according to his strength: for the sicke must be nourished and refreshed by little and little. Therefore it is good for him to eate often, and but very little at once: for they that are thus fed, will sooner recover againe then other. Also he may use to eat the flesh of Chickens sodden with Sorrell, or with juyce of Lemons, or else Verjuyce. Also the sicke must be kept altogether from sleepe the first day by take of the assistants, by rubbing of the extreme parts, by pulling of their eares, nose, and haire. For the which purpose it is not unprofitable to dip a sponge in very sharpe vineger, and hold it to the nose. If the patient have vehement thirst, he may use this potion: ℞ Julep of Violets, ℥.iij. sirupe of the sharp juyce of Citrons, ℥.j.ß. sirupe of sowne Endive, ℥.ij of the decoction of Sorrell, Scabious, and flowers of Bugloss, ℥.x. or so much of their distilled waters: commixe them, and make a potion. Also you must take the water wherein Barley hath been sodden a little, and commixe with it juyce of Roses, or Sorrell, or Limons, or of unripe Grapes, and minister it in stead of drink. And you must minister medicines (especially if the strength be feeble) which can strengthen and comfort the heart, and other principall members of the body, as is this, ℞ conserves of Violets, Roses, and Bugloss, ana ℥.j.ß. Bolearmoniack prepared, ℥.j. red Corall, ℈ j. Barkes of Citron apples, ℥.j.ß. Camphire, ℈ v. with sirupe of the juyce of sharp Citrons, as much as is sufficient, make an Electuary or liquid Antidote. Also, you must lay upon the region of the heart (specially if the sicke do yet feele heate about the breast) this Epitheme: ℞ waters of Roses, Bugloss and Sorrell, ana. ℥.iij. powder of *Electuarium de gemmis*, ℥ j. wood of *aloes*, red Sanders, the barkes of a Citron apple beaten to powder, the bone of the Harts heart, ana. ℈ v. Saffron, grain six: commixe them all, and make an Epitheme. But you must note, that the Epithemes may not be applied, except they be made hot:

Sudor.

Aeris correctio.

When meat should be ministred.

Of sleepe.

Potio.

Comfortatives.

Electuariũ

Epithema.

and

and as soone as they are cooled, you must take them away straightway; for then they constraine and shut up the pores, and so do bring unto the patient no small griefe. Therefore it is better to use cordiall bags, as this is: ℞. flowers of red Roses, water Lillies, and of Violets, ana ℥.ij of all the Sanders, Coralls white and red, *Spodium*, Pearles, ana ℥ iij. Cinamon, Cloves, the bone of the Harts heart, wood of *Aloes*, barkes of the Citron apple, Saffron, ana ℈ j. seed of Sorell, ℈ ij seed of Purslaine, graine iij. beate all these into fine powder, and make two square bags of silke, and apply each after other being heat. Moreover you must altogether covet and labour that the venimous humours may be entised and drawne to the place where the botches appeare & burst out and you must do it by setting to of cupping glasses, or by medicines applied, that have vertue and power to draw those humours, as this is ℞ fat Figges, in number six, great Raisins, ℥.ß salt Gemme, ℥.ij Hony, ℥ j. with oyle of Cammomill: make it into the forme of an Emplaister, and apply it hot to the botch. Or apply this plaister, which is much commended of all men. ℞. a great Onion, and cut off the head of it, and pick out all the kore within, then fill it with *Theriaca Andromachi*, adding to it juyce of Rew or Sage: which done, stop the hole fast that is in the top of the Onion with lute, and let the Onion in the embers to roast. and when you do thinke that it is roasted enough, pull off the barkes of it, and then bray it in a mortar untill it be thick like an Emplaister, and apply it hot to the botch. You need not be afraid to apply *Theriaca* to the botches, because of the authority of *Gentilis* and *Valescus*, and some other authors: for *Theriaca* and such like medicines against poyson, do not worke their operation by driving the poyson from them (as they being in a wonderfull errour do affirme) but rather they work by drawing the poyson to them, as *Galen* teacheth in his book *De Theriaca ad Pisonem*. Also this Emplaister is good, for it helpeth much to the rotting of the botch. ℞ meale of Fenugreek, and Linseed, of flowers of Cammomill, ana ℥.ß. roots of *Althea* and white Lillies, ana ℥.ß. Figs in number sixe, leaves of true Diptame, ℥ij. rootes of Valerian, ℥ ij Mustard seed, ℥ j ß. Doves dung, ℥ß oyles of Cammomill and Lillies, ana ℥.iß make them into the forme of an Emplaister or Pultice. Also this is practised: ℞. of *Emplastrum diabylon simplex* ℥ij. of gum Ammoniack, and *Galbanum*, ana ℥ j bray them together, and bring them to the forme of an Emplaister. But if the botch will not breake of himselfe by applying the aforesaid things, you must then lay upon it Goose-dung dissolved in the common oyle, or in oyle of Cammomill. And this is sufficient to speake of here, as touching the cure of them which be taken with the Pestilence.

Saccus.

Outward medicines.

Emplastrū

Errour of Gentilis and Valescus.

Emplastrū suppuratorium

Aliud.

Now we will briefly expound, by what meanes a man may preserve and defend himselfe from the infection of the Pestilence, which vexeth and infecteth in some certaine place or region. And seeing (as we have declared in the beginning of this Chapter) it is evident, that the Pestilence is not caused but through the breathing in of the Pestilent and corrupt ayre, there cannot be a more present remedy to preserve one, then flying from the corrupt ayre. For there is no other meanes to avoid the pestilent ayre, because, whether we will or no, we must draw in such ayre, unless we get us away into some other place, where the ayre is not corrupted nor infected, but pure and good. Which

A preservation frō the Pestilence

Flight is the best remedy.

you

you must the rather and more quickly do, if the evill be greatly infective. And you must flie farre off into such a place whereas the aire is knowne to be pure and good, and destitute of corruption: neither must you returne home againe from that place very soone. Hereupon it is not rashly said of the common sort, that these three Adverbs, *Citò*, *longè*, and *tardè*, in the time of the Pestilence, do more pleasure and profit then three shops very well furnished. Therefore they that may conveniently for their businesse flie away, let them not suffer themselves to be perswaded by any meanes to tarry in the pestilent ayre: which if they do, they shall foolishly put themselves in danger of pestilent death. But if you may not flie for urgent businesse and just causes, then let your first care be, that the house in which you must tarrie, be without all kind of stinke, and kept cleane from all filthinesse and sluttishnesse. Let the windowes of it be close shut, specially in cloudy and rainy daies, that the pestileat aire enter not in. But if you will open them, see that they open upon the East or North quarter, and do it when the Sunne is risen above the earth some houres. You must come abroad but seldome, and not except the element be cleare and bright: neither come then, unlesse you have first taken some medicine which is able to preserve you from the infection. You must make fires daily in your houses, with Oken wood, Juniper, *Tamariscus*, Laurel, or such like, that thereby the corrupt aire that is in the house, may be corrected and purged. For there is a marvellous vertue and strength in fire, to amend and correct the rottennesse and corruption of the aire. Also you must strew upon coales this powder following. *Suffimenta.* ℞. Rosemary, M. ß. Sage, Betony, Wormwood, Marjoram, Origan, ana. M. j. bray all finely, and make a powder. Or use this powder: ℞. of Juniper berries, ℥. j. Myrrhe, ʒ. iij. Frankinsence and Mastick, ana ʒ. iij ß. roote of *Benedicta*, ℥. j. Rew, ℥. ß. Cypresse barks, ʒ j ß roote of *Angelica*, Lavender, ana. ʒ. ij. beate all together, and make a powder. Let poore folke lay upon quick coales, Juniper cleft in small sticks, or the berries of Juniper. Let richer folk use wood of *Aloes*, or powder of *Gallia moschata*, Cloves, and such like. When necessity constraineth you to go abroad, carry this or such a like Pomander with you: *A pomander.* ℞. *Lapdanum*, ℥. iij. *Storax calamitæ*, ℥ ij. Cinamon, Mace, Cloves, Nutmegs, ana. ʒ j. wood of *Aloes*, ϑ j. Spikenard, ϑ ß. Myrrhe, Mastick, Frankinsence, ana. ʒ ß. Muske and Amber, ana. gra. iij. powder them, and searce them, and with *Storax liquida* and water of Marjoram as much as is sufficient, commixe them, and make a *Pomum odoratum*. In Summer time let the ayre be purified and corrected with cold things, as with flowers of Roses, Violets, Water-lillies, Vine leaves and branches, Willow leaves, and such other like. Also sprinkle the pavement with water of Roses, Sorrell, and such like: or with cold water wherewith some Vineger is commixed. Also it profiteth to smell Roses, Vineger, Camphire, Sanders, and such other like: or to smell to this Pomander: *Pila adorata.* ℞. *Lapdanum*, ℥ ß. *Storax calamitæ*, ʒ iij. flowers of water-lillies, Roses, and Violets, ana ʒ. j. barks of the Citron apple, ʒ. j. ß. all the Sanders, ana. ʒ. ß. of Maces and Cinamon, ana. ϑ j. Mastick, ʒ. j. white Poppie, ʒ. ß Camphire, ϑ ß. Amber, Muske, ana. gra. ij. bray and commixe them with *Storax liquida* and Rose water, and make a Pomander. But seeing *Galen* saith, that one of the chiefest things which they that would be preserved from

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the peſtilence, ought to regard and take heed of, is, that their body be for the moſt part without ſuperfluities and excrements, and may well breathe out the vapours: truly there is nothing more to be eſchewed at ſuch a time, then overmuch devouring and ſwallowing in gluttonouſly of meate and drink. Therefore let their meates be altogether eaſie of digeſtion, and ſuch as ingender good blood, and be not ready to putrifie and rot. And alwaies commixe with the meates that be eaten at that time, ſome Vineger, or ſome other ſharpe juyce, as Verjuyce, or juyce of Citron apples, or of Limons, or Orenges. In Summer time he muſt uſe for pot herbes, Bugloſſe, Endive, Succory, and Lettuce, and in Winter, let him uſe, Sage, Parcely, *Apium*, Marjoram, Bálme and Hyſop. He muſt abſtaine from all fruits, unleſſe they be ſharp, as be Pomegranats, Citrons, Limons, Orenges, and ſuch like, which are good for him to uſe. Let his drinke be Wine that is thinne and watery. Let every man bewarè of ſtrong Wine that is unallayed and new. To conclude, let his diet be altogether cooling and drying. *Dier.*

Therfore he may not uſe exerciſes, but in a meane and temperate place, and in an ayre being firſt purified, amended, and corrected by medicines and perfumes. Therfore you muſt eſchew common dancings openly, and alſo turnings, leapings, and whatſoever ſuch like exerciſe there be that requireth often breathing in of ayre. Therfore becauſe of this alſo in the time of the Peſtilence, he muſt eſchew companies gathered together by Magiſtrates by ſome open commandement for matters of the Common-wealth, as Courts, Seſſions, and ſuch like. Let his ſleep, watchings, and all other things be moderate and in a meane. But he muſt ſleepe in a chamber that is cloſe, well ſtopped and ſhut, leſt the peſtilent ayre ſhould enter into it: the aire of which chamber muſt be purified and corrected with ſome perfume aforeſaid, morning and evening. He muſt uſe ſheets that be pure and cleane, and that have been layed up a while with odoriferous things. When he is awaked from ſleep, let this be his firſt care and worke, to empty the body of ſuperfluities and excrements. And you muſt only take heede and beware, that the body be not coſtive at any time: therfore if it do not of it ſelfe void out excrements daily, you ſhall provoke them out with *pilulæ Ruſi*, or with a ſoft Clyſter, or with a Suppoſitary made for the purpoſe. When the body is emptied from ſuperfluities and excrements, as well by the guts as by the bladder, he muſt take ſome medicine that can preſerve him from the infection of the Peſtilence; for the which, there be many things before rehearſed. And if neceſſary buſineſſe do conſtrain you to go abroad openly, you may chew Zedoary, or roote of Angelica, or Pimpernel; or you ſhall ſmell to Rew, for the ſavour of it doth marvelouſly reſiſt the peſtilent aire. *Excretion.*

He muſt eſchew all carnall luſt, ſpecially immoderate uſing thereof. After copulation, he muſt keep him out of the open and infective aire. *Venus.*

Bathes muſt altogether be abhorred, as a moſt preſent poyſon, ſpecially common baths: becauſe when the pores of the body are opened by the heate of it, the peſtilent aire doth readily creepe into the body. They that will uſe a private bath, let them preſerve and defend themſelves moſt diligently from the corrupted aire when they go out of the bath. But it is better, and more wholſome to uſe frictions at home in a rectified aire, and let baths alone: but yet you may waſh the head weekly with lye, wherin hath been ſodden *Balneum.*

Aſarum,

Asarum, Marjoram, Lavender, Rosemary, Betony, Sage, Cammomill, and such other like: but young men and such as abound with bloud, must in the time of the pestilence use bloud-letting; and that not onely once, but (if nothing let to the contrary) bloud letting doth often profit much to preserve them in health, because it doth much coole the state of the body, and bringeth it to a moderate heate. Also you must purge the body (if need require) with purging medicines, and that specially in the Spring time and Autumne. As for perturbations of the mind, he must eschue sadnesse, anger, hatred, feare, great cares, and heavie thoughts, and he must use joy and mirth in a meane. Now it remaineth that we describe medicines which can keep and preserve us safe from the infection of the pestilence: among which the pilles that are called *pilulæ Rufi* or *Pestilentiales*, or else *Communes*, are principall and chiefe: ℞. Aloes epatick, two parts, Saffron oriental. Myrrhe, ana. part. 1 with white Wine, or with Water of Scabious, make pilles, of which minister daily, ℈ j. and more or lesse according to the age and strength of the patient. These pilles, because of the Aloes and Mirrhe in them, which do most resist putrifaction, they have a marvellous efficacie and vertue against the infecting of pestilent ayre. Also you may use these pils following: ℞. Aloes epatick, ʒ iij. Myrrhe, ʒ. j ß Agarick prepared, ʒ. j. Saffron oriental, ʒ. ß. Bolearmoniack prepared, ℈. j. seed of Citron apples, ℈ ij Mastick, ℈ ß. root of Pimpernell, ʒ. ß with Rose water, make 13. pils of ʒ j. of which minister one or two. Also you may use that medicine that is commonly called *Electuarium de nucibus*: ℞. of Walnuts in number 10. of fat Figs in number 13. Rew, M. j. of Wormwood, *Cotula fœtida*, and Scabious, ana. M. j root of *Aristolochia longa*, ʒ ß. roote of *Aristolochia rotunda*, ʒ j ß. of Tormentill, *Petasitis*, and Pimpernel, ana ʒ ij. ß. leaves of true Diptain, M. j of Laurell berries, ʒ. iij. of Harts horne burnt, ʒ. ij. ß. Maces, Mirrhe, Bolearmoniack, true *Terra lemnia*, ana. ʒ iij. Salt of the Sea, ʒ j. ß *Nux vomica*, ʒ. ij flowers of Bugloſſe, M. j. beate them all, and commixe them with ℔ ij. of clarified Hony, and make a liquid medicine like a Loch. Also this powder is very good: ℞. leaves of true Diptame, ʒ. ß. of the rootes of Zedoary, *Tunica*, Pimpernell, and Tormentill, ana. ʒ ß. barkes of the Citron apple, ʒ. iij. *Terra lemnia*, ʒ vj. Bolearmoniack, ʒ j. Myrrhe chosen, Aloes epatick, ana ʒ ß. Saffron, ʒ ß. Mastick, ʒ. j. ß. Liquorice, ʒ. j Scabious and Sorrell, ana. ʒ. iij red Sanders, ʒ j. scraping of Ivorie, and *Authera*, ana. ʒ. ß. the bones of the Harts heart, red Corall, ana. ℈. ij. seed of Purslane, gra. v. bray all finely, and make a powder. If you will, you may make of these, Lozenges, with Sugar, and waters of Roses and Scabious, and minister daily of them, ʒ j or more, or lesse, according to age and strength. Also onely Bolearmoniack taken with Vineger, is notably praised. Likewise *Theriaca*, *Mithridatum*, and such other are good, whereof there is plenty named of them that have written of the Plague. We therefore here will make an end of speaking of this kind of evill.

Bloud-letting.

Purgatio.

Preservatives.

Pilulæ communes.

Pilulæ.

Electuarium de nucibus.

Pulvis.

The end of the fourth Booke.

THE FIFTH BOOKE, CONTAINING THE CVRING OF TUMORS WHICH HAPPEN ABOVE NATVRE.

CHAP. I.

What that swelling is which happeneth besides nature, which commonly is called by this generall name Apostema: and the sifting out of the true definition, and of the division of the same, according to the opinion of the Neotericks.

THose Tumours which have their being besides nature, the later sort both of Physitions and Chirurgians, and not they only, but almost the uniforme consent of old Writers, have comprehended under this name *Apostema*: whereas indeed *Apostema*, both by *Galen* and other Grecians, hath beene reputed but as one kind of those swelling tumours, which commonly are said to chance besides nature; which the Latines have very fitly termed *Abscessus*, and the crew of yonger Physitions do call it *Exitura*, deriving the originall of the word from the interpreter of *Avicene*: of the which, as also of all other kinds we will intreate particularly in his severall Chapter. Although, indeed, it hath pleased some of the later sort to make *Apostema* as the *species* or *differentia* of those tumours besides nature: appointing it to be diverse from that which they call *Exitura*, and also from that other kind *Pustula*. For under the name of Apostemes, they will conclude and place those tumours only which being lifted up into a great bignesse, do fetch their procreation from the influence of naturall humours (as they terme them) whereupon they call them *vera Apostemata*. Therfore when *Apostema* is taken for the *genus*, comprehending under it all the tumours besides nature, by *Avicene* and his followers, it is thus commonly defined. An Apostеme is a disease compounded of three kindes of maladies, all aggregated into one bignesse. Which definition they do affirme to be essentiall, consisting (as they say) of *genus* and *differentia*, which do very sufficiently explane the nature of that which is defined, appointing this word disease to be the *genus*, and the other words which are annexed, do stand to manifest the difference of other the like infirmities, which do happen by the composition and construction of the instruments: all which distinctions and diversities, *Galen* doth recite in his Book intituled, *De morbo & symptomate*. But these three kindes of sores, which in that swelling besides nature, commonly called *Apostema*, do concurre as establishing the essence of one onely disease, are these: intemperature, which they

Apostema.

Abscessus.

The common definition of Apostema.

Three kindes of diseases causing the essence of tumors besides nature.

they also call an evill complexion: immoderation, whereby they intend a sinister composition: and the solution of that agreeing unity which nature affordeth to every body. To which three kinds, the Greekes have assigned three opposite and fit termes, calling the first δυσκρασία, the second ἄμετρα, the third συνεχεῖς λύσις: but they bring also many other descriptions rather then definitions of this *Apostema*: for definitions I dare not terme them, when as they do not convert with that which is defined, neither do they serve either to the sufficient explication of his nature, or the constitution of his essence: which they very well knowing, are content to let them go under the name of accidentall definitions. One of them they have desumed and taken out of *Galen* his book which he wrote *De tumoribus præter naturam*. An Apostеme or tumour besides nature, is one of those things which happening unto the body, doth inflate that part which it occupieth, to the extremest dimention. This definition they have extorted out of *Galen* his words, which he set not down as an exquisite definition, but as an ordinary assertion. You may fashion (if you please) many such definitions, as this for one. An Apostеme is an increment exceeding naturall constitution. Or this: An Apostеme is a tumor, in the which the parts have departed from their naturall state and habite in quantity and bignesse. Whereas *Galen* in his *lib* 13. *Therap Meth* hath these words: In this thirteenth part of our whole work we will begin to discourse of those tumours happening besides nature, in which the parts have forsaken their naturall constitution, by becomming more big: so that you seeing the slender weight of these definitions, must annexe this particle, *actiones lædens*, hurting the duties of the body: or thus, inducing an evident detriment to the actions, or else they will not be absolute or essentiall: for every tumour making distention, or swelling in length, breadth, or profundity, beyond the ordinary constitution of nature, either in all the body, or in any part thereof: or, every excrement or greatnesse exceeding nature, must not according to the vulgar acception be named either *Apostema*, or a swelling besides nature. For (as *Galen* saith in his book *De tumoribus præter naturam*) such like augmentations may befall not only to the diseased, but also to the healthfull, as well in the whole body, as in any member of the same. For grosse men although they be inlarged, and as it were distended both in breadth and profundity, yet they have not this distension besides nature, but (as he saith) only not naturally. For they have not yet passed the bounds of nature, neither are the actions and duties of their part maimed or annoyed, which is the border of those increments which are besides nature: and those tumours which abide in those parts which are yet sound and without the taste of griefe, may well be said to be above and beyond nature, but not besides nature; as for example: if both the teats, or one of them only, be marvellously increased, or inflated, yet so that his substance be free from all annoyance, this cannot properly be said to be besides nature, but onely beyond nature. Therefore if you desire an absolute definition of this tumour which happeneth besides nature, collected out of the writings of *Galen*, you shall thus define it. A swelling besides nature is an increment surpassing the ordinary habit of nature, bringing with it a maime to the actions thereof. But such like tumours, besides

Accidentall definitions.

Definitio prima.

Secunda.

Tertia.

A perfect definition besides nature, taken out of the writings of Galen.

sides nature are wont to be divided into three kindes by *Guido* and those of his age, into impostumes, abscessions or pushes, and ulcers. Impostumes they call great tumors, in which the matter whereof it springeth doth offend in plenty or quantity. Pushes are those little tumours (which they call *Berbor*) in which, the substance whereof they arise is troublesome rather in quality then in quantity; yea and in them there lurketh a poisonous venure (as they say) But the Abscessions are those tumours which the Latines call *Abscessus*, & of the Greeks may well be named ἀπόσηματα, as we proved before: but let it be lawfull for every man to impose what titles or names he will, so that (as *Galen* saith) they do not swarve or stray from the naturall meaning of the things themselves. Therefore leaving all the scrupulous and scholer-like contentions which some do use in the intreaty of this subject, as impertinent to our purpose, I will orderly set downe the branches of all the tumours or impostumes (if so you will terme them) which happen besides nature: and first we will beginne with inflammation.

The division of a tumour besides nature into his species.
after the opinion of the later sort.
Apostemata.
Pustulæ.
Exturæ.

CHAP. II.

Of the difference of those tumours which happen besides nature.

The division of a tumour into his differences.
Frō whēce the differences of tumours besides nature are takē of the later sort.
Substātiæ.
Materiæ.

THere be many and sundry differences of tumours besides nature, which are commonly called by this generall name Apostemes: the differences whereof, of the later Chirurgians are observed, to proceed either from the substance of the sore, or from the matter thereof, or from the accidents, or from the affected parts, or else from the efficient causes. The differences which they desume from the substance, are supposed by *Avicen* and his sect to be two, either the greatnesse of the swelling, or the littlenesse thereof. Amongst the big tumours they do reckon *Phlegmone* (which appeare commonly in the fleshie parts, which are fit to be distended) and *Oedema*, *Erysipelas*, and *Scirrhus*, which do all grow up to a great bignesse and quantity. Little tumours are called of them little eminences or appearings, or breakings out called pushes, which are commonly seene in the skinne and the uttermost parts of the body; as the Greeks leprosie, the scab, the ring-worme, and such other like, of the which we will speake more largely hereafter. The matter of the aforesaid tumours are the foure humours, as well naturall as not naturall, that is to say, fleame, melancholy, choler, and those humours which are altogether besides nature; sometime the soundnesse of certaine bodies, and sometime a yellow or pale humour; the handling of all which differences we will referre unto another place. The symptomates or accidents which are commonly incident to these tumors, are, grieve, heate, softnesse, hardnesse, and such like: from the which they will derive some differences. But those which they take from the members and from the affected parts, are *Ophthalmia*, the inflammation of the eye, the squince, the inflammation of the throat, *Phyma*, *Phygethlum*, and those inflammations which we terme *Glandulæ* and *Bubones*. But the efficient causes from the which certaine differences be borrowed, are congestion and fluxe, and *Crisis*, that is to say, judgement thereof, which happeneth

Accidētiæ.
Pars affecta.
Causæ efficientes.

in

in diseases. There be also certaine other causes, both internall and externall, wherof, we will dispute more copiously and earnestly in that which followeth.

Frō whēce the difference of tumours above nature doth come.

But yet truly all diversities and differences of these kindes of swellings, chancing above nature, have their beginning from the nature and substance (which provoketh the swelling) of that which floweth, as witnesseth *Galen* in his book which he wrote of Tumours above nature. Likewise in his second book that he wrote *ad Glauconem cap.* 13. *Meth med.* In which places he declareth, that the variety of all swellings which are above nature, doth arise of the nature of that which floweth: for when (saith he) a flatuous matter hath more free accesse, then also the tumours are made more flatuous, but they are more like unto *Phlegmone* when as blood aboundeth: as likewise *Erysipelas*, when choler hath his course and they also be more vexed with *Oedema*, when fleame or rheume descending from the head doth reigne. Also they be grieved with the disease *Schirrhosis*, when either a thick or too cold humour is setled in some part thereof. Therfore (as *Galen* saith) all tumours do chance besides nature, which proceed either of humours, or of a flatuous and windy spirit, which is gathered sometime under the skin, sometime under the thinne filmes that cover the bones, sometime in the belly, sometime in the intrailes, oftentimes in the midst of these, and of the *Peritonæum* The Greeks call it *Emphysema*, and *Avicen* termeth it a windy *Apostema*. If such swellings happen of humours, then they are either hot, or cold, or mingled together. Hot tumours come of the best blood, that is to say, which is perfectly ruddy, and of a meane soundnesse and moderate quality: and then the Greeks call it *Phlegmone*, the Latines *Inflammatio*: or they proceed of yellow choler, or of burning and thinne blood, or else of those things which be hotter then blood or choler. They terme this evill *Erysipelas*, but these name it *Sacer ignis*. But cold swellings are provoked either through thin fleame, and then the Greeks call it *Oedema*, but our Physitians terme it *Laxus tumor*, the interpreter of *Avicen*, *Undimia*: or else it is caused through the humour melancholy, or through thick cold, and clammy fleame. They call this *Schirron*, the Latines, *Duri-ties*, the Arabians, *Sephirus*. Also swellings sometimes do chance by reason of a late taking away superfluous blood, as hereafter it shall be declared. Tumors are said to be mingled, when such kind of humours are tempered together: and if one maistereth the other, the name is given to the swelling from that humour which exceedeth in the mixture: as in bloud-ruling choler, we will call *Phlegmone* the principall to be *Erysipelatodes*: and also because melancholy governeth, *Erysipelas* is said to be *Phlegmonodes*. Now of other mixtures, there is the like interpretation, both of *Schirrus Phlegmonosus* with *Phlegmone Schirrhosa*, and of *Oedema Phlegmonosum* with *Phlegmone Oedematosa* And after this example you shall name the other tumours, although there chance commixtion of three or foure humours together at once. Moreover, if the humours be of like force, and equally incorporate, so that the one cannot overcome the other, then we will name the tumours by the coupling together of those humours which they stirre or raise up. As if bloud be equally mingled with choler, that evill may be called, by reason of their joyning together, *Phlegmone* and *Erysipelas*, or (as *Galen* hath it) it may be tearmed a meane in the

Emphysema.

Calidi tumores.

Tumores frigidi.

Tumores serosi.

Tumores complicati.

One evill seemeth to have affinity with another.

the kind and nature of *Phlegmone* and *Erysipelas* These truly be the chiefe swellings and tumors which are recited in *Galen* by the flowing of humours (that is to say) *Phlegmone, Erysipelas, Aedema, Schirrus:* whereunto innumerable other tumors exceeding the measure and bounds of nature, are reduced, and comprehended, although they have chosen to themselves diverse names, according to their sundry causes. Therfore there pertaineth unto a kind of *Phlegmone, Physgethon,* which is called *parvus,* (*Celsus* being the author) but of our men *Phyma* and *Tuberculum:* also it is named of the same *Celsus Terminthon,* of *Oribatius, mors de: Aetius, phigethlum:* also they be called *Dothiens,* which *Celsus* calleth *Furunculi,* felons. Likewise *Gangrena* of some member, *νεκρόσις,* that is to say, mortification, but not absolute, and also *Sphacelus,* which is called of the Latines, *Sydera'io,* and of *Avicen, Ascachilos. Carbunculus* also is called of the Greeks *Anthrax,* wherof *Avicen* writeth in the chapter *De pruna & igne Persico.* But unto *Erysipelas* are referred *Herpetes,* which in kind be two manner of waies, that is to say, *Miliares* and *Excedentes,* biting & gnawing, which the Greeks do call ἐσθιομένους. He which expoundeth *Avicen* hath called both the kinds *Formicæ,* but he being deceived with the likenes of the name hath mixed them in the same Chapter by great oversight, with those *Verrucæ* which the Greeks call *Myrmeciæ,* the Latines *Formicæ. Celsus* seemeth to have comprehended those *Herpetes* under the name of *ignis sacer:* but the Chirurgians of later times have numbred them among the cholerick pustules, as they terme them. There commeth also of choler almost all those diseases called of the Greeks *Phlyctænæ,* and therfore they belong unto *Erysipelas,* whereof *Avicen* doth intreate in his chap *De vesicæ inflammationibus.* Unto the tumours caused of fleame, that is to say, unto *ædemata,* are referred certain tumours comprehended of the Greeks under the name *Apostema,* which be called of *Avicen, Nodi,* of *Haly Abbas, Selaa,* and *dubeleta phlegmatica,* of the Latines *abscessus:* wherof there be divers kinds, according to the divers matters contained in them. Moreover in *Galen* there be three kinds of *Abscessus* chancing very often, wherof every one hath borrowed his proper name of the Greeks: those be *Atheromata, Stratomata, Melicerides,* which indeed be called after the likenes of bodies contained in thē, as we wil declare hereafter more at large. There is also a kind of *Apostema,* that is, of *abscessus,* wherein are other things contained which do represent not only the properties of humours but also of certain sound bodies: but these (saith *Galen*) chance very seldome, and of these we wil also speak hereafter when we shall intreate of abscessions. But now unto the said kinds of *Abscessus* there appertaine certain names of tumours being devised of the later sort, and never is yet found out amongst ancient writers, as *Testudo,* which is a soft swelling cleaving to the whole head of a man, and *Talpa:* the one seemeth to belong unto *Atheroma,* the other unto *Melicerides.* But unto *Stratomata* doth belong a certain swelling without paine, which they call *nata,* or *napta,* where-of we will speake in his place. Hitherto also do pertaine the evills called of the Greeks *Ganglia,* of *Avicen; Glandulæ,* which do differ from the aforesaid *Nodi.* There commeth also of fleame that which the common sort call *Scrofula,* and therfore they are reduced unto *ædemata.* These be called of the Greeks *Chœrades,* of the Latines, *Strumæ.* Notwithstanding *Galen* in a certaine place

The chiefe tumors that are caused of flowing humours. What tumors do associate phlegmone

Erysipelatosi tumores.

Aedematosi tumores.

Certaine new names of tumors given of the later sort of Physitions. Testudo. Talpa. Ganglium Strumæ.

amongst the diseases named *Schirri*, doth take it for *Duities*. Also unto *ædema* is referred in *Galen* that kind of *Hydrops*, which is named of the Greekes, *Leucophlegmatica*, & *hypofarca*. But the swellings or tumors which pertaine unto choler, and which be comprehended under the said *Schirrus*, are *Cancri*, which of the Greeks be called *Carnici*, and *Carcinomata*: Notwithstanding *Celsus* maketh a difference betweene *Cancer*, and *Carcinoma*, that he might say that it did come and proceed by litle and litle of those things which doe chance outwardly, and that it is ingendred within (some member being corrupted.) The same *Celsus* divided *Cancer* into many parts or kinds, that is to say, into *Erysipelas*, *Gangrena* and *ulcus nigrum*: of this kind also is *Elephantus*, or *Elephantia*, or *Elephantiasis*, called of the common sort of Physitions *Lepra*, and of some, *sanctii Lazari morbus*. Therfore the name of *Lepra* signifieth with *Avicen* and with the unlearned company a most grievous and deadly disease, when yet with *Gal.* *Paul Aegineta*, & with other Grecians it is counted but a light griefe not much differing from that which we call *Scabies*, which is called of the same writers *Psora*. Among this hard swelling kinde of tumors, are accounted the diseases called in the Latin tongue of the interpreter of *Avicen*, *Verrucæ*, which be swellings like unto little hillocks appearing in the skin, whereof they have this name, being called of the common sort *Porra*. To this kind also may be referred *Myrmeciæ*, as if one should call them *Formiculæ*, & *Acrocordones*, which of our countrimen are termed *Pensiles verrucæ*, & *Clavus* also, which in forme is like to a hard round pillar called of the Greeks ἧλος, of *Avicen* they are called *Almismar*, *Thymion*, or *Thymon*, representing the knobby tops of the hearbe Time. *Avicen* seemeth also to have given it this name *Tusium*, or (as another translation hath it) *Tarsecum*. Also among the divers kinds of *Verrucæ*, there be evils called of *Avicen*, *Cornua*, so called, because they being very long, are turned againe crooked like unto hornes. In like case also there be *Calli* which the Greeks call τύλοι; these are ingendred by meanes of the skin being obdurated and hardned through much labour. Unto choler also there seemeth to pertaine this evil, which the Grecians cal *Dracontion*, the Latins, *Dracunculus*: according to the lively similitude or likenes of that name, *Avicen* calleth it *Venæ medinæ*, *Haly Abbas*, *Venæ sanioſæ*. Whereof *Paulus Aegineta* intreateth, *cap ultimo lib.* 4. This disease is not very rife with us. Besides these tumours which we now have rehearsed, there chanceth other also, affecting oftentimes the superficiall parts of the body, that is to say, certain smal appearings, which they call *Pustulæ* and *Bothor*. Which although they differ both among themselves, and also from those tumours which we have above recited, yet they are caused of the same humors, of the which also they are now called great tumours. Therefore they only seeme to differ from them in respect of their greatnesse and smalnesse. But that such litle tumours (which truly a Chirurgion ought not to be ignorant of) might appeare most manifest, and easie to be conceived of every man, I have thought it expedient, and a thing worthy the labour, to set downe in this place the names of them, both in Greek and Latine, and also their barbarous title, with a certaine rude description thereof, as we have already done in the greater. Therfore, that we may enter into the matter it selfe, there are of the kind of pustules or pushes, *Lepra*, so called of the Greekes, and retaining the

Leucophlegmatica.
Scirrhosi tumores.
Cancer.
Carcinoma.
Elephantiasis.
Verrucæ.
Porra.
Myrmeciæ.
Acrochordones.
Clavus.
Thymion.
Cornua.
Calli.
Draculiculi.
Pustulæ.

the ſame title amongſt the Latines, and *Pſora* called of the ſame writer *Scabies*, being truly diſeaſes very neare of affinity among themſelves: for there is roughneſſe and ſharpneſſe of the skinne, with itching and pricking in the body, comming of the ſame humour, that is to ſay, of choler. Notwithſtanding they differ in this, becauſe *Lepra* doth conſume the skinne with manifeſt ſcales ſomewhat deep, as it were in a circle: but *Pſora* doth onely hurt the outward part with diverſe formes, and doth unlooſe a certaine ſcurfe of the body. Hitherto alſo doth pertaine that light infection of the skinne called of the Greeks *Lychene*, of the Latines *Impetigo*, in Engliſh the Ring-worme, and commonly of ſome (as *Manardus* reporteth) they be called *Vaſaticæ*. This chanceth by reaſon of the mingled putrifaction of wild bloud being thin and ſharpe, with other that be thick: and very often and eaſily it doth turne it ſelfe (*Galen* affirming the ſame) into the aforeſaid evills, that is to ſay, into *Lepra* and *Scabies*, which they call *Pſora*. Yet there are ſome which think, that that which the Greeks call *Lepra*, is called of *Celſus*, *Impetigo*. But truly ſeeing he doth write ſpecially of *Impetigo*, appointing foure kindes thereof, *Libro quinto ſuæ medicinæ*, it is evidently apparent, that he meant ſome other thing by this word *Impetigo*, then *Lychene* amongſt the Greeks, ſeeing that truly we never reade in any Greek Author, that there were ſo many kindes of *Lychene* ever agreed of or acknowledged. Therfore if we will with *Galen* ſpeake properly, *Lepra*, and *Lychene* or *Impetigo*, cannot be one and the ſame evil: otherwiſe the ſame ſhould be changed into it ſelfe. That I may therfore draw the whole matter into few words: when the skinne is lightly infected, with an only roughneſſe and itching, that is called in Greek *Lychene*, but in Latine *Impetigo*. But when the griefe waxeth worſe, it changeth the name together with the forme. But if *Lychene* doth cauſe manifeſt ſcales, and doth pierce the skinne ſomewhat deeply, it is properly called *Lepra*. But if it be ſtretched out onely by the outward *Superficies*, and doth cauſe brannie or ſcalie bodies, it is called *Pſora* of the Greeks, of us it is called properly *Scabies*. Although this word *Scabies* doth extend very farre commonly alſo among the Phyſitions of late time, who do name all the evill of the skin to be *Scabies*. But they ſpeake very improperly: for the pure and true *Scabies*, ſo called of the Latines, is without all doubt that diſeaſe which is called of the Greeks *Pſora*, of *Avicen* alſo *Albara* and *Morphea*, cleane contrary to the opinion of ſome. For that which is ſaid of him and almoſt of all the Phyſitions of *Aſrick* to be *Albara*, is named of the Greeks and of *Celſus* alſo *Leuce*. But amongſt them it is called *Morphea*, among the Greeks *Alphos*, in which diſeaſe the whole fleſh is not affected, but only the externall parts of the body, even as though (as *Galen* ſaith) it were ſet about with certaine ſcales. But theſe *Alphi* (as it is in *Galen*) in their kind are of two ſorts, that is to ſay, white, which come of fleame: and black, which proceed from a melancholike humour. But theſe things we have ſpoken of being led by the conſequence of things. For neither *Leuce* nor *Alphi* themſelves are accounted amongſt the tumors beſides nature, but rather among the evils of the skinne. Which things although they hurt very little, yet becauſe they do diſhoneſt and bring ſhame, they are wont to be for the moſt part a greater heavineſſe

Lepra. Pſora.

Lychene.

Foure kinds of Impetigo.

Lepra. Pſora. Scabies.

Albara. Leuce.

Alphos is of two ſorts.

and weatineſſe (eſpecially unto women) then many other diſeaſes which truly do hurt, but yet they be ſecret. Both theſe evills, that is to ſay, *Luce* and *Alphi*, *Celſus* hath comprehended under the name of *Vitiligo* (making three kindes thereof) although other Students of Phyſick, turning Greek into Latin, do convert *Leuce* in all places into *Vitiligo*, which would more aptly agree, if it were put with his Epithet or addition, as to ſay, *Alba vitiligo*. *Vitiligo* therfore, if we will comprehend it under any certain head or kind, is a filthy colour of the skin, proceeding of an evill habit of ſome part of the body, which could not well receive any nouriſhment to it ſelfe. For this evill chanceth through the default of the nouriſhing faculty, whereof ſome do conſtitute two kindes, the one which doth infect the skinne only with certaine markes, which do cleave faſt unto it like unto little ſcales; the other which goeth in ſomewhat deeper, ſo that it toucheth the very fleſh, and coloureth the haires: for in it there ariſeth gray haires, like unto a certaine kind of moſſineſſe: this is gathered together of viſcous and glutinative fleam: but both of them do defile and ſtaine, either with their white, or eſpecially with their black colour The firſt *ſpecies*, which is aloft and ſuperficiall, whether it be white or black, it is called of the Greeks, *Alphu*, by the ſame name, as before, becauſe it changeth the colour of the skinne, for ἀλφένει (whereof ἄλφις is derived) ſignifieth amongſt the ancient Greeks to change. *Avicen* calleth it *Morphea*. But the other kind, which we have declared to pierce ſomewhat deeper, is called of the Greeks, and of *Celſus* alſo *Leuce*, and of the reſt of the Latins *alba vitiligo*, of *Avicen*, *albara*. *Haly Abbas* only among the Arabians calleth it *Lepra*, a filthy diſeaſe which is hard to be cured, yet he doth not declare it to be pernicious and deadly, who hath not accounted it altogether as a light thing (as the Greeks affirme it) & litle differing from a ſcab: neither (as *Avicen* thought) pernicious and grievous, but only lothſome and filthy. Whereby we may conjecture, that little credit is to be attributed to words or names, unleſſe the matter be throughly diſcovered. For one and the ſelfe-ſame word by variety of Authors, hath enforced to uphold many diverſe and different ſignifications, as in their Commentaries doth every where appeare. But we have ſpoken by the way of the evills and defedations of the skinne, onely that the confuſion of things might be eſchued, which happeneth by words miſ-underſtood. Therfore omitting theſe things, we will returne unto our purpoſe, and with as much brevity as we can, we will diſpatch the diſcourſe of the reſidue of ſwelling ſores, among which, beſides thoſe which we have rehearſed and touched already, are reckoned by the Greeks, *Ienthi*, *Epinyctides*, *Hidroa*, *Pſidraces*, *Exanthemata*, *Celſi papulæ*, and *Plinij mentagra*. *Ienthi* are little ſwellings, and thoſe hard, which ariſe in the outward skinne and *Superficies* of the face (as *Paulus* and *Galen* thought) proceeding from a groſſe humour, which are either reſolved, or elſe ripened by a little matter which ſpringeth with it. The Latines call them *Vari*: *Galen* maketh mention *libro quinto De medicam: ſecundum locos*, of an effect, which he calleth *Ienthoſus affectus*, which he ſaith is the foundation and beginning of *Elephantiaſis*, under the which diſeaſe he ſeemeth to comprehend the third and fourth kind of that which *Celſus* nameth *Impetigo*. *Epynictides*, (as *Celſus* ſuppoſeth) are Peſtilent puſhes, either of pale colour, or of a black colour

Vitiligo.

Small credit to be given to words or names.

Ienthi.

Epinyctides.

lour, or of a white hew, not exceeding the bigneſſe of a beane, ariſing either in the legs or in the feet. About them there is alwaies a very vehement inflammation, and when they are opened, there is found a very thick and clammy exulceration within. His colour is like unto his humor: but the griefe greatly ſurpaſſeth the bigneſſe of the ſore, which in quantity ſurmounteth not a beane. They borrowed their title from the night, either (as *Celſus* thought) becauſe that in the night time they pricked and moleſted more grievouſly, or becauſe they moſt commonly ariſe in the night. *Plinie* termeth them blewiſh puſhes, diſquieting eſpecially in the night time. The Arabians cal thē *Eſſere*, *Sere*, or *Sa're*, which words explaine the forenamed nature of the ſore. Thoſe which are called of the Greeks *Hidroa*, the Latins terme *Sudamina*, and *Pliny Papulæ ſudorū*. *Avicē*, *Plāta noctis*, & *Almāſorus*, & *Alhaſaphū*: wherby it commeth to paſſe, that *Epinyctis* doth much differ from *Avicen* his *Planta noctis*, although the Greek word *Epinyctis* doth draw his originall from the night. But theſe *Sudamina*, as *Galen* ſaith, *lib. 4 Aph. Aphor. 21.* are reckned amongſt thoſe kind of puſhes or whelkes, which ſticking in the very *ſuperficies* of the body, do prick and ſhoot, not unlike to our common ulcers, and they come (as their name doth declare) by many bilious ſweats, which bite the skinne, and make it to itch and prick like ulcers. But this affect is common to boyes and young men, and to thoſe which are cholerick, and in the time of heate: but it is ſo eaſie to be cured, that of it ſelfe (without any aid) it will heale, ripening with a white top. But *Avicene* thinks, that theſe deſudations, by their deſcription, agree rather with *Celſus* his *Exanthemata*, then with *Galen* his *Sudamina*. But he who wil obſerve the nature of the words, will think that *Avicen* his deſudations may well be the Greeks *Hidra*, which the Latins call *Sudamina*. But we muſt not follow the names ſo much among the Barbarian and Arabian Writers, but the genuine and ſincere deſcriptions of the things themſelves. *Pſydraces* or *Pſydraica*, are puſhes which abiding in the very uttermoſt part of the skin, are reſembled to bladders excited by fire, which are called *Phlyctene*. Theſe riſe ſpecially in the head. *Pſiẓacion* is not truly read in *Celſus* for *Pſydracion*. Thoſe puſhes which grow in the skinne, firſt comming by thick humours ſtuffed in the skinne, and are commonly called *Morbili* and *Variolæ* of *Galen*, becauſe they ſwell, and waxe big, as it were the bud of a flower, they are called *Exanthemata*, but of *Hippocrates* (becauſe they do breake out of themſelves) they are termed *Ecthymata*. For ἄνθος, whereof *Exanthema* is derived, ſignifieth a flower, and ἐκθύειν (whereof *Ecthyma* commeth) ſignifieth to burſt out. *Plinie* calleth ſuch puſhes, whelks, and the eruptions of flegme. But theſe are of two kinds: for ſome of them are ſteep, and ſome go out into breadth. Thoſe which are ſteep, do grow of a more thinne and hot humour, and excite itch: but thoſe which are broad, do flow, and proceed from a more cold and thick humour, and do not a whit procure itch. The firſt ſort, of the common Phyſitions are knowne by the name *Morbili*: the ſecond by this name *Variolæ*. But the Frenchmen prepoſterouſly abuſing the names, have called the low and broad kind *Rubeole*, but the higher ſort *Variole*. *Hippocrates lib. 3. Epi.* doth devide theſe kinds of puſhes into little and great *Ecthymata*, in calling the ſteeper kind *Magni herpetes*, either becauſe (as *Galen* ſaith) they occupie

Why they be called Epinyctides.

Sudamina.

Planta noctis.

Deſudationes Avicene.

Pſydraces.

Morbili. Variolæ. Exanthemata. Ecthymata

cupie a great place, or elſe becauſe they happen with a vehement gnawing. For indeed theſe ſometimes appeare great in height onely, ſometimes both in height and breadth. *Cornelius Celſus lib. 5. medicinæ ſuæ* in his Treatiſe of *Impetigo*, remembreth two kinds of whelks; the one ſomwhat ſmall, which if it be daily rubbed with faſting ſpittle, it waxeth whole: the other ſomewhat greater, wherein the skinne is made more ſharpe, and is exulcerate, and groweth very vehemently, and looketh red, and is hardly cured. He ſaith that this is termed of the Grees ἄγρια, in Latine *fera* But in both theſe kinds he confeſſeth that their is leſſe impediment or corruption then in *Impetigo*, ſo that he affirmeth, that evill, whoſe cure is hard, except it be taken away, doth change and turne into *Impetigo*. The Frenchmen (if I may judge thereof) do call both theſe kinds, but ſpecially the firſt, *Dartræ*. For that evill beginneth to be very round, and after the ſame manner it commeth (as it were) into a circle, and creepeth ſlowly. Which whelkes or puſhes do agree in all things to be thoſe which are ſaid of *Celſus* to be of the firſt kind. Some constantly affirme, that theſe whelks ſo named of *Celſus*, do nothing differ from *Lychene* among the Grecians, or the *Impetigo* among the Latins. And we have read, that that onely author among the Latins hath turned *Lychene* into *Papulæ*. *Mentagra* a Latine word uſed of *Plinie*, wherein he ſeemed in the beginning *lib. 26.* to have altogether ment another thing from *Impetigo*, and that it was farre away a worſe evill then that which the Greeks comprehend under the name of *Lychene*, although in his Phyſick he hath interpreted ſometime *Lychene* among the Greeks, to be *Impetigo*, and the like diſeaſe called *Mentagra*, he termeth alſo in the ſame place *Lychene*. Furthermore, the ſame *Plinie* reporteth, that this evill crept firſt into *Italy* in the raigne of *Tiberius Cæſar*, which griefe in all the time before was unknowne to all *Europe*, much leſſe unto *Italy*. It was of ſo great filthineſſe and corruption, that any death was to be preferred or wiſhed before it, and alſo of ſo great infection, that by the ſwift paſſage thereof, onely by kiſſing one another it infected the people, but chiefly thoſe that were governors and rulers among them. This evill began almoſt at the chin, for that it did chiefly affect and annoy, whereupon it took this name *Mentagra*. This perhaps is that ſcab, which certaine of the Frenchmen call *mala dartra*. *Galen* alſo ſeemeth to acknowledge this diſeaſe: for in his firſt booke *de medicam: compoſ: ſecundum locos*, he remembreth a moſt vile kind of *Impetigo* of the chin, which (as he rehearſeth out of *Crito*) provoketh itching, it afflicteth alſo the patients, and bringeth them into no ſmall danger. For ſomtimes (ſaith he) it runneth over the whole face, and goeth up to the very eyes, and it cauſeth the greateſt deformity of the body almoſt that can be: which deſcription of *Impetigo*, doth conſent in all things with the *Mentagra* of *Plinie*. But they do greatly erre, which do think that this moſt contagious *Lychene*, called of *Plinie mentagra*, is that diſeaſe which at this day commonly ſome do call *Gallicum malum*, ſome *Neapolitanum*, otherſome not bearing any hate or injury to their countries, do call it *Venereum*. For this infection was altogether unknowne to the ancient Phyſitions, and alſo of the former age: and firſt of all it crept into *Neapolis* in the yeare after the incarnation of Chriſt, 1493. at which time *Charles* the eight, the moſt invincible

Papulæ Celſi.

Dartræ Gallicæ.

Mentagra.

Plin. l. 26.

Galen acknowledgeth Mentagra.

Morbus Neapolitanus, & Venereus.

cible King of *France* did overcome and win the Alpes, going about also to invade *Italy*, although not long before, it had spred it selfe abroad through the countries of *Spaine*, as some report. Wherfore having as it were the originall and beginning from thence, it began to be called *Hispanica lues*, the Spanish pestilence: which plague being sent upon the earth as it were by the just revengement of God (as we may thinke) for their filthy and abominable whoredome forbidden of God, hath corrupted and overthrowne with the contagion thereof a great part of humane kind. For the same sickenesse the magistrates and officers tasted of, the prisoners and captives felt, the heads of their countries sustained, and the common people also were infected withall: so swift was the passage thereof from one to another: and now also it strayeth and wandereth through the countries of *Spaine*, *France*, *Italy*, and all *Europe*, to the great annoyance of the people. There are also certaine pushes besides these, rehearsed even now out of *Avicen lib.* 4. called *Glandosæ*, which do seeme to differ nothing from the disease called *Ganglion*, but in respect onely of the lesser or the greater. There is mention also made by the same *Avicen lib.* 3. of certaine whelkes, which he calleth in the same place *bothores junctura rum*: and in *lib* 4. he calleth them *almatim*, which because he sheweth that they be black, and resembling greene corne, they must doubtlesse be those which the Greeks call *Terminthi*, which a little before we accounted among the *species* of *Phyma*. These *Celsus* seemeth to compare unto *vari*, which be spots in the face; who also judgeth them to be called of the Greeks *heleodes*, that is, *ulcerosæ*, full of scabs or sores. These white and milky pushes, so called of *Rasis* and *Serapion*, and of *Avicen*, *levis bothor*, if their descriptions be throughly considered, they will seeme to pertaine unto the whelkes called of the Greeks *Ionthi*, which we in Latine have named *vari*: although the selfe same remedies which *Avicen* hath set downe for them, be taught of *Dioscorides* for the disease *ephelide*, that is to say, for the roughnesse and swartnesse of the face, being caused by the heate of the Sun. Hitherto we have intreated of the differences of tumours above nature, which chiefly have their residence outwardly above the body. Now let us proceed to declare the causes of them.

Pustulæ glandosæ.

Terminthi.

Pustulæ albæ.

CHAP. III.

Of the causes of tumors above nature, appearing universally on the outside of the body.

The causes of tumors besides nature.

THere are two causes of tumors chancing besides nature, agreed of among the latter sort of Physitions and Chirurgions: that is to say, generall and speciall causes. General causes are these, the fluxe, which the Greeks call ῥεῦμα, and the congestion or heaping together of humours. Againe, by the same writers there are appointed to be six causes in number of this fluxe, that is to say, 1 The strength of the repulsive member: 2. The weaknesse of the retentive: 3. The abundance and plenty of matter: 4. The loosenesse or fullnesse of the pores of the body, through the which the fluxe happeneth: 5. The straightnesse of the repulsive parts: 6. And the lower situation of the place retaining the fluxe. But these may be reduced unto foure heads, as unto the repulsive member, the part that retaineth, the state of the humour that floweth, and the place or course through the which the flowing chanceth. But the fluxe is provoked either

Fluxionis causæ.

Pars propellens.

Particula excipiens.

Humor fluens.

either by the meanes of the expulsive member, or because of the fortitude of the expulsive vertue, or by reason of the naturall knitting together, that it hath with the retentive member, or because of the straitnes of the particular pores: but some part receiveth the fluxe, because it is either painfull, or hot, or somewhat weake, or seldome, and base, or setled in the neather roome. Furthermore by meanes of the humour, there is a defluxion or flowing downe into some part of the body, because it is in abundance superfluous, of nature troublesome, and of substance thin. But the space or place is a cause of the fluxe, by reason of the largenes of the passages, as of the veines, arteries and pores. But of congestion, (which is the other generall cause of tumours which chance above nature) there are assigned two causes, that is to say, the fault of the vertue nutritive, and the imbecillity of the vertue expulsive. By which things we gather, that hot tumours happen for the most part through the defluxion of humours, but cold tumours are rather provoked by their congestion. But after what manner a hot flux exciteth the tumour, *Galen* doth declare plainly and wittily, in that little book which he intituled *Inæqualis intemperies*, writing after this manner: A hot descending of a fluxe (saith he) as soone as it hath once placed it selfe in the muscle, first the greater arteries and veines are filled and stretched out, then by their meanes the lesser are distended, and so it proceedeth untill it commeth to the least of all. In them, when a fluxe is strongly compact together, and can no longer be contained, part thereof issueth out through the extreme parts of them, and part is strained out through the holes of the tunicles, and is speedily sent forth; and then those void places are filled with the fluxe, which are betweene the best and chiefest bodies. Thus all things proceeding of the humour, do waxe hot in every place, and also are still powred forth. And these are the sinewes, the bindings or ligaments, the small filmes, the very flesh, and besides these, the arteries and veines, which truly being the principall, are diversly and many waies afflicted above the rest. For inwardly, by reason of the fluxe they are both made hot, and also are stretched out, and torne and pulled asunder. And outwardly also, they are not only made hot, but also are suppressed and made heavy. But the other parts of the body, some truly are only made hot or kept downe, and some are affected with both. And this disease is called *Phlegmone*. Hitherto *Galen*. Therfore in such kind of tumours chancing besides nature, which are caused of the flowing of humours, something already (at the least way at the beginning, and before the fluxe did begin to strive) is made and ingendred, and something is yet to come, and resteth in the generation. That which doth happen as yet, is the matter which went before, which as yet abideth in the fluxe: but that which is ingendred already, is the joyned matter, which hath already flowed, and is compact in the aggrieved place. Hereupon therefore there must be used a diligent care of the Physition in such kinds of *Phlegmone* which as yet remaine in generation (as in all other tumors also and diseases which are yet in begnning, neither as yet have obtained perfection) as *Galen lib. 13. meth med.* doth declare them to be knowne and perceived, both by that which foreseeth, & that which cureth: but these things pertaine to another kind of study. But it is convenient that we set downe the speciall causes of tumors which are above nature, to

Spatium.

Causes of congestion.

How a hot defluxion provoketh a tumour.

There is a twofold declaratiõ of all those evils which are yet in begetting.

the

the which these three are commonly appointed: Primitive causes, which we call both *Prægressæ* & *Evidentes*; & causes antecedent, which we name *Antecedentes*: and joyned causes, which we terme *Conjunctæ* or *Continentes*. These be called of the Greeks προηγουμεναι, προκαταρκτικαι, συνεκτικαι. The primitive causes are said to be these, which while they do work any disease, are separated, as a fal, a stripe, a blow, a bruise, a tumor, or a solution, or that evill which is committed by admitting a dissolute diet. Antecedent causes, are those which of themselves are fit and materiall to beget any disease or affect, as are foure humours both naturall and not naturall. Naturall humours are those which serve to nourish the body, and have their being with the blouds and are comprehended under the name of bloud. Which if they be sent out from the veins and arteries, they do suddenly congeale and gather together, whether they flow without the body, or do remain still in the place wherin they be contained. But they call those unnaturall humours, which are found severed from the bloud, with the which the body is nourished; and by reason of their corruption and naughtines by their owne nature are not nutritive, the which do somtime grow, although they remaine in the aire which compasseth us. And these, as it were, by a certain kind of providence of nature, being destined and ordained for some use, are demitted and sent into certaine receptacles, either into the uttermost parts of the body, and so ingender unkind swellings, called *abscessus*, or whulks, scabbes, defedations and alterations of the skinne, and unnaturall sweats: or somtime by an insensible ayre inwardly infused they doe excite sweatings. Somtime also they putrifie within, and beget feavers. But such like (say they) are improperly termed humours, assuming to themselves the names of naturall humours. For they hold this opinion, that onely those juyces which come from the liver in the generation of bloud, and of nutrition and moisture, are properly to be termed naturall humours. Such are sincere and pure bloud, cholerick also, flegmatick and melancholick; by the which foure kinds, all the parts of the body are generally nourished and maintained: some parts with a more pure, (and as I may say) a more bloudie humour: other with a humour more cholerick, other with a flegmatick, and other with a melancholick, as the nature of every part requireth. Therefore all the humours are contained in the veines and arteries, the which may appeare by their variety of colour and consistency. (as *Galen* hath expressed in *libro de atra bile*.) Furthermore, of those foure humours which are called naturall, foure especiall tumours are ingendred, which are commonly called *Apostemata*. In the which the swelling is very big, and the matter doth offend rather in quantity then in quality. They are called by their proper names, *phlegmone*, *erisypelas*, *œdema*, *scirrus*. Of humours not naturall (as it pleaseth the latter Physitions) do proceed *abscessus*, which they also call *exituræ* and *pustulæ*, which they think cannot well be called Apostemes. To the which they will adde and reduce two other kinds also, flatuous and watery, which proceed of a fluible substance, and are commonly called *apostemata ventosa & aquosa*, that is, windie and wateriish apostemes. There be therfore six titles attributed unto simple tumors that is, *phlegmonosi*, *erisypelatosi*, *œdematosi*, *scirrhosi*, *flatuosi*, & *aquosi*. But the compound tumours are not called according to the concourse of humors,

Speciall causes of tumours above nature.

Prægressæ

Antecedentes.

Which are said to be naturall humours.

Which are said to be unnaturall humors.

What juyces are properly termed naturall humors.

Of the foure naturall humors are ingendred foure lawfull and especiall tumors.

What tumours do come of unnaturall humors.

mors, (becauſe a great many may happen in one diſeaſe) but they are named by the predominant humour, eſpecially as we have manifeſted heretofore, and will hereafter more plentifully in his owne place. But *conjunctæ cauſæ* or *continentes* of thoſe tumors beſides nature, which they commonly call *apoſtemata*, *puſtulæ*, and *exituræ*, are matters & ſeveral ſubſtances, which are found to be aggregated and ſtuffed together in the affected part, and which do yet remaine after they have excited the ſwelling: and while they increaſe, the tumors alſo do greatly augment; and when they decreaſe, the tumors are diminiſhed; and when their ſubſtance is utterly ſpent and extinguiſhed, the tumours alſo of themſelves do fall away. And this cauſe, called *conjuncta* or *continens cauſa*, of all the maladies and ſundry diſpoſitions of the body, is after this manner by *Avicen* defined, that when it is preſent, his diſeaſe alwaies accompanies him, and alſo when it is taken away, his diſeaſe alſo vaniſheth. But for all this, ſome Phyſitions of our age, and thoſe very well learned, do contend that *Galen* would admit but two cauſes, that is to ſay, an externall and an internall: or as they ſay now, a primitive and an antecedent. Of the which, that (he ſaith) doth happen to the body outwardly, which altereth and changeth the ſame greatly, the which alwaies is ſeparated, untill it hath eſtabliſhed his maladie, as heate, cold, the biting of a Scorpion. But the internall hath his being within the body, and doth preſently procreate the malady, as are humours affected beſides nature. But they do conſtantly affirme, that he never ſo much as dreamed of that, which they terme *cauſa conjuncta*, when as according to his opinion, every affect which letteth and hindereth the actions and duties of the body, is a malady it ſelfe, and not the cauſe of a malady; and that *conjuncta Cauſa*, which *Avicen* and his ſect have invented, according to their owne deſcription, which they aſſigne unto it, is nothing but a certaine kind of affect letting the execution of thoſe duties pertaining to the body, which is the very definition of a malady it ſelfe. And therfore they prove, that it nothing differeth from a diſeaſe it ſelfe, which is wont to prejudice thoſe actions which agree with nature. But becauſe one and the ſelfe ſame opinion hath occupied all mens minds of this latter age, concerning this triple kind of the cauſes of all ſuch diſeaſes, it ſhall not ſeeme altogether abſurd, if that I throughout all this Treatiſe of mine, for plainneſſe ſake, ſhall devide and diſtinguiſh theſe three cauſes, into theſe three kinds and titles: I meane *primitiva*, *antecedens* and *conjuncta*. And thus much for the cauſes of tumors happening beſides nature. Now the courſe of our Treatiſe doth exact, that we ſhould adde the ſignes and tokens of the ſame, if that before, we ſhall intreat ſomewhat of the nature and generation of the *abſceſſus*. *Abſceſſus* therfore, called of the Greeks ἀποσήματα, and of the common Phyſitions *exituræ*, are called of *Galen* (*libro de tumoribus præter naturam, & ſecundo ad Glauconem*) diſpoſitions, in which the parts of the body do depart one from another, which before did touch and meet: for the matter which doth excite theſe tumors, being thruſt out without the fleſh of the muſcle, doth bring the parts out of their places, and maketh them part and ſever. Therfore ſaith *Galen*, there muſt of neceſſity be a place voide in the middeſt, which borroweth either ſome flatuous, moiſt, or tempered, or mixed ſubſtance from the parts, which in length of time is altered into many

Conjunctæ cauſæ tumorum præter naturam.

What it is which is called continens cauſa.

Some think that conjuncta cauſa nothing differeth from the malady it ſelfe.

What abſceſſus Galen thinketh to be.

and

and sundry circumstances. But there is a double kind of these *abscessus*: one is, when as the inflammation being turned into matter, the matter it selfe is packed up together in a corner or hole: the other is, when as no inflammation proceeding or going before a certaine humour, either vaporous, or else a substance mixed of both parts, is in some part collected together, which also happeneth two waies: for either in the space lying betwene the severed parts, such like substance is ingendred, or else it runneth into the parts themselves, and that either in the beginning, or else that way by the which those diseases happen, called ἀποσκήμματα: which (saith *Galen*) then do chance, when as humors which before have infested and grieved some one part, do thence remove, and are enforced into another. And this substance which begetteth this *abscessus*, worketh himselfe a place betweene the skinne and the flesh. And in time it doth fley off all the skin, either because it is very vehement, or else because the plenty of matter doth putrifie, and so breake the skinne. But if those humours, with the which the space situated betweene the severed parts is filled, do continue any time, they have (as I said before) many alterations, and are changed into many substances, which do represent the properties not only of humours, but even of solid and hard bodies. For you shall find sundry matters within these spaces, some like unto stones, some to gravell and sand, some to wood, some to coales, some to dirt, some to the fome of oiles, some to the dregs of wine: the variety of substances some ignorant men have thought to proceed from the force of incantation.

Two kinds of abscessus. Galen lib. 14. Thera. meth. & lib. 2. ad Glauconem.

ἀποσκήμματα.

What things may be found in abscessus.

CHAP IIII.

Of the signes of tumours besides nature generally appearing, together with the judgements thereof.

General signes of tumors above nature.

TUmours beside nature, being resiant in the extremest parts of the body (the examining and speculation whereof doth appertaine to the Chirurgion) being surveyed by the judgement of the senses, and the affected parts being touched and felt with the hands, are easily descried and knowne. For in every part of the body, there appeareth a certaine kind of increasing exceeding the naturall state, and distending above the measure of nature, that part which it affecteth, and it letteth the duties or actions thereof, because either some humour, or some such substance proceeding of the humour, or which do savour somwhat of the nature of the humour, or a vaporous spirit hath excited it, there also must needs happen a tumour besides nature. But the tumors which they call true Apostemes, are discerned by their swelling, by their paine, and by their heate, being stretched out more or lesse. But they are not counted to be true Apostemes indeed, which we have termed *pustulæ* and *Abscessus*, besides that tumor which malady the Grecians cal *cacoethia*, and also in the greater or lesser sequestration, *determinata*. But the signes of every particular difference, and of their matter whereof they be ingendred, shall be declared in their due place, in that which followeth. In the meane time we will handle the simple differences of those tumors which are above nature by the which the compound differences shall also be easily knowne. But we must not come

Particular signes.

come unto particular things, before we have throughly discourſed of univerſall for that order is wont to be obſerved in the inſtitutions of the Arts, neither truly unworthily, or without cauſe. For thoſe univerſall and common things are more manifeſted unto us then particular, becauſe thoſe particular things, are more confuſed and more mixed one with another, as *Ariſtotle* teacheth, *lib 1. Phyſicorum, cap 1.* Let no man therfore marvell, though every where in this Treatile of Chirurgery, we alwaies begin of more common things, and of thoſe which comprehend many things under them. But let us returne to our purpoſe, and let us proſecute the judgements of tumours conſiſting above nature. In the which firſt of all we muſt note, that al thoſe tumors which they call true Apoſtemes (if we will credit *Galen* and *Avicene*) are greatly complicate and folded together, neither can any of them be eaſily judged or found out to be pure and ſincere: for (as *Galen* ſaith) with *Phlegmone*, that is, with an inflammation comming of bloud, there is ſomething chiefly mingled which doth preſerve the nature either of *Eryſipelas*, or *œdema*, or *ſcirrhus*, but chiefly *Eryſipelas*, becauſe it repreſenteth a kind of *Phlegmone* or *Œdema*, or *ſchirrus*: and ſo conſider and mark in all the reſt of the tumors. But truly thoſe tumors beſides nature, which they terme not true Apoſtemes, are very often found ſincere and pure. But we will handle the cures of ſimple and ſincere tumors in thoſe things which follow, by the which the remedies alſo of compound and intricate tumors ſhall manifeſtly appeare. For I think it good to diſcourſe of all the kinds of tumours, and alſo to diſpoſe aright that which ſhall ſeeme ſuperfluous. For if a man ſhall know all the ſimple tumors, and learne after what manner they be compounded together, he ſhall be furniſhed ſufficiently to exerciſe himſelfe particularly in the reſt. But now let us ſee other opinions and judgements generally concerning the tumors themſelves *Periodi, paroxiſmi*, and the *criſes* of tumors beſides nature, do follow the analogie of the humours wherof they be conflated or ingendred, (*Guido* affirming the ſame) which analogie, we here declare to be a propertie or proportion, a nature or a likeneſſe of ſubſtance, which they call *forma ſpecifica & occulta*, a ſpeciall and hidden forme. Such kind of tumors, eſpecially they which be wholſome, and which are cauſed of the flowing of humors, are diſtinguiſhed by foure times, that is to ſay, by their beginning, by their increaſing, by their ſtate, and by their declination. The ſigne of their beginning is, when the member beginneth to be ſtretched out, and when the beginning of flux is preſent, but yet with ſmall griefe. We may alſo judge augmentation to be preſent, when we ſee the tumor to be raiſed like a heape or pile, and the place affected to be filled, and the ſymptomates which are wont to follow every tumour, to be manifeſtly increaſed. But the tokens of their ſtate is, when all the aforeſaid things, that is to ſay, the tumour, and the ſymptomates of the differences of every tumour hath his owne proper force and vigour, neither can they any longer admit any increaſing, but the matter cauſing the tumour doth degenerate and change it ſelfe into another kind of ſubſtance. But their declination is then knowne to be preſent, when the pile of the tumour and the proper ſymptomates thereof are decreaſed and diminiſhed, or when the matter which provoketh the tumour beginneth to be transformed into another ſubſtance. Therfore ſuch kind

1. *Iudicia.*

Lib. de differ. morborum.

Foure kinds of tumors beſides natuee.

1. *Principium.*

2. *Augmentũ*

3. *Status.*

4. *Declinatio*

kinde of times do receive their differences from three kinds especially, that is to say, from the essence of the tumor it selfe, that is, from the greatnesse or smalnesse, from the disposition of the matter, and from the accidents, which do very much alter the declaration of the cure. But these foure times, somtime do seeme to happen all together, because of the short hardnelle of every one of them, which almost cannot be perceived, (as it chanceth in the venimous inflammations,) yet not mortall or deadly, which straightway do flourish and increase. Furthermore these kind of tumours, which do chiefly happen thorow the influxion of humours, exceept they be hindred by repressing the matter that floweth, or except they lurke secretly within, either of their owne accord, or without any manifest cause, (the fluxe having recourse thither) it is necessary that they should be comprehended under one of these foure, either under insensible exhalation or resolution, or under suppuration or putrifaction, or induration and hardening. But of all these wayes the best, and the most to be desired, is that which is made by an insensible dissolution, and next to that, that which commeth by suppuration or mattering. But that which is caused by induration and hardening, is said to be evill, and that which happeneth by the corruption of the affected part, is to be thought the worst of all, the which *Galen* doth insinuate *in libro de inæquali intemperie*, writing on this manner: Therfore of the two, we must of necessity follow the one, either that the body be putrified and corrupted, because fluxion is predominant, or else we must grant that this putrifaction being resisted and overcome, the muscle must returne to his naturall habit and constitution. Let us therefore imagine that all fluxion is withstood and impeached, then you have two meanes to cure it, either by digesting those humours which were in the affected part, or by dissolving or loosening them: of these the dissolution is best. But in the concoction of the humours, these two things are specially required, *viz.* the perfect generation of the matter, and also his abscession into some space by it selfe. And a little beneath he addeth also these words. But if that fluxion do make the parts as it were subject to it, then they do fall to so great an intemperature, that their ordinary action perisheth, and in processe of time they are corrupted and putrified. Thus farre *Galen*. The tokens of dissolution and loosening of the humours are these; the softnesse of the sore, and the little throbbing and beating thereof. But the signes of predominant fluxion, and of the putrifaction of the part it selfe, are the black and blew colour, to which also sometime happeneth an odious stinch. But the tokens of a stony hardnesse of the tumour are, the immination of the tumor, and also the extreame hardnesse thereof. The notes and signes also of the egestion and lurking of the tumour, are, the sodaine diminution thereof, which chanceth sometime by too much refrigeration and coldnesse, sometime by reason of a secret venime, which lurketh in the place. And this same sodaine and often imminution of the tumour succeedeth commonly some feaver, and also other evill symptomates. And thus farre of the signes and tokens of these tumours which our common Physitions have comprehended under this name *apostema*. The tokens also of those tumours which we call *Pustulæ*, shall not be forgotten, when we shall have occasion to handle them.

The times of tumours do take their difference from three things chiefly.

Tumors above nature are contained under foure moodes.

Gal. lib. de inæquali intemperie

Signes of dissolution.

Signes of putrifaction.

Signes of induration.

Signes of the regression and lurking of a tumor.

them. But the signes and tokens of the abscesses, commonly called *Exituræ*, either those which foreshew their comming, or else those which do manifest their presence already, are these. When thou seest (saith *Avicen*) pulsation and beating, or hardnesse to have continued a great time, and also that the griefe together with much heate doth augment, then you may imagine that the next event that followeth, is, that the Apostеme will be turned into matter and suppuration, and so consequently to be an abscession. But when thou findest that the place is soft, and that the griefe is somewhat asswaged, and the heate mitigated, and that one place of the tumour is supereminent above the rest; and againe if by thrusting it with your finger, you shall perceive a waterish inundation to subsist; and againe that the colour of his top shall waxe white, then you may well think that the tumour is mattered, and also that it is turned into abscession. And therfore it was well judged of *Hippocrates*, that Feavers did oftner happen when that the matter was in ripening, then when it was already come to his maturity. Moreover, the markes and tokens as well of the present abscession, as also of the abscession to come, are comprehended in these common verses,

Signes of abscession to come.

Signes of abscession already present.

Aph. 47. lib. 2.

Duritiei longa, pulsus, dolor, & calor auctí,
Signant ma fieri: sed factum, dicta remissa,
Sub digitis undans, albescens pars & acuta,
Which may be thus Englished,
By hardnesse long, by pulse and griefe, and eke by heate increasd,
We know that matter doth approch, but made we judge indeed,
If that it yeeld to fingers weight, and whitenesse doth appeare,
and painfull be also.

But you must be very attentive and vigilant in discerning and judging of the matter it selfe. For the manifest knowledge of the matter and suppuration is sometime withholden from the Physition, by reason of the thicknesse of the skinne in the which it is included, (as it is proved by this Aphorisme of *Hippocrates*:) Whosoever is ignorant of the suppuration which is in the body, his ignorance procedeth of the thicknesse of the matter, or of the place wherein it is comprehended. And thus much for the signes of abscessions. Now of the judgements of them, these things are delivered unto us of *Avicen* and his Sect. Abscessions which are planted neare unto any strong member or unto any juncture or joynt, and in those places where there are most veines and sinewes; and againe in a weake part, having gathered his debility by the defect of naturall heate, being indurate also and covered with a thick skin, containing also thick matter, and so the more slow in motion, the outward place being plaine also, and even, not ascending like a little hillock, I say, such a like sore is greatly suspected, and very hardly and slowly ripened: and such a one as is every way by description opposite and contrary to this, is of good and laudable habite; for both soone and easily it mattereth, and oftentimes also (no outward medicine aiding or assisting) of it selfe it gapeth and openeth. If therfore the abscession do grow up into a sharpenesse, and the substance of the matter be thinne, and the skinne not thick or hard, of his own nature and power it will expell and thrust forth the conceived humour without any

Aphor. 41. lib. 6.

Iudicia abscessuũ.

What abscessions may easily be digested.

any forreine aide, unlesse a man by making incision will antevert and prevent his voluntary opening. Such like abscessions are digested sometime by breathing or wind (no solution being made subject within the skinne,) but that happeneth when the matter is small in quantity, good & thin, and not sticking very deepe. But if there be any emissarie or way made into the tumour, either by Nature or by Art, the humor conceived within doth break forth oftener then digest. But that opening or apertion which is made by nature, is a great deale safer then that which is made by the hand: but if it be so, that it must be mollified by Art, you shall safelier do it by a sharp pen-knife, or other cleare and bright instrument of yron, then by that medicine which they call *Ruptorium medicamentum.* And therefore (as before I said) every apertion which is made and enforced by Art, is worse then that which nature affordeth of it selfe, because such like manuall openings to make the matter ranke, may perhaps turne into a *Fistula* But when necessity urgeth, and when we cannot use a better remedy, we must boldly attempt that. And by this meanes you shall eschue those discommodities, which before I named, if (when the matter so requireth) you do seasonably make apertion, and by that meanes hasten the ripening of the other baggage which lurketh in the tumor. *Hippocrates* in his last Oracle of his first book of Prædictions hath expressed the very notes and markes of the worst matter, and of the best, speaking after this manner: That matter is esteemed best, which is of colour white, and every way like it selfe, and soft and gentle to the toucher, and as little unpleasant to the nose as may be. And that which is every way contrary to this, is the worst of al. But the tokens and signes of all the other humours and solide substance also which are included in these abscessions, shall be manifested and shewed in their particular chapters, as they shall by consequence and order ensue.

What abscessions may soonest be ended through resolution.

Abscessions are safelier opened with a penknife then with ruptorium medicamentum.

The notes of the best and worst matter out of Hippocrates.

CHAP V.

Of the generall method of curing all tumors besides nature, but of those especially which proceed from the influxion of humours, as Apostemes, and Abscessions, commonly called Exituræ.

The common order of curing of tumours.

OF all tumors above nature, as well those which are already ingendred, as those which are not yet in generation, there is one common and principall order of curing (as it is in *Galen lib* 13. and 14. *Method med*) namely that that which is above nature resident in any member, and raiseth the same into a tumour, should altogether be emptied out. But those which are yet in begetting, in them there is a certaine obstruction of the humour that floweth to the aggrieved place, before the evacuation. In them therefore is required a diligent and singular care of the Physition, to declare the cure of them. But these common manifestations, according to the difference of the tumour it selfe, and the nature of the affected member, do very much differ and alter. For truly in all tumours already ingendred, and in every part of the body, the evacuation of that which annoyeth and infesteth, is in no case to be used and ministred, as *Galen* teacheth *libro secundo ad Glauconem*, and in the places above recited, which also shall manifestly appeare in that which followeth.

The common method of curing of tumors doth change according to the difference of the tumour and the member affected.

But

But we must not cure those tumours with such remedies, which are yet but beginning and occupying every member, or empty out that which is already ingendred in them, but we are enforced (if we intend to follow the right order in curing) to use sometime one remedy, sometime another, which is of force to stop the fluxe, and avoid out that which is ingendred, so farre forth as the kind of the tumor, and the nature of the affected member doth require. *Galen* therfore chiefly draweth the demonstrations of the cure of tumours above nature from these two things, *viz.* from the disposition it selfe or essence of the evill, and from the nature of the affected member. Moreover the disposition of the evill (which we have now in hand) or the essence thereof doth comprehend three things in it, according to the judgement and consent of the later sort, that is, the quantity, the quality, and the matter or substance which provoketh the tumor. By meanes whereof that chiefe and common declaration is changed, and from them is taken also the particular order of curing. For a great tumor is cured one way, and a small tumor another way. For the difference of them is knowne by their greatnesse and smalnesse (as some suppose.) And one way is a mighty *Phlegmone*, and another way a litle *Herpes* healed. Otherwise also is that tumour remedied, which is caused by fluxe, and is yet in begetting, then that which is procreated through congestion, or is already ingendred and congealed. Also a hot tumour, as *Erysipelas*, is otherwise cured then a cold, as is *œdema* and *Schirrhus*. The quantity therfore which in a tumor above nature varieth the cure, is either great or small. The quality is the fluxe, or (as some terme it) the derivation and congestion. The matter thereof is the humour, be it either hot or cold. But in the nature of affected members foure things chiefly are to be considered, *viz.* their temperature, their forme or fashion, their situation or place, and their power and strength. To the which also may be added a fifth thing, which is, the facility (as I may terme it) and difficulty of the senses. Except you will with *Galen* comprehend and containe it under the last thing, which is, the vertue and strength of the tumor. These things therfore also do much alter that generall order of curing, which is commonly observed throughout all kinde of tumours above nature. It is therfore requisite, that in curing those tumours which chance besides nature, we remember all those declarations which are taken from them. For *Phlegmone*, or any other tumour which hath his abode in the fleshie parts of the body, is otherwise cured then those which are situated in the sinewy places, otherwise in the eye, then in the knee or neck: and otherwise are the kernels in the throate cured, then those which are resident in other parts of the body. But to be short, the temperature, the fashion, the situation and the strength of the member that is affected and beset with the tumour, do change all those operations, which we shall attempt and prove in their cure: retaining still that generall invention, which *Galen* hath taught to be alwaies taken from the disease. Therfore first we have here decreed to set downe a common and generall method of curing of tumors above nature, especially of those which are caused through the influxion of humours, taking their manifestation from the affect or evill it selfe, nothing respecting the affected part. Afterward we will teach the universall cure of them, but chiefly of inflammations, when as they shall

The order of curing of tumors is chiefly taken from two things

The essence of a tumor doth containe three things in it.

Foure things to be considered chiefly in the nature of affected members.

Libr. 2 ad Glauconē.

The order of handling that which followes.

shall degenerate and change into abscessions. Then moreover, we will declare the particular order of curing all differences, especially of those which be simple, by whose proportion or analogie the cure of compound tumours shall easily be learned. And in the meane time, as the place shall require, we will rehearse out of *Galen* certaine things concerning the order of curing, which have their assumption from the parts which are affected, and as it were besieged with a tumor: which things being rightly weighed and considered, it shall be easie for any reasonable Phytition or Chyrurgian, by our certaine method and order, to cure all kind of tumours which are incident to any part of the body. We therfore imitating *Galen*, will draw the beginning of the cure of tumours which are said to be above nature, from the flowing of ingendred humours, and from the invention of the cause of the very evill, that so both the causes which excite the same may be prevented, and that which is already in it may be taken away. Therfore by example and analogie of one difference of tumours which are caused through defluxion (for here we minde to intreate onely of them) we will understand also other differences, which do grow through flowing of humours. And here we will set downe a briefe and compendious curing of one kinde of *Phlegmone*, which chanceth very often, and procureth feavers and other very dangerous evils and symptomates. But in this place, under the name of *Phlegmone*, our intent is not to comprehend every hot and flaming disposition which the Greeks call *phlogosis*, but that only which proceedeth by the meanes of a bloudy fluxe, chiefly incident to fleshie and fat bodies, wherein is vehement paine and redneſſe appearing in the outward parts, and as it were a burning heate, a stretching out, and a striving or thrusting, and when the evill is increased, there is sense of the pulses beating. For this inflammation with *Galen* and other Greek Writers, as *Paulus Aetius*, and *Oribasius*, which do follow him as their best guide, we properly call *Phlegmone*. That we may therfore come to the matter it selfe, these are the very words of *Galen*. The common ingendring of every *Phlegmone* commeth by the influxion of blood, and that more abundantly then was wont to happen to that member: for bloud doth flow very abundantly (sometime one or other member sending it forth) and that part doth entertaine and receive it, which beginneth to be affected with *Phlegmone*: but sometime that member which is afflicted doth draw to it selfe. But the parts which send it forth do drive out the juyce, being either superfluous, by reason of the plenty thereof, or grievous, because of the quality, or else because of both. But they which are attractive, do draw or pull with a sickly heate or griefe. But to these are adjoyned certaine helping causes, *viz.* the weakneſſe and baseneſſe of the member, the fulneſſe of the conduits and passages through which the fluxe passeth, the straitneſſe also and narrowneſſe of the pores and expulsive parts, and the inferiour places, as we have already declared. Therfore of all these, there are three inventions of curing those tumours which have their beginning of flowing, collected and gathered of the latter sort of Chyrurgions. 1. The first is to turne away the fluxe, and prevent it altogether. 2. The second is to mitigate the griefe, and altogether to remove that cause for the which the member entertaineth or also drawe th the fluxe unto it. 3. The

The finding out of the cause is the beginning of the cure of tumours above nature.

Phlegmone quid.

Galen. lib. 13. Meth med.

The comon ingendring of every Phlegmone

The helping causes do drive out the juyce.

Three orders are set downe for the cure of those tumors which are caused through the influxion of humors.

third is, to empty out all that humour that hath flowed in the aggrieved place.

Primus scopus. But how the first intention should be finished, *Galen* hath fitly taught, *lib.* 3. *Meth.med.* where he declareth unto us, all the wayes to avert and turne away the fluxe, and the meanes to stop and inhibit *Phlegmone* which as yet remaineth in generation, writing after this manner: When humours are equally augmented amongst themselves (which the Greeks call *Plethora*) yea also when all the body is void of excrements, and doth containe a mediocrity of juycie humours, (paine and the heate of that member also wherein *Phlegmone* reigneth raising the flux) through the emission of blood we helpe and remedy *Phlegmone* which now beginneth to rule. *Plethora* also is cured, both with often bathings and with exercise, and also with much friction and rubbing. Furthermore, it is cured by medicines that will digest, so that a feaver be not present, and besides all these, it is helped through hunger, and a good diet, although the sick be feverous. But when the body is stuffed, either with melancholie, or choler, or fleame, or with other clammy and viscous humours, (which state of the body the Greeks call *Cacochymia*) the evacuation thereof must be laboured by a purgation, which is a fit remedy for every humour that reigneth. But of them we will speake more at large in their particular Chapters. Now *Antispasis*, that is, a revulsion the contrary way, is a common remedy against all these kinds of tumours, while the fluxe doth yet strongly prevaile, as in the beginning and increasing of the evill: but in the end of the state, and in the declination thereof, while the flux now remaineth and sticketh in the member, and the whole body is sufficiently emptied, the evacuation must be attempted, and fetched either from the affected part, or from that which is next adjoyned thereunto. The second intention containeth remedies to provoke sleep, *viz.* which do mitigate paine, and also binde and prevent the flux. Moreover, it teacheth remedies which are able to loosen and dissolve the naturall pores, by the which the affected member is wont to be throughly purged. But the matter of all these shall be abundantly described hereafter. Now we will handle the third intention, which is perfited with such things as do evacuate the matter that exciteth the tumours from the affected place. And that matter is evacuated not onely by medicines that do evaporate and dissolve, but also by such as do repell and represse, such as the Greeks call ἀποκρυστικα. And therfore, in the beginning of these phlegmonous tumours, and other whatsoever do derive their beginning from the influxion of humours, we may rather use repressing medicines, then those which do evaporate; except in certaine cases, of the which (saith *Guido*) *Galen*, seemed to have appointed foure, 1. The first is, when that such tumours be in cleane and pure members. 2. The second is, when the subject thereof is venimous. 3. The third is, when the matter is thick, and not pliable to repulsion. 4. The fourth, when it is very vehemently packed together. *Avicen* excepteth only two cases, *viz.* when it happeneth in any cleane or pure part, or in any other place, out of the which it is to be feared that the matter will flow to some principall part of the body. Some other appoint only one case, other six, other ten, other nineteene, other twenty three But before we do establish any thing of this so doubtfull a case, we must know that there

Plethora quid.

Cacochymia.

Antistasis.

Secundus scopus.

Tertius scopus.

Cases in which we may not use repelling or repressing remedies.

there be two kinds of repulsives, both amongst the late Physitions and also the Arabians, that is to say, common and proper. Common repulsives are such as doe inhibit all fluxe, keeping under and repressing the same, and that is done either by cooling it, or by thickning it, or else by stuffing it, that is, by reason of the thicknes of his substance, by shutting and occluding the pores and waies whereby it should flow out, or else by confirming the parts affected. These things following doe represse flux by refrigeration and cold, Syngreene, Lettuce, *Psillium*, *Cotiledon*, that is to say, *Umbilicus veneris*, *Lenticula palustris*, *Caphura*. And these also do stuffe and stop the passages, *Farina*, called *Volatilis*, the white of an egg, *Amylum*, *Gluten*, and the kinds of gums, to conclude, all such things as do refrigerate with ease and without biting. But those things which doe confirme and roborate (I meane such as do restore the naturall temperature to the part affected) as oyle of Roses, *oleum Omphacinum*, oyle of Myrtles, oyle of Cammomil, *Absynthium*, Horehound, *Nux cupressi*, and such like things, which being applied, do strengthen the affected part, and so do free it and defend it from all imminent fluxe. But proper repulsives are such, as when the humours do slide into some other part, do meet with the same, and do enforce them to retire againe. And these are to be used then, when the member is growne thick, as attractive medicines are commonly applyed to thin tumors. Of these many are of a cold quality, and many of an hot, but both sorts, that is, both hot and cold, are in operation astringent, and binding. The medicines repressing, which of nature are cold, are Vine leaves, Plantine, Night-shade, *Dipsacos*, viz. *Virga pastoris*, or *Bursa pastoris*, *Glaucium*, *Balaustium*, *Omphacium*, *Sumach*, *Terra cimolia*, commonly so called, and *Terra sigillata*, and others of that kinde. Those be the simples out of the which many compounds are made, as *Oxicratum*, the oyntment of Bole, the ointment of *Galen*, and such like. But the hot repulsives are, Alume, Cypresse nuts, called *Galbulæ*, *Iuncus rotundus*, or *Odoratus*, called of the Grecians, χίνς ἀνθος, called also *Blatta bizantia*, *Lupinorum farina*, and certaine austere and sharp wines, and many other such like things. But we will set downe the whole order of applying of repelling medicines in the beginning of fluxion, prescribed by *Guido* in two severall Prologues. In the beginning of all tumours which proceed from the influxe of humours, but specially of such humors as are phlegmonous, it will be availeable to use repulsives, as they are called, these ten cases only excepted, that is to say, when the tumour is in a fat member, or when it proceedeth of a venimous matter, or a substance which is very thick, and so unfit to be repelled: or else when the humour is vehemently packed in the affected part, and deeply also; if the tumour be inclined to suppuration, or descending from a primitive cause, if it be in a plethorick or full body, and very weake, if it be seated next unto a principall member: to conclude, if it happeneth with vehement griefe: for in these cases, we may better use medicines which will mitigate the tumour and the paine, rather then such as shall repell and resist the humors. The second Prologue is after this manner: In the beginning of all tumours, but chiefly of those which are phlegmonous, common repulsives are profitable (three cases only excepted,) that is, if the tumour happen in those parts which are called *glandulosæ*, if they be inclined to suppura-

Repellentia communia.

Repellentia propriè dicta.

Frigida reprimentia.

Calida repellentia.

The first Prologue of Guido in repressive things. Gal. 2. ad Glauconē.

The second Prologue.

tion, or if they proceed of a venimous matter. And in all these cases, but especially then, when the humour doth stand, and when the fluxion consisteth, and is almost made a tumour, it is behovefull to dissolve and scatter the matter, applying to the swolne place *Diaphoretica*, not biting or sharp, but milde and gentle, being moderately hot and moist, but this must be done principally in the three last remembred cases, in the which we must endeavour to attract and draw the matter which is dispersed, to the head where the tumour most appeareth: and we must increase the tumour as much as we can, and so inhibite the course and fluxion of the mixed humours. Which truly we may sometime do, by using attractive emplaistets, and oftentimes by fasting cupping glasses to the aggrieved place, (as *Avicen* teacheth.) Let this therfore be a generall rule of Art. In the beginning of all tumours which proceed of the influxion of humours, (those three excepted which were named a little before) only pure repressives are to be used. But in their increasing we must mingle with these repulsives, some of those things which do dissolve and discusse. But in the state of tumours, yea and somewhat before the state, we must commixe repressive medicines equally with discussives: and when there is declination present, or the end of the state, we may lawfully use only resolving and releasing remedies. To conclude, so long as the humour doth yet abound, we must labour to repell it, and drive it away: but if the flux doth still remaine, we must seek to digest it. But if it dependeth upon both, that is to say, that partly something hath already flowed, and cleaveth fast to the place; and partly something may yet abound and flow, then it shall be lawfull to use commixed remedies, that is, partly those which can resolve and unbinde, and partly those which are able to bring back and repell. For contrary diseases being gathered into one place together, we must use also compound cures, as *Galen* saith, 13. *Therap.* Furthermore, all these things truly are to be understood thus, as if a tumour above nature is to be dispatched and cured by resolving medicines, or (that I may speake generally) by the way of resolution. But their cures, whereby we will finish all those intentions wherof we intreated before, according to their divers matter that exciteth the tumour, shall be described and declared in their particular Chapters, as by consequence and order they shall follow.

Si tumor jam factus est.

Emplastrū Cucurbitulæ.

Artis canō generalis.

CHAP. VI.

Of the cure of abscessions generally.

Of the cure of tumors which are turned into abscessions, which they call Exitura Tetrapharmacum.

But if *Phlegmone*, or any other tumour doth degenerate and turne into *Abscessus*, the cure thereof in the beginning is finished and ended (as saith *Galen*, *Libro 2. ad Glauconem*) by helpes and remedies that do mitigate, which the Greeks call *Chalastica*, that is, by resolving and remitting medicines: of the which nature and force is that medicine which is called of *Galen*, *Tetrapharmacum*, being very soft, and provoking sleepe: with the which according to the opinion of the same *Galen*, *Lib* 13. *Therap.* there must be commixed a little honie. But *Tetrapharmacum* consisteth of foure things, of the which there must be of every one a little portion or quantity, that is to say, of wax, of rosin, of the gumme of the Herbe *Colophonia*, which distilleth from the roote thereof, and of Bulles tallow. But in processe of time we must passe over unto those

thoſe things which are able to concoct and digeſt, or to ripen and bring to ſuppuration. But thoſe which are turned into another kind, that is, into another ſubſtance, and that altogether beſides nature, they are to be removed and cured by the Art of Chyrurgery. Moreover, in removing them according to the counſell of *Galen.* 14. *Therap.* it ſhall be requiſite to conſider, that among all the waies and meanes whereby we intend to finiſh our purpoſe, we ſhould alwaies make choiſe of the beſt of them. The beſt meanes and waies are declared and manifeſted unto us three manner of waies: *viz.* By the ſhortneſſe of the time to cure in, by curing without paine, and chiefly by curing ſafely and without danger. Againe, that thou mayeſt cure ſafely, there are three ſpeciall things diligently to be conſidered. The firſt and the chiefeſt is, that you throughly attaine to the perfection of your labour. 2. The other is, that if you cannot attaine to the ſame, yet at the leaſt, that you hurt not the ſick. 3. The third is, that the evill or diſeaſe may not eaſily returne or come againe. By theſe conſiderations, if you will declare the beſt method of curing, you ſhall find in all thoſe tumours before meationed, when the cure is to be ended by the helpe of Chyrurgery, and when by the force of medicines. But truly the ſtudy of Chyrurgery in thoſe chiefly which now we do intreate of, that is, in thoſe tumours which are altogether above nature, doth tend to the killing and deſtroying of them, and doth wholy declare after what ſort they may be taken away. But if it cannot bring this to paſſe, the next counſell is, to transferre the evill, as we uſe to do in thoſe humours called *Hypochymata*, that is to ſay, the web in the eye. But that which is fetched from medicines, doth firſt tend unto this end, that that which is above nature, may both turne into matter, and alſo into putrifaction: but this he appointeth in the ſecond place. Theſe things hath *Galen.* Therfore when the parts which are troubled with *Phlegmone* do beat very vehemently, ſo that now you begin to deſpaire of their cure (they being not yet mattered) all the ancient Chyrurgians (ſaith *Galen.* 4. *Therap.*) do miniſter and apply ſuch kind of medicines which do ſpeedily procure matter: but before it be mattered, they uſe none at all. And although thoſe parts that are annoyed with *Phlegmone* be annointed with a Cataplaſme, which may both heat them, and moiſten them, and bring them to ſuppuration, yet the ſame doth not appeare by the firſt reaſon or way, that is, as the remedy and helpe of the evill, but as the mitigating & eaſing of the ſymptomate, that is, of the paine. For truly the remedies of *Phlegmone* are of a drying nature. And the ſame *Galen* addeth moreover a little after, that a ſhort and compendious cure of thoſe parts which are affected with *Phlegmone* is quickly ended and diſpatched, by remedies which can dry and unbind, which truly doth altogether either remove the affect, or elſe, if they leave behind them ſome little reliſt, which may turne to ſuppuration, it is needfull to uſe ſome other ſharp medicine, which is able to bring out the matter; or if the skin about the tumour be thin, and you willing ſpeedily to eaſe the ſick, you neceſſarily muſt uſe inciſion. And this truly is that which *Avicen* ſaith, namely, that the cure of an Apoſteme (as it is an Apoſteme) is the extraction and drawing out of the ſtrange matter which raiſeth the Apoſteme. But to declare the remedies of them, wherewith it is expedient to draw and move the matter, and to manifeſt other things alſo which

The beſt order of curing is declared three waies
1.
2.
3.
Ex lib. 4. Therap. meth.
Avicen.

When abscessiõs are chiefly to be cut and opened.

we spoke of a little before, they are to be sought out of in their particular Chapters. Furthermore, the abscession being already come to suppuration, or changed, or strongly compact together, if the matter or any other baggage therein contained, be not discussed and dissolved, or if in convenient season, and while the occasion is offered, it be not opened without the labour of the hand, you must make an issue by incision, for that which otherwise will not be digested. But this thing chiefly is to be proved and enterprised, if there be feared any erosion or gnawing to ensue, or any other danger, yea if necessity commandeth, it ought straightway to be opened, and the matter to be drawne out as speedily and safely as is possible, for the cause before alledged. But apertion is made more safely with a knife, then with burning and scalding medicines, if nothing do hinder it. And commonly such kind of phlegmonous tumours, being already turned into suppuration, are opened with a penknife. Moreover, apertion or the letting out of the matter, ought to be done by reason both of the abundance of matter there gathered together, and also of the affected place. But if any part of the mattered member shall seeme to be putrified and rotten, it is needfull to cut it off, to the forme or likenesse of an Olive or Mirtle leafe, that it may heale the more easily. But *Galen* commandeth to avoid and eschew alwaies any great incisions, who did heale such kind of mattered tumours, both in the parts about the privy members, and also in the arme-holes, only by incision (as he used chiefly to do) and by medicines that were of force to drie. Now if need sometime required to cut off somewhat by reason of the plenty, not only of matter, but also of the corrupted parts, he used no greater incision then the bredth of a great Mirtle leafe. For by wide and large sections, when the member is brought unto a scarre, besides that it is made most filthy, it also becommeth very weake & unfit to move withall. But these kinds of sections imitating the Mirtle leafe, are used in those tumours especially which do matter under the arme-holes and about the share. And in those truly the lengths of them must be drawne overthwart, and not by the straightnes or rightnesse of the leg or body, for when we bend the legge or the arme, the skin naturally doth apply it selfe with it. But in other places we alwaies almost do use simple incisions. Now in this apertion or incision, seven things are especially to be considered, according to the consent of the later Chyrurgians. First, that incision be made in that place wherein the matter is contained. The second, that incision be made in the neather place of the tumor, that the mattered and corrupted filth may the better be voided out. The third, that it be made next the wrinckles and processe of the muscles. The fourth, that you do avoid and eschew the sinews, veines, and arteries, as much as you can. The fifth, that all the matter be not brought out abundantly all at once, especially in great abscessions, lest that by too much emptying out, and that suddenly, and also by the resolution of the spirits, there follow weaknesse and faintnesse. The sixt, that the place be handled and touched very gently, and with as litle paine as can be. The seventh, that apertion being made the place be wiped very cleane, and filled with flesh againe, and brought to a scarre after the manner of ulcers. But *Galen lib.* 13. *Therap.* warneth us chiefly to marke two things in the incision of a suppurated abscession, writing after this manner. '1. If at any time the abundance of matter exceedeth and overcommeth

A mattered tumour is more safely opened with a knife then with burning medicines. Lib. 13. Ther.

A section imitating the Olive or Mirtle leafe.

Great hurt commeth by wide incisiõs.

Why mattered impostumes about the share must be cut overthwart.

Seven things to be diligently marked in the apertion of an abscession already mattered.

1.
2.
3.
4.
5.
6.
7.

Two things considered of Galen in the apertion of a mattered tumour.

commeth your medicines, neither do they seeme unto you to be able to digest all the corruption: it is requisite to make an issue by incision for that matter which yeeldeth not to digestion, in that place specially where it is most high. 2. Moreover, in the incision also of another abscession which pertaineth unto fluxe, and yet respecting both the kinds, you must not forget to cut and lanch that which is already come to suppuration: and then apply some medicine thereto which can dry it without erosion or gnawing. But after the impostume is opened, you must use remedies that be of a scowring and cleansing nature, and fit to purge the filthy ulcer, as are, soft flax or lint, and soft linnen, Emplaisters and Oyntments which shall be spoken of in their particular Chapters. At the first time *Guido* did apply the yolke of an egge being thickned with Alume *Zuccharinum*, which medicine *Gulielmus à Saliceto* did also use. But afterward you must come to the applying of *Mel Rosatum*, and *Mundificativum ex Apio*: and last of all, to *Unguentum Apostolorum*, and *Ægyptiacum*, if the matter so require. But above, without you must minister ointments, as *Basilicon*, *Diachylon*, and *Diaphœnicon*, and other of that sort, which are appointed for ulcers. For when you have cut an abscession, it must be cured after the manner of other ulcers, *Galen lib. 13. Therap.* after the skin was cut in those phlegmonous tumors which chance about the arme-holes and privy members, he did fill the affected place with that medicine which the Greeks call *Manna*, which is, *Thuris purgamentum*. For this hath a light astriction or binding. But you must also (saith he) first asswage the lanced member, as much as you see cause, first with foments, then with Cataplasmes, and straight after with some moistning medicine, or else with such as do not much drie, (all these being applyed outwardly upon the ulcer.) For in the very ulcer, both of *Manna* (as hath been said) and also of those remedies which are taught and declared by using of lint, those things are first to be layed on, which do move and provoke the matter, and afterward those that do purge and cleanse: after the applying of which things, if there remaine any hollowneſſe, you must minister such things as may fill the same: but if it fall out otherwise, you must use things to bring it to a scarre. Moreover, if the sick will not suffer incision to be made, either with some bright instrument, or with a penknife, by reason of the softnesse thereof, then the apertion is to be finished with burning medicines. For this purpose *Avicen* praiseth the seed of Line or Flaxe, leaven and Doves dung, which you may make more excellent and forcible if you mingle them with a little soft Sope, or with the filthinesse that commeth of Mustard seed. But that medicine which is called *Ruptorium*, or *Causticum*, which is made of Lime and Sope, in this matter is most excellent, and obtaineth greatest fame. Hitherto have we spoken of tumours above nature generally: now it followeth that we intreat of the particular differences of them as they follow in order.

Detergentia.

Ointments are to be applied above a tumour that is opened.

The use of Manna & Thus, after the incisiō, & the vertue of them

The lanced part must first be eased.

What thing are to be layed to an ulcer

Avicen in fine tractat. 1. Fen. 3. lib. 4

CHAP. VII.

Of a true Phlegmone, and of other tumours ingendred of blood.

HAving spoken generally of those tumours which consist above nature, it is convenient that we intreate particularly of the differences of every

one of them, taking our exordium from *Phlegmone*, as a tumor which chanceth very often, and exciteth (as *Galen* saith) very dangerous symptomates. Therefore *Galen lib. 1 de morbis & symptomat.* taketh *Phlegmone* two kind of waies. One way generally, after the manner of the ancient Writers which were before his time, that is, for every kind of inflammation of any member, or for any heating or burning, that is, for every hot and flaming disposition, which the Greeks do properly call φλόγωσις. Another way, both with *Galen* and other late Writers, it is taken for a true and pure tumour ingendred of blood that is the best, and that also which retaineth but meane thicknesse or grossenesse. And this truly borroweth his name of the kind thereof, and of the Latines it is called diversly, by reason of the kind, *Inflammatio*, of the Greeks absolutely, *Phlegmone*. But this after the mind and content of the later sort is two-fold, *viz. Vera & non vera*. A true *Phlegmone* is caused of good blood, which is the best both in quality and substance or essence, but yet more abundant then naturally should happen to the member. But *Phlegmone* which is not a true and lawfull *Phlegmone*, is caused of naughty and unnaturall blood. For blood is a hot and moist humour, proceeding from a temperate part of the very *Chylus*, which is a certaine juyce that commeth of the meat in the first digestion; and it is two wayes, naturall and not naturall. Naturall blood is a hot and moist humour, slender, and meane in substance, but of a very red colour, in savor and taste it is sweet, gentle and good. But that blood is said to be unnaturall, which differeth or digresseth from the former description of blood, yet notwithstanding, containing it selfe within the bounds of his bredth and largeneſſe, which if it doth once passe, it is no more to be called a blood, but some other humour. But blood doth chance to degenerate from his proper nature, two kind of waies. The first way is (as they terme it) in it selfe, that is, in respect of it selfe, (his proper substance being changed without any commixtion with another) The second way is by another, or in respect of another, and yet it consisteth two waies by it selfe, that is to say, either because the substance thereof is more thick, or more thin then it ought to be: or because it is burnt, and that which is thinnest of it, is turned into melancholy; but that which is thick into choler, and that without separation. But in respect of another, blood becommeth not unnaturall, when as another humour is mingled with all. Which may happen many waies, according as the divers kinds of choler, fleame, or melancholy may be commixed with blood. By which thing it is manifest, that of blood, there are engendred foure kinds of differences of tumors above nature. First, of naturall and good blood there is engendred a true *Phlegmone*: but of blood which is corrupted through the admixtion of other humours, there do grow three differences of that kind of *Phlegmone*, which is neither true nor lawfull; because that the three other humours, that is to say, fleame, choler, and melancholy, may be easily commixed with blood. Therfore if melancholy be mixed with blood, it is called *Phlegmone Scirrhodes*: if choler (which then is conflated of both kinds) it is called *Phlegmone Erysipelatodes*: if fleame, it is termed *Phlegmone Œdematodes*. But of blood, which is filthy and corrupted through the adustion and corruption of his owne proper substance, according to the manner of the thinnesse or thicknesse thereof, there are ingendred either

Phlegmone taken two waies.

Phlegmone taken for Phlogosis.

Phlegmone also is taken for an inflammation comming of the best blood.

Phlegmone duplex.

1 Vera.

2 Nonvera

Sanguis quid.

Sanguis quotuplex.

Blood doth degenerate from his proper nature two waies.

Foure differences of tumours caused of blood.

Carbun-

Carbuncles, which are called of the Greeks *Anthraces*, or else *Gangrena* and *Sphacelus*, which we call Cancers. Of the which diseases we will speake hereafter in that which followeth.

CHAP. VIII.

Of the Causes, Signes, and judgements of Phlegmone.

THere are three causes of *Phlegmone*, as there are also of all other tumours besides nature, which do chance through the defluxion of humous, *videlicet*, 1. *Primitiva*, which we call both *pregressa* and *evidens*: 2 *Antecedens* 3: *Conjuncta*. Evident causes of inflammation are outward causes, as beating or belking, diruption, convulsion, breaking or bursting a wound, a voluntary ulcer, a loosenesse, and other of that sort which do provoke fluxe, by exciting paine in the affected member. The Antecedent cause, is abundance of blood, which is good and faultlesse, as when the veines touch nigh together to the moderate repletion of the Arteries. For then is bloud provoked (as a certaine superfluous thing) to flow and descend to some member which is either weake or immoderately hot, or affected with paine, where it is thrust, and abideth compact together, unlesse it be by and by represt (from the beginning, as we have said before in our generall Chapter to the which we must therfore have continuall accesse, that we may attaine to a more perfect knowledge of particular tumours, whereof we now intreate. The Conjunct or continent cause, is the bloud it selfe, which is already stuffed in the affected place. The marks or tokens of *Phlegmone* are the tumour, or the augmenting of the member above the naturall habit, vehement heate, so that the member seemeth to burne. There appeareth redness in the outward parts, such as is wont to come through bathes which are made hot either with the fire, or by some other meanes. There is extreame paine, unlesse the member hath altogether a dull sense. There is also grievous beating, and pulsation very vehement inwardly. There is also extension or stretching out of the member, which not only we alone have found out, but also the patient himselfe may perceive by his owne feeling. There is furthermore resistance of the member, if it be touched after the manner of extension. There be also other such like signes, which do testifie that abundance of bloud is present in some part of the body. *Phlegmone* hath foure times: 1. the beginning: 2. the increasing: 3. the state: and 4 the declination: except at the least way, flux hath recourse within, or it be straightway represt by repulsive medicines. But when it shall lightly passe over these foure times, it is needfull either to resolve and draw out the matter of it, or to bring it to suppuration, or else to putrifie and rot it, or to turne it into a *Schirrus* and stonie hardnesse. And truly the signes of all these are to be sought out of this Chapter that intreateth generally of them: where the markes of all times, and the meanes to finish tumours above nature (which they commonly call *Apostemata*) be declared and expressed. But *Phlegmone* is accompanied with many other evill symptomates which do alter and change the order of his cure, as are, vehement paine, which doth greatly occupie the sensible part; recourse of the matter from the kernels (which the Greeks call *Adenæ*, and commonly they be called *Emunctoria*) to the internall parts. Also mortification of the affected

The causes of Phlegmone.

1. *Pregressæ.*

2. *Antecedens.*

3 *Conjuncta.*

Signes of a true Phlegmone

Foure times of Phlegmone.

Iudicia.

Symptomates which hinder the cure of Phlegmone.

affected member (which they call *corruptio esthiomenica*) proceeding of too much refrigeration, and of a strong compacting or stuffing of the matter which did cause the inflammation. Also a stony and almost an indissoluble hardnesse commonly called *Sclirotica*, which proceedeth through a certaine overthwart and untoward dissolution of the thinner humour. Wherefore in curing tumours which consist above nature, we must diligently oftentimes mark and consider how farre we meane to proceed in the matter, and what accidents may chance unlooked for, that so we may chiefly insist, and be occupied about that most which appeareth, and is most urgent: which *Galen* hath admonished us of very well, *lib. 2. ad Glauconem* and 13. *Therap.* speaking after this sort: In diseases, whose resolution is difficult and hard, it is to be feared lest some remnant of them be left behind, which is very hard. Wherefore in every resolution, we must diligently consider into what thing every tumour, whose cure is once begun, may be changed. For that cure which is attempted by medicines that do mightily dry, doth leave very hard knobs, which are hard to remove. Hitherto *Galen*. But the time requireth, that we now declare the cure of *Phlegmone*.

CHAP. IX.

The order of curing the Phlegmone caused of the defluction of humours affecting the outward parts of the body.

The method of curing Phlegmone which is yet ingeneration.

SEeing that *Inflammatio*, which is called of the Greeks properly *Phlegmone*, doth ingender and grow through the influxion of blood, happening more abundantly to some member then nature requireth, and fluxe also (*Phlegmone* being yet but beginning to raigne) is partly in begetting, and partly begotten already: there must needs truly be a double consideration in the cure of the *Phlegmone* being yet but beginning, that is to say, to empty out and avoid that which hath flowed already, and to hinder & stop that which is now a flowing. Moreover, we shall stop flux, if we shall draw back and repell the humour that floweth, if we will add strength to the afflicted member, and if we shall seeke to remove that which causeth the flux. We shall draw it back and bring it into a contrary defluxion of the other humours, by blood-letting, if strength and age will suffer it; but if not, we shall do it by applying cupping glasses, or by using bindings and frictions, and by heating those parts which have a direct passage to the affected part. We shall bring back and repell fluxe, by ministring those medicines which are able to drive and turne the fluxe another way. We also shall remove the causes that do bring or fetch defluxion to the member already infected with *Phlegmone*, by confirming and strengthening the member, if it be weake, by using astriction if it be too loose, by cooling if it be too hoot, as it is wont to be, by easing the paine if it be vehement, and by emptying the whole body with blood-letting, if it doth abound with bloud and if it sendeth infection to the member, of all which things we will speak by and by. But we do empty out and avoid that which is flowed already, and hath gotten it selfe into the affected part, not onely by those medicines which doe digest, that is, which do discusse and dissolve, but also by those remedies which do bind together

The meanes the fluxe is stayed.

1. Retractio.

2 Repulsio.

3. Causæ summotio.

Vacuation of that which is flowed already.

Gal. Ther. 13.

together and refrigerate. And truly in Phlegmonous tumours new beginning, we must rather use (saith *Galen*) cooling and astrictive medicines, then those which do concoct and digest, and so much the rather, if that which floweth be not of a thick substance. But if bloud be greatly compact together in that part which *Phlegmone* hath caught and taken up, you must not apply any longer repercussive remedies, as we said before, but then it is convenient to use those which can digest. Also in an old and inveterate inflammation, which after the evacuation of the whole body, and some other fit cure, hath left behind it a certaine hardnesse and blacknes in the member, it is not unprofitable (*Galen* also affirming the same) to take away the bloud by scarification. And these things have we spoken briefly and by a generall method; concerning the cure of inflammations that do happen through the defluxion of humours, which the Greeks properly are wont to call *Phlegmone:* which things may be sufficient to content a reasonable Physitian, and one which is exercised in this kind of study. But because we have taken in hand to write these things for the practitioners of Chyrurgery, and not for the learned only, it shall not be amisse, neither any thing from our purpose, if after this generall and compendious method, we set downe more particularly those things which not only the ancient Physitians, but also the later sort of Chyrurgians have left behind them in writing. Therfore above the generall rule, as they terme it, the Chyrurgians of our age are wont to reduce the order of curing *Phlegmone*, unto foure branches or particular intentions: that is to say, into a just observation of a good diet, 2. the stopping of fluxe, or the turning away of the matter which went before, 3. the emptying out of the humour, which hath already entertained himselfe in the member (which they call *Materia conjuncta*) 4. and the correcting or amending of the symptomates. The first intention therfore is made perfect by the due using or administration of sixe things commonly called unnaturall things, and by the using of those things also which are said to be annexed unto them. And these things which are sixe in number, called of the Physitians, *Res non naturales*, (as hath been declared from the beginning of this Treatise) are, the aire, meate and drink, moving and rest, sleepe and watching, emptying and filling, the affections of the minde or the accidents. All which things (because *Phlegmone* doth commonly provoke feavers) ought to pertaine unto coldnesse and moderate moistnesse. For which causes we have thought good to set downe these precepts following. Let the sick be in a pure and cleare aire, and that somewhat cold. Let him keep a thin diet, cold and moderately moist. Let him drink small Ale, or Beere, or other small drinks. But if a vehement feaver shall have any accesse (which is wont often to happen) let him altogether abstaine from wine. Let him not exercise or move that member which is beset with *Phlegmone*. Let him be quiet as much as he can, especially if there be very great abundance of humours in the body. Let him keepe a measure in sleeping and watching: and let him shun sleeping on the day time, specially about noone. Let him diligently beware of drunkennes and gluttony. Let the belly be alwaies kept soft and soluble, and now and then let it be washed with Clisters if need require. Let him flie anger, cryings out, and wrath as deadly enemies. Let him abstaine from venerous acts as a mortall foe.

Scarificatio.

Foure intentions in the cure of Phlegmone

1. The first intention is an order in diet.

Res non naturales.

Aer.
Cibus.
Potus.
Motus.
Quies.
Somnus.
Repletio.
Inanitio.
Animi pathemata.
Venus.

The

2. *The aversion of the fluxe is the second intention. A veine is alwaies to be cut directly.*

The second order in curing *Phlegmone*, which is the turning away of the fluxe, is dispatched by letting of blood, if strength and age do suffer. But in all members of the body, whether you intend to revell, that is, to draw back againe another way, or to turne it from the place at the side, either straight over against the place, or directly forth, which is called in Greek *κατ' εὐθὺ*, a veine must alwaies be cut, although there be great abundance: but directly, the right sides do answer to the right parts, and the left to the left. Therfore if *Ophthalmia* doth annoy the right eye, or the Squinancie doth affect the right side of the throat, the shoulder veine, or some other in his place (if that doth not appeare) must be cut in the right arme, by and by at the beginning of the fluxe. But if a humor doth flow in the knee, you must cut a veine in the elbow, either the outward or the middle veine, except you meane to scarifie the other leg, or breake the veine asunder in it, as *Galen* counselleth in a certaine place.

The choice of blood letting is declared of the affected part.

Therfore the election of the cutting any veine, and the invention to turne the humour another way, which *Hippocrates* calleth *Antispasis*, is manifested and declared by the affected part, and by the place of situation of the member that is to be cutted, as *Galen* 13. and 14. *Meth med* and in other places doth oftentimes teach. But that body which *Phlegmone* occupieth, not only when it is plethorick and full of humours, but also when the greatnesse of the evill doth exhort us to it, though it be but meanly stuffed with humours, we must empty and evacuate by letting of blood, if we will follow the advice of *Galen*, who *lib* 13 *Meth med* commandeth that it should be so, writing thus: Paine, and truly the heat of the member wherin *Phlegmone* hath setled himselfe, although the whole body be void of excrements, do happen by reason of the fluxe. But then it is expedient to do it but meanly, that is, to draw forth blood, and to make evacuation, no further then it shall best agree with the age and nature of the patient. Further, you must have consideration both of the time of the yeare, of the nature of the aire wherein the sick remaineth, and also of the former custome of the man. Also these do profit not a little to draw back the blood that floweth to the affected part, walkings, frictions, and binding of the opposite member, but first chiefly the detraction of blood, as hath been sayd. Therfore if *Phlegmone* appeareth in the hands, the leggs are to be exercised, bound & rubbed; if in the legs, the hands must be also so used. But these things belong more unto the Physitian then to the Chyrurgion.

3. *The third intention is the evacuation of the humour already compact in the member. Repressives in the increase must exceed digestives.*

We now dispatch the third scope or intention, in the beginnings of *Phlegmone*, only by applying repulsive things to that member which laboureth with the inflammation, excepting these cases before rehearsed. For that which is filled with corrupted water, as *Galen* saith, is emptied out, not only by those medicines which digest, but also by those which do bind and refrigerate: as be those which are called *repellentia* and *regerentia*, repulsives and restitives. But in the increasing thereof at the present intention, that is, to empty that which is flowed, and also to stop, that no more doth abound, you must joyne digestive medicines with repressives, but yet so, that the abundance and strength of the one may prevaile with the other. But in the state they must equally be commixed together by even portions, and somewhat more mild, in mitigating, remedies must be applyed, if paine be vehement. But in the end and declination

declination of the ſtate, it is requiſite to evacuate by digeſtives only that which is compact together, if that *Phlegmone* muſt be ended by reſolution or diſcuſſion. If truly it doth turne into abſceſſions, and that it cannot be that the gathering together and eruption of the matter ſhould be letted, it ſhall be lawfull to uſe medicines which can both matter, open, and cleanſe the ulcer. Furthermore, thoſe remedies which do drie, are profitable in the end of both the evils, that is, of *Phlegmone* and *Abſceſſus*, for they doe altogether conſume that which remaineth of the humour: but when inciſion is made in the abſceſſion, which is already come to ſuppuration, you muſt lay on ſuch a medicine as may drie without eroſion or gnawing, as hereafter ſhall be ſhewed. But in thoſe Phlegmonous tumours which now are but in the beginning, the moſt apt remedy to repell and drive back, is *Oxicraton* in *Galen*, which the Latins call *Poſca aquoſa*. It is a mixture of water and vineger, ſo tempered together that it may be drunk: and then a ſponge being wet and laid in this *Oxicratum*, muſt be applied to that part where *Phlegmone* is. But in ſtead of *Oxicratum*, by the counſell of *Galen*, we may take ſharp wine, or apply cold things only to the parts which are about the ſinewes. Theſe are the words of *Galen*: In thoſe parts which are about the ſinewes, it ſhall be ſufficient in the beginning of *Phlegmone*, to lay on a ſponge dipped either in cold water, wherewith a little vineger is mingled, or in water only, or in ſharp and ſowre wine. For the ſame purpoſe alſo this Cataplaſme of the ſame *Galen* is very effectuall, made of Syngreene and the rindes of Pomgranates ſodden in wine of *Rhu*, that is, *Sumach* and *Polenta*. This by reſtraining doth repell that which floweth, and by drying doth empty out that which is contained in the tumour; and both waies it doth ſtrengthen and corroborate the affected parts. The remedy hath been deſcribed of the latter ſort of *Avicen* after this ſort as followeth, ℞. of the juyce of Syngreene ℔ j. of wine that is thick of ſubſtance, and ſharp in taſte, ℔ ß. of Barley meale one quart, of the rind of Pomegranates, and *Sumach* powdred, ana. ℥ ß. boyle them and make an oyntment. There is alſo another which greatly availeth for the ſame purpoſe, invented of *Haly Abbas*: ℞ of *Santalum* white and red, ana. ℥ iij of *Memitha*, which is called *Glaucium*, ℥ ij. of *Terra cimolia*, and Bolearmoniack, ana. ℥ j ß. Let all be brayed into very fine flowre or powder, and well ſearced, then diſſolve them in the juyce of Syngreene, or Purſlaine, or Lettuce, and make a Liniment. Another alſo in the beginning of Phlegmonous inflammations, very common and much uſed, which is very profitable for greene wounds, and bruſes taken lately. It is made of the white of an egge, of oyle of Roſes, and of the diſtilled water of Roſes, that is, of Roſe water, wherein you muſt wet fine clothes, and lay them to the inflamed member, and let them be changed often. But there are many other medicines both ſimple and compound, which do profit in the beginning of *Phlegmone* to reſtraine and repell fluxe, which are to be ſought out of other Authors which have written of this thing. But theſe ſhall content us for this time.

If Phlegmone doe turne into abſceſſions.

Repulſives are to be uſed in the beginning of Phlegmone. Oxicratum Lib 13. Method. Medendi. Galen: cataplaſma. lib. 2. ad Glauc. Fren. 3. lib. 4 tract. 1. cap. 3.

Haly Hbbas Linimentum.

Aliud.

Remedies to be uſed in the increaſing of Phlegmone.

Among the remedies which in the increaſe of *Phlegmone*, being outwardly applied, do greatly helpe, oyle of Roſes is marvellouſly effectuall, (the Greeks call it *Rhodium*.) For this doth partly draw back, and partly doth digeſt through the

the vapour: becauſe it perfectly holdeth a middle nature betweene the oyle and the Roſes. Therfore in oyle of Roſes there is a certaine aſtriction, which cannot (ſaith *Galen*) overgo the weake parts of the tumour: but when they have pierced ſomewhat deeper, it begin neth then to work outwardly according to the ſtrength, both to thruſt together, to draw into one place, and to thicken greatly; whereby it commeth to paſſe, that in the augmenting of Phlegmonous tumours, oyle of Roſes is a moſt excellent and ready help. In the augmenting of *Phlegmone* there is another in *Avicen* very profitable. ℞. of the leaves of Mallowes, M.j. of Wormewood, Roſes, ana. ℥ ß. of Barley meale, ℥ j. oyle of Cammomill, quart. ß. Seeth them, and bray them together, and bring them to the faſhion of a ſoft Emplaiſter. Another of the ſame. ℞. of wine boyled either to the halfe or third part, (the one we call *Sapa*, the other *Defrutum*) quart. j. Roſe water, and Vineger, ana quart. ß. Saffron, ℥ ij. Let them be a litle heat over a ſoft fire, then ſtraine them, and dip a cloth in the liquor of that decoction, which you muſt apply to the phlegmonous member after the manner of an Epitheme. Moreover ſuch kinds of remedies which are uſed in the increaſing of the inflammation, and have their power and vertue commixed together of repreſſive and digeſtive medicines, ought ſeldomer to be removed and changed, then thoſe which repell the matter, being miniſtred in the beginning of *Phlegmone*.

Lib. 3. de ſimp medic

Oile of Roſes a preſet remedie in the increaſe of Phlegmone.

What things doe help in the ſtate of Phlegmone

Aëtius, in the vigor or ſtate of *Phlegmone*, and when there is vehement paine felt, hath ſet downe theſe remedies: as Mallowes mingled with a little bread, and with oyle of Roſes. Alſo Melilot boyled in the liquor called *Paſſum*, and applied with a little bread: of the like vertue (ſaith he) are Dates ſodden in *Paſſum*, and mingled with the bread and oyle of Roſes. Another alſo which digeſteth through breathing in the vigour of *Phlegmone* very effectuall. ℞. Pellitory of the wall, Mallowes, ana. M.j. fine branne, the flower of meale, ana. pug. j. Fenugreek, Dill, ana. ℥ ß. oyle of Cammomill, quart ß. Let them be boyled in wine, and brayed together till they be well incorporated, and make an Emplaiſter. Another taken out of *Galen*, *lib.* 13. *Therap.* ℞. of the crummes of bread made of corne, ℔ j. ſteepe it in hot water the ſpace of one houre, then ſtraine it, and commixe therewith of the beſt honie, quart. j. and make it to the forme of a Cataplaſme. This doth diſſolve and mitigate paine. *Avicen* counſelleth to miniſter in the vigour of *Phlegmone*, *Unguentum Baſilicon*, and that which is made of the juyces thereof, called *Diachylon*: but the one is good to mollifie, the other to ripen and bring to matter; although notwithſtanding, both of them do carry with them a digeſting quality. But theſe and other ſuch remedies, which are miniſtred to diſſolve that which is already flowed, and to eaſe paine, becauſe they are of a very moiſt nature, muſt be changed very ſeldome. Furthermore, when as by the remedies before mentioned, the humour which is fallen into the member that is troubled with *Phlegmone*, is diſſolved and diſcuſſed, and the tumour together with the extention thereof is diminiſhed, and the griefe ſomewhat aſſwaged, then it is to be judged that the declination of the inflammation is at hand, at which time you muſt uſe onely diſcuſſive things, as are wild Mallowes bruiſed and annointed. Raiſins (the kernels being taken out) applyed with bread and a little honie, and

Emplaſtrũ Galeni.

What remedies muſt be uſed in the declination of Phlegmone

Barley

Barley meale used also with honie. Also moist wooll, flax, a sponge or some such like thing, wet in hot wine, then strained or wringed, you must minister it: for all these have an excellent discussive nature, and provoke not paine. But if by reason of the stubburnesse and hardnesse of the disease, the affected place doth containe too great plenty of matter, and that such as resisteth resolution, you must not by and by (as some do) breake forth unto Chyrurgery, that is, to make incision, or to scald it and burne it; but you must labour by all meanes possible, that the humour collected together may be digested and dissolved by such medicines as can work this effect. For it is convenient to attempt the digestion of the humour by such medicines as can profit in that case, before you begin to cut the inflammation. But if the tumour will not yeeld to digestive medicines, and no further hope doth remaine to dissolve that which is compact in it, but the matter seemeth rather to pertaine unto suppuration, you must come unto those things which can ripen and procure matter. And we hope that a tumour (although it degenerate into abscession) may through the vapour be digested, if the matter which exciteth the same be thin and little, and fit to be resolved: or if it remaineth not any thing deeply within, and the skinne of the affected member be thin. But if the humour be plentifull, and thick, and lurketh very deep, and the skin also thick, exhalation or resolution is not to be hoped for. Therfore you must come unto those helpes which can ripen and provoke matter, of which sort is this Cataplasme, made of wheate meale, sodden moderately in water and oyle: for this (*Galen* being our author) doth speedily bring to suppuration those inflammations which will not yeeld to digestion, and it hath also a heate like unto our heate, that is, temperate and meane; and by reason of the meale and oyle (which have a certaine clammie and glewish property, whereby in stopping the pores they hinder the naturall heate of the member) it hath the force of an Emplaister: which two things are most required in medicines that do ripen and move matter. There are some which do mingle with this Cataplasme a little Saffron to colour it. But if a tumour by reason of the thick and viscous humours which are stuffed in it, be hardly brought unto suppuration, this Cataplasme doth notably help which is made of the decoction of the rootes of *Althæa*, and of figges that be sweete and fat, which do resemble the thicknesse of honie, commixed with wheate meale, as followeth. ℞. of the foresaid decoction, ℔. j. of wheat meale ℔ ß. boile them throughly together, and bring them into the forme of a Cataplasme. But if in stead of wheat meale, you use barley meale, or crible bread, which the Greeks call *συγκόμισον*, it more availeth to discusse the inflammation then to bring it to suppuration, as *Galen* hath noted *lib. 2. ad Glauc.* There is another also exceedingly profitable to provoke matter in the delination of *Phlegmone*, which is commonly used of the common Chyrurgians, ℞. of the barke of the roote of Marsh mallowes, that is, of *Althæa*, of the root of Lillies, Grownswel, called in the Greek *ἑτεροφόρον* leaves of mallows, an. M. j. wheat meale quart. j. of the meale of Flax seed, ℥. j. fresh swines grease, ℔ ß. Seeth the herbes in sufficient quantity of water, and bray them with the other things in a mortar, and make a Cataplasme. But if (when the matter is gathered together and dispatched) the abscession wherinto *Phlegmone* is turned, doth not

What resolution is to be hoped for.

Pus moventia.

Lib. 2. ad Glaucon.

Haly Abas remembreth this Cataplasme.

A common Cataplasme.

open

open of the owne accord (the members now being free from the inflammation) you must go about to evacuate and empty out the matter which cannot be digested, with a penknife, or some other instrument, or by some drawing medicine. Then you must bring the ulcer unto a scarre, like unto other ulcers, which you must do by cleansing the sore, by filling it with flesh, and joyning it together, which at the last will cause a scarre. Moreover, if the matter be thick which bringeth forth the tumour, and very disobedient to resolution and digestion, and be exceedingly compact in the passages of the flesh (as is wont to be in continuall inflammations which be naughtily cured, the thin part of the humour being resolved, and the thick part remaining still in the passages) then you must not be afraid to use scarification, especially (as *Galen* admonisheth, *lib. 2 ad Glauconem*) when hardnesse, blewnesse, or blacknesse do appeare.

Symptomatum correctio.

The fourth intention, which in the cure of *Phlegmone* was propounded to the Chyrurgian and Physition, is the correction and the removing of the symptomates which do so suddenly come upon the inflammation, and those are paine, recourse of the matter, whereof the tumour is raised to the outward parts, putrifaction and corruption of the mattery member, and as it were a certaine stonie hardnes remaining behind, by reason of some mighty drying and digesting medicines. Therfore if vehement paine shall happen to the tumour, you must labour by all meanes possible to mitigate and asswage the same: because (besides that it weakeneth the strength, and hindereth the lawfull duties of the body) it provoketh fluxe, and draweth bloud unto it. If paine therfore doe grievously torment in *Phlegmone*, straightway you must lay on those medicines which can lenifie and ease the vehemencie of the paine without any hurt as is this of *Galen*, which was made of the liquor called *Passum*, of oyle of Roses, and a little wax mixed with them both: but this is to be taken in moist wooll, which hath much oile in it, and to be ministred cold in Summer, and hot in Winter. Therefore such a medicine being tempered and applied, as is said before, doth rarifie, extenuate, digest, and evacuate: it maketh the humour that is sharp, viscous, grosse, or plentifull, and which cleaveth to the aggrieved parts, to be equall, constant and moderate; and it discusseth the thick vapour which can find no fit issue, and so it mitigateth paine. It bringeth no hurt with his heate, for it maketh dull or taketh away the heate of the oile of Roses whereby it commeth to passe that this remedy doth asswage paine without doing any hurt, and disprofiteth not the evill, as hot water, oyle, and wheate meale, which things in an inflammation that happeneth with paine, cannot be profitable (as *Galen* witnesseth.) For these do loosen and release through their heate and moisture, and do resolve the strength of the member, whereby it is made more weake and more prone and apt to entertaine flux. To the same use (that is, to allay the paine in *Phlegmone*) you may apply effectually oile of Roses, yolkes of eggs, crummes of white bread steeped in hot water, and then straine them, and commixe them with oyle of Roses. These also are a present remedy, Mallowes sodden in water, and mingled with branne and oyle of Roses, or with oyle of Violets. But *Avicen* in mitigating every paine useth Saffron, which he profitably commixeth

Dolor.

Lenifiers of paine in Phlegmone

Lib. 2 ad Glauco.

eth with asswaging medicines. Furthermore if the sharpnesse of paine be so great and vehement, that it cannot be eased with those things, which because they mitigate and lenifie paine, (the succors of nature being stretched out) are properly called *Anodyna & paregorica*, that is, provokers of sleepe, and helpers of pain, you must passe over unto those aydes which we call *Narcotica*, that is, stupefactives. Among the which we have tryed by daily experience, besides the authority of some Writers, that Henbane hath profited in this case marvellously, whose leaves you must take, and bake them in the hot embers, then mingle them with swines grease, and apply them to the place. This doth pacifie vehement paine, and bringeth phlegmonous tumours unto suppuration. But while you attempt this thing, you must have a diligent care, lest you apply too much moisture, because it is a thing which in the beginnings of inflammations, when fluxe aboundeth with great griefe, it is very pernicious (as we said a little before.) But if you feare recourse of the matter that exciteth *Phlegmone* to the inward parts and that chiefly toward the principall members, you must cause it to come forth by some drawing medicines, or else by applying cupping glasses, which do draw vehemently from the inward parts. But if by reason of vehement drying and digesting medicines being rashly applyed to the inflammation, the relicts of the tumour do turne into *Scirrhus*, you shall boyle in water, the roots of wild Cucumber (which is commonly called in Herbaries and shops, *Cucumer asininus*) or of Briony, or of *Asarum*, seething them oftentimes alone by themselves (as *Galen* commandeth) and sometime putting to them fat figgs. Then commixe Meale with water, to the which also put a little suet, either of a Goose or a Cocke, but if there be not plenty of these at hand, add swines grease, and make Cataplasmes. This doth notably heale that Scirrhous affect, which through mighty drying and digesting medicines in the member which *Phlegmone* occupied, doth still remaine behind: also the aforesaid Herbes together with the rootes of *Althea*, being after moderate boyling well mingled with bread and suet, and then applyed to discusse and dissolve such hardned tumours: as *Galen* doth plainly teach, *Lib. 2. ad Glauconem.* Therefore if you feare, that Phlegmonous tumours, which are scarcely digested through their vapour, neither yet are easily concocted, be turned into *Scirrhus*, you must alwaies commixe with digestives those things which can mollifie and soften. Moreover, if any part of the mattering member shall putrifie, you must straightway cut it out, or else seeke to cure it by many deepe scarifications, afterward you must sprinkle on it salt water, and then lay on it an Emplaister made of the meale of Beanes or Tares sodden in *Oximel*. There be other things also to be proved in this case, which we will by and by set downe in the cure of *Gangræna*. But now it shall be more profitable, if we comprehend the Chapters concerning the cure of such Phlegmonous affects, in some short sentences. And first we will begin to declare the summe of the cure of *Phlegmone*, being yet but beginning, and not yet vexing with any grievous paine. 1. Let the whole body be emptied with convenient purgations, and especially by letting of bloud, if nothing do let it. 2. Let the inflamed member be all to washed and annointed with such things as have power to drive back the flowing of the

Nota de Hyosciamo

Recursus materiæ ad interiora.

Durities relicta.

Galens cataplasme for hard tumours.

Putrefactio.

Galen lib. 2 ad Glau.

1.

2.

3. humour. 3. Let the humour which is contained in the aggrieved place, be
4. emptied out by drying and digesting medicines. 4. Let the affected part, and
The summe of the cure of Phlegmone when it afflicteth with much paine. those also which are about it be strengthened and fortified. Now followeth the summe of the cure of the said *Phlegmone*, when it tormenteth with a more grievous paine. 1. When as inflammation being causèd through the defluxion
1. 2. 3. of humours, doth vexe with great paine, you must mitigate the vehemency of the same without any hurt doing. 2. Then, you must not minister those things which do strongly bind, or unlooseu, through their heate and moisture, or resolve strength. 3. But you must apply to the inflamed place such helpes as
4. by meanly binding can repell that which floweth, and evacuate that which infesteth the affected member. 4. Apply to the tumour, a sponge dipped in
5. sharpe wine or *Posca*, that so you may prevent the passage of the humour that floweth. 5. If these things shall profit, and yet the matter appeareth not any where, you must use soft and gentle Emplaisters, and those especially which are
6. made as remedies against fluxe. 6. Among those things which are of power to drie and repell the fluxe of bloud without paine, you must chuse the best, as is that resolution with oyle of Roses, which is made of the stone *Chalcitis*:
7. then lay upon it pure wooll dipped in sharpe wine. 7. But when matter appeareth in the member, you must often apply the foresaid Cataplasme, or that ra-
8. ther which is made of Barley meale. 8. If the abundance of thick matter doth exceed the medicines, so that there is no hope of resolution, you must make an issue for that which yeeldeth not unto digestion, in that place especially where
9. it is highest. 9. After incision, you must dry the wound, if paine be not urgent,
10. and cleanse it and scowre it without griefe. 10. If after incision paine be vehement, you must first assuage it with foments, then with a Cataplasme, straight
11. after with some moist medicine, or with such a one as dryeth not. 11. If the member be still inflamed, lay on a Cataplasme made of a certaine pulse called Chittes, which doth empty out and drive back.

CHAP. X.

Of a Carbuncle, and a Cancre, and of the malady named Sphacelus, all which they call sanguineæ pustulæ, that is, bloud-pushes.

De Carbunculo. *ἀνθραξ. γαγγραινα σφακελος.*

SEEING that we have intreated abundantly, as much as pertaineth to a Chyrurgian, of *Phlegmone*, which is the first difference of inflammations, and most incident to mans body: it now remaineth that we speake first of *Carbunculus* which is called in Greek *ἀνθραξ*: next of *Gangræna*, the Cancre, and last of *Sphacelus*: (which with the expounder of *Avicen* they commonly call *Æthiomenon*) for that hath his beginning of a bloudy fluxe, as *Phlegmone* hath, and doth provoke a most sharp Feaver, but these are wont oftentimes to accompanie great *Phlegmons*, as *Galen libello de Tumoribus præter naturam*, and in many other places hath diligently noted. A Carbuncle therfore proceedeth of the flowing of bloud, which is black, thick, filthie, burning, and exceedingly hot; with the which if there be mingled but certaine thinne humours, there are raised upon the out-side of the skinne, whelkes or

Gangrena & Sphacelus do follow great Phlegmons.

The generation and description of a Carbuncle.

pushes

pushes, like things that be burned or scalded, and then this inflammation is called *Carbunculus cum pustula*, the Carbuncle with the push, which evill doth happen very often. In the meane time notwithstanding it beginneth (although seldome) without push or pushes, but then is caused a crusty or hard ulcer. I say without push or pushes, because sometime there ariseth with this evill, one only push of some greatnesse, which being broken, the ulcer is brought forth with a scurfe or scab: but oftentimes not one push alone doth breake out, but many little and slender ones, sticking thick in the member like unto the seeds of Hirse: which being burst foorth, there doth likewise arise a certaine crusty ulcer, such as hot Iron doth cause. But betweene their beginnings, before that the pushes do appeare, they trouble the member throughly. Now these scales or scurfe do sometime receive an ashy or earthly colour, sometime blacknes, and in that place the skin cannot be eased, but it is as it were fastened to the inner flesh. The flesh also about it is brought to an exceeding hot inflammation, which the Greeks call *Phlogosis*, and is black in colour, and shineth after the manner of Lime or Pitch, as though there were a little black commixed with a great quantity of red. This colour is caused altogether of melancholy. And these truly are the signes and tokens of a Carbuncle drawne from the very effect it selfe, to the which may be added a very grievous and vehement paine of the afflicted member, as though it were bound with strong chaines. They also which are thus affected, do necessarily fall into a Feaver, and that sooner then they which are troubled with *Phlegmone Erysipelatosa*. But if any poyson do lurke within (as oftentimes it chanceth) the sick persons are miserably tormented with perbraking and continuall vomiting, together with want of appetite, and loathing of meat. There are present also with them quaking of the heart, panting or moving of the stomack, and an often fainting of courage. This evill is called properly of the Chyrurgians of our age, *Anthrax*, differing from *Carbunculus*, by reason of the malice and cruelty of the evill: When as in very deed ἀνθραξ among the Greeks is the very same that *Carbo* or *Carbunculus* is among the Latines. Therefore it is superfluous to distinguish and to handle in divers Chapters the signes and cure of them (which all Chyrurgians almost do use at this time) But these Carbuncles do chiefly arise of violent causes, killing the people suddenly, and they follow a pestilent Plague. Wherefore there is required a diligent heed or care about them, neither must they in any case be neglected. Moreover, although ἀνθραξ or every Carbuncle be a sharp disease, dangerous and contagious, yet the worst of all, and the most deadly, is that of *Avicen*, which doth arise in the purest places, and neere to the principall members. For it is to be feared, lest the venemous matter which exciteth the Carbuncle, do suddenly returne to the inward parts, and to some principall member: which if it shall happen, the sick is in great danger of his life, especially if any evill signes shall bewray the same. But if the exhalation thereof be only filthy and corrupted with abhominable poyson, it is enough to kill the man. If a Carbuncle chanceth about the stomack, or about the cheekes, or jawes, it suddenly oftentimes (as *Celsus* saith) bursteth out the stomack. And lesse deadly is that Carbuncle in *Avicen*, which appeareth first red, and then yellow, or of an Orenge colour.

Carbunculus duplex.
Signes of a Carbuncle.
1. *Ulcus crustosum.*
2. *Some great Whelks, some small.*
3. *The colour of the crust either earthly or blacke.*
4. *The flesh black about it.*
5. *Grievous paine.*
6. *A vehement Fever.*
7. *Nausea.*
8. *Vomitus.*
9. *Want of stomack.*
10. *Cordis tremor.*
11. *Animi deliquium.*
Indicia.
1. *When a Carbuncle is most deadly (the judgements thereof being taken from the affected place.)*
2. *Another judgement taken from the affected place.*
3. *Judgement of the colour.*

But if it waxeth blew or black, it killeth almost every man, and there is none that is judged more dangerous of the owne nature then it. If the accidents which are wont to accompany this disease be very much remitted or released, there is some hope of recovery: but if they be stil more and more stretched out, and made more vehement, then truly the matter is in great despaire.

4. Iudgement of the accidents.

CHAP. XI.

Of the cure of a Carbuncle.

The cure of a carbuncle must be begun by bloud-letting.

Vena è directo secanda.

Deep scarification.

Sprinkling of hot salt water.

Arsenicum Sanguisuge.

Flux in a carbuncle cannot be turned away, neither ought it.

Lib. 14. Ther.

A Cataplasme good for a carbuncle.

Cataplasma de Arnoglossa.

A Cataplasme of Pomegranates.

Galen lib. Method med. 14. & secundo ad Glauconem, commandeth that the cure of a Carbuncle (having set downe a convenient order of diet) must be begun with bloud-letting by and by at the beginning (if none of those things do let which are wont to forbid the cutting of a veine,) who also willeth to draw blood even to the fainting of the heart: for it profiteth much those that be troubled with this evill. And this alwaies is to be marked, that the veine be strucken directly against the ulcer. But the choice of the veine is manifested unto us of the affected member (as we have said in the cure of *Phlegmone*) Therefore in that matter, even a skilfull Physitian must take counsell of the Chyrurgian, who hath the knowledge to declare from what place and how much blood is to be drawne out. The veine (as it behoveth) being cut, if nothing (as I said) do hinder you, it shall not be amisse to scarifie the said tumour, using somewhat deep cuts or wounds, by reason of the thicknesse of that malicious humour, that is, such cuts as are somewhat deeper then ordinary (as it pleaseth *Galen.*) There are some which would have scarification made in the crustie or hard ulcer onely, and then they straight way sprinckle those incisions with hot salt water, that blood might not meete together in them and increase, but that it might be emptied out. Sometime they also apply some gnawing medicine, as Arsenick, which in this case among the rest hath the greatest vertue: but some do minister to the scarified place horse-leeches, or blood-suckers. But strong repulsives are in no wise to be used or applyed to the aggrieved member (although refrigeration be needfull, which indeed doth belong unto the inflammation;) for you cannot so turne away the fluxe, or prevent the malice thereof, because of the thicknes of the humour. And if at any time you shall do it, you shall find some other naughty humour (as *Galen* saith) which is setled in the depth or inward parts of the body: but this humour must not be suffered to flow abundantly (the same *Galen* being our author.) Therefore such remedies are to be sought for, as by a moderate repression can digest or disperse the humour. Such truly is that Cataplasme, both that which is made of Plantaine, and also that which is made of Lintels twise sodden. But with this you must commixe crummes of bread which hath beene baked in an oven. Let the bread (after *Galens* counsel) be neither altogether without Branne, nor very full of it. But this kind of Cataplasme is called of the later sort *Emplastrum de Arnoglossa*, which they make after this sort, ℞. of Plantaine, Lintels, Bread baked in an oven, of each a like portion, let them be boiled in water. To these *Avicen* putteth Gaules, who also for this purpose doth allow the Cataplasme which is made of the two Pome-

Pomegranates ſodden either in vineger or in ſharpe or tart water, and theſe they apply both to the affected member, and alſo to the parts about it. Of this mind alſo is *Paulus Ægineta*, who ſaith, that if you will pluck up a Carbuncle as it were by the rootes, and diſſever it from having any ſociety with the parts about it, you muſt ſeeth in vineger a ſharp Pomegranate cut in ſmall peeces: when the ſore is corrupted you muſt wipe it ſmooth, and cleanſe it with a linnen cloth, and when it waxeth drie, you muſt moiſten it with Vineger. Alſo the kernell of the old filberd nut, or of the young, doth ripen and breake Carbuncles. But the beſt remedy for the parts lying about it, is the oyntment made of Bolearmoniack, of the oyle of Roſes, or Mettles, and of Vineger, which is uſed, becauſe the humour which hath flowed alreadie, ſhould not returne back againe within. There are ſome which do draw, and allure the poyſon and malicious humor in a peſtilent Carbuncle, with ſucking or drawing it with cupping glaſſes, and with medicines that can bring the humour to the place which is beſet with *Carbo*. Which thing truly I would alſo counſell to do, if ἀνθραξ doth occupie the arteries, and the parts about the leſſer veines, and if the flux doth move but ſlowly. But if it ruſheth or breaketh forth ſtrongly and abundantly, the rage of the humour muſt be tamed and bridled by medicines that can moderately repreſſe (as of late we recited out of *Galen*,) leſt that there be cauſed too vehement paine through the fluxe that floweth ſo ſtrongly in the affected member, and ſo the evill be made more painfull and angry. But upon this harder cruſty ulcer, eſpecially when the member is putrified, you muſt lay ſome ſtrong medicine, both which can greatly dry (but not that which can concoct or digeſt) and alſo which can move the matter, (ſeeing that ſo you ſhall favour the putrefaction of the member:) of this nature is that of *Andron*, *Muſa*, *Paſio*, or *Polyida*: and it muſt be waſhed in ſome ſweet Wine, or in *Sapa*, by reaſon of the thickneſſe of the filthy humour. That Cataplaſme alſo which in *Galen* is made of the meale of Tares or Oximel, is rightly applyed, when as the ulcer is malignant and corrupted. But commonly the ointment called *Unguentum Ægyptiacum* is to be applyed. But if theſe things do little profit, you muſt come unto more ſharpe remedies, which have even a fiery force. Of the which kind are theſe, the roote of *Dracunculus*, of *Ariſtolochia*, broken and laid in Vineger, Lime, Arſenick, yellow Oker, and other of this ſort, which do burne like fire. Theſe do profit ſufficiently, if they do throughly reſolve the corrupted member, even from the quick. This being done, whatſoever is corrupted and dead within, you muſt by and by pull away, and pluck it up by the roots. But when after theſe gnawing medicines there followeth a ſcurfe or ſcarre, which is drawne every way from the quick fleſh, the wound truly, which is raiſed through them, muſt be diligently regarded, as in ſores that be burned. But being in extreame diſeaſes, as (*Hippocrates* ſaith) extreame remedies are perfectly the beſt: we are conſtrained ſometime (our medicines not prevailing with the evill) to roote out a malicious Carbuncle by actuall or manuall inſtruments (as they call it) that is, with a bright knife or ſome other ſuch thing. But the end of burning is, while there is ſenſe of paine every way, as *Celſus* hath taught very well. After theſe things the cruſt or ſcabbe which is upon the

Paulus.

Nuxa vellana.

Remedies to draw the poyſon in a carbuncle.

What muſt be applied to a cruſty ulcer.

A Cataplaſme of Tares & Oximel.

Unguentũ Ægyptiacum.

Aduſtion muſt be uſed.

Finis adhibendi.

ulcers must be resolved by such medicines as are meete for that purpose. But if the sick shall refuse to suffer adustion, the helpe of some poore and base fellow is to be used, who by laying hold on the Carbuncle with his teeth, may quite extinguish and pull up the same; as were in time past certaine people in *Italy* named *Psilli*, who did suck their wounds which they received by the stinging of Serpents, and that without any harme taking thereby. Moreover, the Carbuncle being thus taken away, or consumed any other way, the hollowness thereof (the inflammation now ceasing) must first be cleansed, and afterward being made pure and cleane, it must be healed with filling medicines (which the Greeks call *Synulotica*,) which when it is throughly filled, neither doth there remaine any hollow place at all in it, it is convenient to use those things which can bring it to a scarre, as in other ulcers. But if the evill do not rage very much, but shall seeme to offer us truce and peace, it is ripened and opened (as *Avicen* saith) by applying Figgs commixed well together with leaven and salt. And when this Cataplasme or the like is layed too twise or thrise, the place is wont to appeare altogether black, and full of chinkes or clifts: and then the place is to be scowred and cleansed with mundificatives made of *Apium*. That medicine also which is made of the yolkes of eggs and of Salt, if it be often applyed, it ripeneth and openeth a Carbuncle (as *Theodoricus* writeth.) For the same purpose we use commonly at this day that medicine which is made of Hony, Salt, Wheate meale, and the yolkes of eggs. *Consolida major*, that is, Comfery (which the Greeks call *Symphyton*) being brayed betweene two stones, doth heale *Anthrax* very marvellously (as they report,) and within the space of one day it quite destroyeth it, so that it needeth no other curing any more after; besides also it is a common helpe for other wounds. Some also do declare wonderfull things of *Scabiosa*, because that (being eaten or drunken in wine) it thrusteth out internall tumors to the externall places, and it doth dissolve and discusse them without paine.

Psilli.

Maturativum Avicennæ.

Mundificativum ex Apio.

A common Cataplasme used in Pavia.

Consolida major.

Scabiosa.

What things do resolve the crusts of ulcers.

In the ulcers of a Carbuncle, these do resolve the crusts of the scurfe, fresh butter, swines suet, and other fat things of that sort. For this purpose also this Emplaister following doth marvellously profit: for besides that it resolveth the scarre, that is, the crust, more speedily then the aforesaid things, it also assuageth the paine that is caused either of the sharpe and burning medicines, or of the bright instrument, and it mightily discussseth the malignous humour which exciteth the Carbuncle, ℞. of Wheate and Barley meale, ana. ℥iij. of the which make a solid Emplaister with the decoction of Mallows, Violets, and the roots of *Althea*, and put thereunto of Butter, and swines suet melted, ana. ℥ ij. the yolkes of two eggs, which must be put in when they are taken off the fire, and all these must be diligently commixed and incorporate together with the foresaid roots and herbes; which must be well beaten and brayed together the one with the other, and then sifted through a searce. As concerning their diet, Epithemes, Cordials, and other of that kind, which are made to strengthen the heart, also evacuations, if they be needfull, do altogether pertaine unto that part of Physick which cureth with diet and medicines. Wherefore in ministring them, you must take the advice or counsell of some learned Physician. But commonly all men almost do use *Theriaca*, which is

Theriaca.

wont

wont to be miniſtred to the greatneſſe of a Beane, made of the water of Scabious, or if a very ſharpe and vehement Feaver be preſent, you muſt make it of Roſe water, or water of Bugloſſe: which the ſick muſt take ſixe houres after meate But becauſe we have made mention before of the Trochiskes of *Andron*, *Polyida*, and *Muſa* (which *Galen* ſo greatly uſed) it ſhall not be amiſſe to ſet downe here the deſcription of them.

℞. of Cytrines, that is, of the firſt flowers or buds of Pomegranates, ℥.x. of Alume that may be cut, ℥.iiij of Coperous or Vitrioll, ℥.xij of Mirrhe, ℥.iiij. of Frankinſence, *Ariſtolochia*, and Galls, ana. ℥.viij. of Salt ammoniack, ℥ iiij. *Andronis Trochiſcus*

℞. of Pomegranate rindes, ℥.vj. of Mirrhe, ℥.viij. of Alume that may be cut ℥.v. of Frankinſence, ℥.iiij. of Coperous, ℥.iiij. of the gall of a Bull, ℥.vj. Let theſe be taken in ſweet wine. *Polyidæ Paſtillus.*

℞. of cut Alume, ℥.iij. Frankinſence, ℥.iiij. of Myrrhe as much, of Coperous, ℥ ij, of the flowers of Pomegranates, ℥.xij. of Bulls gall, ℥.vj. *Aloes*, ℥.viij. Take theſe in ſharp wine. *Polyidæ paſtillus alius.*

℞. of cut Alume, *Aloes*, Myrrhe, Coperous, ana ℥ vj. of Saffron and of the dregs of the oile of Saffron, ℥ iij. of the flowers of Pomegranates, ℥.iiij. Let them be taken in *Mulſum* made of *Falernum*. *Muſæ trochiſcus.*

CHAP. XII.

Of Gangræna and Sphacelus.

GALEN *lib 2. ad Glauconem*, calleth them Cankers, which by reaſon of the greatneſſe of the inflammation be made and changed into mortificatious, yet they be not throughly ingendred and already confirmed. The force and tyrannie of this evill is ſo outragious, that except it be remedied very ſpeedily, the affected member doth eaſily repreſent the habit of death, that is, it doth very readily draw together the extinction and quenching both of life, ſenſe, and moving. But when the member is ſo corrupted and ſo feeble, that it is altogether without ſenſe, and as it were dead, ſo that whether it be ſtricken, or cut, or burned, the ſick feeleth it not, then the Greeks call this evill no longer *Gangræna*, but *Sphacelus*, the Latines *Syderatio*, the latter ſort call it *Eſthiemenon*: which name alſo they give unto *Gangræna*. But *Avicen* calleth it *Eſthiomenon*, when as the corruption thereof doth paſſe to the continuall parts, which terme the Grecians do uſe in another order. Some call this affect ſometime *Herpeta Eſthimenon*, ſometime very improperly, *Cancer ulceratus*. But this affect chanceth alſo to the bones, when as the fleſh being beſet & compaſſed about with them, bringing forth and ingendring filthy and ſtinking corruption, doth infect them with this horrible poyſon, and conſumeth them with moſt corruptible rottenneſſe. Therfore when as the member ſhall together appeare void of life, ſenſe, and moving, you muſt by and by pare it to the quick as neare as you can to the ſound fleſh. *Sphacelus* therfore differeth from *Gangræna* becauſe the one doth grow up in the bones, (as we have declared) and not in the fleſh and the veſſels of the body only, but the other commeth not to the bones, notwithſtanding it is one kind of *Sphacelus*, but it borroweth a proper and ſingular name beſide the common terme. This kind of corruption being

What a Canker is, and whence it had his beginning.

Gangræna peſſimus tyrannus.

Sphacelus.

Syderatio oſſium.

The benũ ner muſt ſtraight-way be pared.

Ignis Sancti Antonij. perfect in the affected part, and altogether deprived of sense, is called commonly in *France*, *Ignis Sancti Antonij*, in another place, *Ignis Sancti Martialis.*

Three causes of mortification. But this mortification of the members, or the extinguishing and destroying of the life in them, chanceth three waies. One way, when as the member can no longer receive the life that is sent to it from the heart through the Arteries,

1. by reason of the dissolving of the mixture and consent of the affected member. Which mixture and harmony of the member is dissolved and destroyed,

What things do dissolve the mixture of the member either because of too much cold, (as sometime it happeneth in sharp and boistrous winter) or by reason of immoderate, rash, and unadvised refrigeration of the inflammation, or else because of the exceeding and unmeasurable vehement heate, and poyson of the inflammations, and malignant ulcers (as they call them.) Another way *Gangræna* and *Sphacelus* are caused, when as

2. the life being gotten into the member, is choaked and stopped, as it oftentimes happeneth in great inflammations, which sometime do close up and stop the veines, arteries, and pores of the skin, that there the spirits (the breathing forth of the vapourous streames, and the drawing in of the aire, being

3. altogether hindred) are strangled and choaked. The third way these mortifications, and destroyings of life are caused in the members, when as the passage and flowing of the vitall breath from the heart to some member is letted

Signes of Gangræna and Sphacelus. and forbidden: and that happeneth either by reason of a vehement and strong binding, or else because of some bruise received in those passages and pores through the which the breath is carried. To conclude, *Gangræna* and *Syderatio*, which the Grecians call *Necrosis*, and *Sphacelus*, do chance unto mens bodies, destroying either the member or the vitall faculty, or the naturall heate and temperature of the body. But the signes of *Gangræna* and *Syderatio*, *Galen* in his litle Treatise of tumors above nature, declareth to be these. First truly

1. that flourishing colour is extinguished in them, which is wont to be in phlegmonous inflammations:

2. then paine and beating of the pulses, that is the moving of the arteries, which is felt of the sick, do depart a little aside, yet their naturall disposition is not altogether ended, but their sense altogether dead

3. and mortified. Whereupon the member straightway appeareth black, and

4. it is very soft and full of corruption, it breatheth out a filthie savour, and it is like unto a dead thing without life. Whereby it commeth to passe, that when it is touched with the finger, it easily yeeldeth very deepely, neither after doth it rise up againe or returne, but the skin appeareth as though it were separated from the flesh. But this mortification of the affected member (which the

Indicia. lib. 4. Grecians call *Gangræna*) is of so great cruelty and madnesse (as *Paulus* saith) that except you presently seek a remedy for it without all delay, the affected member soone perisheth, and then it invadeth the other parts that be next unto

Lib. 5. it, and killeth the man. But if (as *Celsus* reporteth) it yet hath but small power, but is now in beginning, it is not very hard to cure, especially in a young mans body, and so much the rather if the muscles be sound and whole, if the sinewes be not hurt, or smally affected. But when this evill hath taken deep root, and is turned againe into *Sphacelus*, it is uncurable, and very many doe die of a cold sweate.

CHAP.

CHAP. XIII.

Of the cure of Gangrana caused of great inflammations, and of the destroying or curing of Sphacelus, which is ingendred of Gangrana.

BEcause the abundance of blood doth ingender a Canker, the order of the cure thereof must be straightway attempted by a plentifull and copious evacuation of the corrupt blood, which is packed together in the affected member. But in the meane season, you must not neglect those things which shall seeme to belong unto diet, medicines, cutting of a veine (if need require) and strengthening of the heart, in which things the Chyrurgian must take the advise of some learned Physitian, who knoweth how to instruct him therein, (as the matter shall require.) But there must be great plenty of that congealed blood (which causeth mortifications) drawne out from the affected part, either in the veine that is cut, if it appeareth any thing full and swolne about the same member, or in the whole skin of the part affected, together with his substance either kept downe and made obedient, or cut, or divided by many deepe scarifications. Some to this end do apply horse-leeches, and they doe open a little the veines that be next the sore; but those deepe and often sections or scarifications are much more effectuall to cure that evill. But because of the greatnesse of the Canker, we use great sections, or often incisions (which we call scarifications) the one, when the evill is more rotten, the other when it only beginneth to rot. For the greater the evill is, the greater remedy it requireth (as every man may know.) But when you have drawne out blood abundantly by those deepe slushes or cuts, you must wash the place with salt water, that the thick blood which otherwise would abound there, may be brought forth. Then you must apply some medicine that can let and dissolve putrifaction, as is the meale of Tares or Darnell (which the Frenchmen call *Turaria*, because it doth provoke drunkennesse after the manner of wine.) or if there be scarcity of them, you must use the meale of Beanes with *Oximel* and *Syrupus aceto sus.* It shall be profitable also to wash the scarified place twice a day with hot vineger, but especially with *Mulsum*. For these by reason of the drinesse, do consume the filthinesse and corruption, and do cleanse it; but because of their coldnes they do challenge of putrefaction that which is not yet defiled and corrupted. But when this fervent heat is now abated, and the fury of the evill somewhat remitted and slaked, you must lay above upon the sore that ointment which is commonly called *Unguentum Ægyptiacum*, made of Verdigrease, Alume, Honie, and Vineger, of each alike quantity commixed and boyled together. This doth stop putrefaction and resolve it: and it doth dissever also the putrified and corrupted humour from the sound and whole parts, and it doth cause it to fall and perish. Moreover it procureth a crust or scarre, and preserveth and defendeth the whole parts from any infection. But if you will apply a more strong and effectuall medicine, mingle salt with the aforesaid things: or if the evill shall encrease yet more and more, minister some of the Trochiskes before mentioned, being throughly brayed and beaten together

Emptying of corrupted bloods.

After scarification you must wash the place with salt water.

Medicines putrefactive.

Unguentū Ægyptiacum.

Burning Trochiskes

together and then washed in vineger and Wine, as that either of *Andron*, or *Polyida*, or *Musa*, or one of those which are called of the latter sort *Calidicon Aldaron*, or that made of *Aspodelus*, which by reason of the burning force do separate the corruption from the sound parts. In this matter before all other things *Arsenicon* is praised and allowed of, which they call *Sublimatum*, *purum* or *correctum*, which must be dissolved either in some powder or in Wine, and taken in linnen or cotten (which the Frenchmen call *Coton*) and so applyed betweene the sound and corrupted member: for this doth straightway stay the evill, and that truly without paine. But if necessity requireth, you must divide the good from the evill with a certaine instrument called a probe, or slice. But in ministring medicines (that the matter may be handled more without care) you must be diligent to know the nature of the sick body (as *Galen* hath well taught us, saying:) If the body be rusticall and hard by nature, it requireth very vehement medicines: but if it be tender and soft, it requireth more gentle and mild medicines. Infants also or children, and they which love to live at their owne pleasure in idlenesse, must have gentle medicines ministred to them. Moreover, the nature of the parts which are evill affected must be regarded as well as the whole body; when you do either cut off, or cut about that which is putrified and corrupted. For there are some sores, which very quickly do come to matter and corruption, if they be negligently cured: and some very slowly: some also do slowly feele the force and benefit of medicines applyed, and some very soone.

Arsenicon sublimatū.

Lib. 2. ad Glauc.

When adustion is to be used.

If the canker turneth into Sphacelus.

Furthermore if (notwithstanding these burning medicines) the evill shall yet remaine, you must burne that place which is betweene the whole and corrupted member. But all these remedies are wont sometime to profit nothing at all, and then this is the only helpe, although (as *Celsus* saith) it be a miserable helpe, that is, to cut off the member, which by little and little waxeth dead, that so the other parts of the body may be without danger. For that which is once corrupted, even with touching, it doth infect and corrupt that part which is whole and sound, after the manner of poyson But if at any time you shall cut of this putrified and dead member, or shall lance off that which is corrupted in any member even unto the sound flesh, then by the counsell of *Galen* for more quietnesse sake, you must seare or burne with some bright instrument that member, which as a roote is joyned to the whole and sound body, for so you shall quickly stay the flowing of blood, and debarre corruption. Now adustion being done and ended, you must use the juyce of leekes, or (as *Paulus* saith) you must apply salt with the leekes, or some of those remedies which we have spoken of a little before. For these do dry and bind the corruption, and do also stop the fluxe of humours. But when by using these remedies, rottennesse or corruption shall seeme to cease: that the crusts and scurfe may soone fall away, you must use a Cataplasme made of bread, or barley meale, or wheate meale boyled in *Hydraleon* Also that medicine which they call *Cephalicum*, annointed with hony. These through their cleansing or scouring, do resolve the crust from the flesh which lyeth under it. Moreover, that medicine which is called *Tetrapharmacum*, and that also called *Macedonicum*, by moving and mollifying the matter, do bring the scurfs from the parts that lye under them,

Lib. 2 ad Glauc.

Lib. 4.

Remedies that can loosen the crusts from the seared members.

them, as all other things do, which do bring the sores unto suppuration. For these remedies do both mollifie, and ripen or end the matter under the crust which matter doth resolve it: (I meane that matter which lyeth betweene the crust and the flesh.) Bread also beaten and brayed in *Apium*, or *Ocinium*, thorough their cleansing, doth mightily draw the crusts from the whole parts without erosion or gnawing; of the like vertue also is *Iris*, or the roote of *Panax*, or of *Aristolochia*, or of *Acorus* mixed with hony. But they are commonly wont to use butter, or some other annointing thing to resolve the crusts. But when the crust is fallen off, they wash the place with Vineger, and apply this Plaister following, which is rehearsed by *Gulielmus de Saliceto*, ℞. Hony, ℔ ß. raw yolkes of egges, three or foure, of Barley meale, ℔ ß. mingle these togeither, and bring them to the forme of an Emplaister. But two or three daies after, that the mundification or cleansing may be the better accomplished, you may add to this Emplaister, of chosen Myrrh, ʒ. x. But in tender and young bodies for the separation of the crust, and detersion of the filthy corruption, the meale of Tares mingled with Hony, or Frankensense (which was used of *Galen*) doth abundantly suffice. These things being rightly ordered, such kind of ulcers must be brought unto some soundnesse of health with such kind of medicines as can draw together the flesh, and procure a scarre: the Grecians call them *Synulotica* and *Epolotica*. 1. Empty out abundantly the corrupted bloud, which is stuffed in the affected member. 2. After scarifications or sections, wash the affected member with salt water; then lay on a medicine appointed for corrupted sores. 3. When the fury of the evill is somewhat slaked, minister *unguentum Ægyptiacum*. 4. If the evill will not yeeld to these remedies, seare with a bright and hot Iron that place which is betweene the filthy and corrupted member. 5. But if all these things shall nothing help, and now *Gangræna* is changed into *Sphacelus*, cut off that member very speedily which is so perished even to the whole, so that no filthinesse remaine behind 6. When you have cut off that which is putrified, you must use some hot burning instrument, that so you may the more quietly pull up even the very roots of the evill. 7. After exustion, minister the juyce of Leekes, and other such things as do drie, bind, and stop fluxe. 8. Make no great speed to resolve the crust or scurfe, by using burning medicines, or some hot instrument from the subject places (for then there is wont to follow abundance of bloud:) 9. When rottennesse or corruption is ceased, and you feare no more the flowing of bloud, apply those things which can draw of the crusts. 10. When the crusts or scurfes be fallen from their places, you must use the same cure as in other places

Butyrum.

Emplastrũ Gulielmi a Saliceto.

Lib. 2. ad Glauconẽ. The summe of the cure of Gangræna and Sphacelus.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

1. First, appoint a thinne and cooling diet for them which are vexed with *Gangræna* and *Sphacelus*. 2. If nothing do let it, turne away the fluxe by letting of bloud: and draw it out abundantly, if it flow plentifully. 3. Purifie the blood with the medicine which is called *Catholicon*, or with the black pith of *Cassia fistularia*, or with the decoction of *Tamarindi*, of Hoppes, and Fumitorie. 4. Let the sick take *Theriaca*, and other of that kind, which are able to defend the heart (which is the fountaine and beginning of life) from those corrupted and filthy smelling fluxes, which are mounted up from the putrified members.

Aphorismes pertaining to a Physitian.

1. 2. 3. 4.

CHAP.

CHAP. XIIII.

Of Eryſipelas and other tumours cauſed of Choler.

Fleame in the generation of humours is next unto blood.

ALthough fleame in generation of humors, doth follow next unto bloud, and there be greater abundance of that humour in the body, next unto blood, then of other humours, yet becauſe tumours above nature proceeding of choler (which they commonly call cholerick Apoſtemes) doe in many things greatly conſpire and agree with bloudy tumours, it followeth (after the determination of *Phlegmone*, and other tumours conſiſting above nature, which proceed of blood) that we now ſpeake of thoſe ſwellings which are cauſed of choler, and are called of the Greeks by this generall name *Eryſipelata*, but of the ancient Latines *Ignes ſacri*. *Eryſipelas* therefore is the branch or bud of cholerick flux, moſt abiding about both the skinnes, that is, both about that which outwardly covereth all the parts of the body, and alſo about that filmie and thin skin which inwardly compaſſeth the internall parts. But oftentimes alſo it occupieth ſome of the fleſh that lyeth under it, as *Phlegmone* (which is the iſſue of bloudy flux moſt incident to fleſhy bodies) doth alſo poſſeſſe ſome of the skin. Therfore when very thin choler or hot blood, which is thin alſo in ſubſtance, (called of the later ſort *cholera naturalis*, but of *Galen* χολὴ ξανθὴ) is ſpread abroad over the skin only, nothing moleſting the fleſh under it, and yet ſomewhat raiſing the member into a tumour with a languiſhing inflammation and yellow redneſſe, and altogether doth yeeld when it is touched, this affect is properly called of *Galen*, a true and exquiſite *Eryſipelas*. But this is for one conſideration, or (as they ſay) it chanceth uniformely, and without ulceration. *Avicen* calleth it *Spina*. But when an humour of bitter choler ſhall be more thick and ſharp, then that it can returne againe naturally, it doth exulcerate or fetch off that little outward skinne which the Greeks call *Epidermida*, and ſometime that exulceration of the skin in proceſſe of time pierceth ſomewhat deeply, ſo that it toucheth the inner fleſh under it, and then that affect is called alſo *Eryſipelas*, but with ulceration, which (as *Galen* ſaith) is all one With *Herpes*. But if it be neither a cholerick fluxe, nor a bloudy humour, but equally congealed of them both, it is not then *Eryſipelas* only, but *Galen* termeth it a diſpoſition throughly commixed with *Eryſipelas* and the inflammation. But of that which is predominant in the mixture, is the title given to the evill. For when bloud ruleth, it is called *Phlegmone eryſipelatoſa*: but when choler raigneth, terme it *Eryſipelas phlegmanóſum*. But when neither hath ſuperiority, but the accidents of them both appeare equall together in power, then that evill ſhall be called a meane betweene *Phlegmone* & *Eryſipelas*. Now alſo of the other mixtures, there ſhall be the like interpretation, that is, if much choler be mingled with a thin and ſmall humour, either of fleame or melancholy, it ſhall be called *Eryſipelas ædematóſum*, or *ſchirrhoſum*. Moreover, when we ſpeake ſimply of choler, or of a bilious humour, after the manner of *Galen* and other Phyſitians, we meane pale choler, yellow and bitter, and not that which is ſowre and black. And this is called of others, *naturalis & certa cholera*, having his generation of blood that is thin and hot. But melancholy we never abſolutely do terme choler, but alwaies with an adjection of the humour

Eryſipelas quid.

Eryſipelas exquiſitum Spina.

Eryſipelas cum ulceratione.

Eryſipelas non legitimum.

Medium vitium

Bilis.

mour, which joyneth the colour of the name. Choler therefore which is called of the Greeks χολὴ and commonly *Cholera*, is a hot and drie humour, proceeding of the thinner and hotter part of *Chylus*, or thinne and hot bloud (as we laid alate.) And this is two manner of waies according to the division of the new Physitians, that is to say, naturall choler is a hot and dry humour, in substance thin, of colour yellow or red, declining unto a certaine colour like Orenge tawny, but in taste very bitter, and sharp or sowre (as some untruly have affirmed.) Unnaturall choler is said to be that, which doth degenerate from the aforesaid bilious humours, and yet it keepeth it selfe within the bounds of his circuit, which if it doth once passe or go out of, it is now not to be accounted choler, but rather some other humour. But this (I meane choler) doth happen to transgresse the limits of his liberty or circuit two waies. 1. One way (as we may say) by it selfe 2. The other way by admixtion with others. By it selfe and in it selfe it is also twofold-1. One way, when as that naturall choler doth putrifie, and is burned within, and that is called *Adusta per putrifactionem*, that is, burnt through putrefaction. 2. The other way, when as unnaturall choler called *Vitellina*, is throughly concocted even with a fiery heat, in the liver, or in the stomack, or in the veines; and it is made of the colour of leeks, which they also call *Prassina*, or it is caused to be rusty or cankred, which truly are extreame griefes. But unnaturall choler, or choler above nature, through admixtion, is caused, when as another humour doth come unto it extraordinarily. And this truly happeneth many waies. For if thin and wateriſh fleame be mixed with it, it is made yellow, and like unto Saffron; if thick and vicious fleame be commixed therewith, it is made like to yolks of eggs, but if burned melancholy be joyned therewith, it is made *bilis adusta per admixtionem*. And so after *Avicens* mind and judgement, there are fixe kinds of naturall choler, with *Haly Abbas* foure onely; for he maketh no mention at all of two kinds of adusted choler. But *Gal. 2. de virtut. naturalibus* saith, that there is no choler besides nature, but that which is *vitellina*, very like both in colour and thicknes to the yolks of eggs, for he saith that *porracea* and *æruginosa bilis* are ingendred oftentimes in the stomack, of naughty and corrupted humours, by reason of crudity or fawnes of meates and drinkes, as are, the herbe called Bete, Onions, Coleworts. And also sometime, when these things are not well digested, it ingendreth in the very veines, by reason of sickneſſe, or some other evill disposition. By these things therfore is gathered, that there are foure kinds or differences of inflammations ingendred of choler. (which commonly are called cholerick apostemes;) that is to say, of true, sincere, and laudable choler (which we call thin and hot bloud) is ingendred that kind of inflammation, which *Galen lib. 2 ad Glauconem*; calleth a true and exquisite *Erysipelas*, which is as it were a passion of the skinne only: in Greek it is called ἀκριβὴς ἐρυσίπελας. But of unnaturall choler, being mixed with other humours, there do arise three other differences, *Erysipelas Phlegmonides*, *Erysipelas œdematides*, and *Erysipelas Scirrhides*. And of choler which besides nature is caused of adustion, by reason of thinnesse or thicknesse of the substance thereof, there are ingendred either *Herpetes esthiomeni*, that is, *exedentes*, which are of the same kind with those *Erysipelata*, which doe chance with ulceration,

Bilis flava duplex.

Not naturall.

Choler doth digresse from his owne nature.

Bilis Vitellina.

Porracea.

Prassina.

Aeruginosa.

Crocea.

Avicen. Haly.

Foure differences of inflammations comming of choler.

Verum Erysipelas.

Three unlawfull, Erysipelas Herpes exedens.

Phagedænæ. ceration, or there are ingendred *Phagedænæ*, which do somwhat deeply gnaw the flesh, together with the skin, & there are caused exulcerate cankers & other such gnawing evils: there are also ingendred *Cacoëthe*, that is, malignant ulcers which are called of the late Chyrurgians *Pustulæ corrosivæ*. Therfore in such kind of humours, that is truly the most thinne, which raiseth the exulcerated *Herpes*: and that most thick, which provoketh the Canker. Then that which pertaineth unto thicknesse, occupieth the next place, which doth ingender *Phagedænæ*, as *Galen* hath noted *Lib* 14. *Meth. med.* The causes of a true *Eryſipelas*, as also of a true *Phlegmone*, are three, *Prægreſſæ*, which are called also *Primitivæ*, 2. *antecedentes*, and *conjunctæ*. But *Eryſipelas* is seldome caused of any primitive cause: notwithstanding violent fluctions, the applying and ministring of attractive medicines, do oftentimes excite and cause the same.

Cancri ulceratio.

Causæ veri Eryſipelatis.

CHAP XV.

Of the signes and tokens of a true Eryſipelas.

Signes of Eryſipelas. THe markes and tokens of a true and exquisite *Eryſipelas*, are gathered and knowne by conferring the same with *Phlegmone*, according to the doctrine of *Galen*, 14. *Therap* and 2 *ad Glauconem*: whereby it plainly appeareth, that a true and lawfull *Eryſipelas* is a certaine *Species* of *Phlegmone*, that is, of an inflammation as it is generally taken. The signes therefore of *Eryſipelas* are these, a red colour to behold, declining somewhat to yellow, which yellowish colour doth easily yeeld to touching or handling of it, that is, by thrusting it downe with the fingers, and then it slideth in againe, a small tumour rather remaining in the skin, then descending deepely, vehement heat causing a more vehement feaver then that which is ascended of *Phlegmone*: for *Eryſipelas* is farre away more hot then *Phlegmone*. No great or strong breaking of the pulses which is the proper symptomate of a great *Phlegmone*. A biting and pricking paine without any extension, as it chanceth in *Phlegmone*, and many other like signes which do signifie the dominion and rule of choler. But that which pertaineth unto the judgement hereof, *Eryſipelas* doth chiefly lay hold on the face, and beginneth commonly in that part of the nose which is commonly called *Lepus*, then straightway it spreadeth over the whole face, and that through a double occasion, that is, for the thinnesse of the skinne, and lightnesse of the choler. But in the uncovering or laying naked of any bone, *Eryſipelas* is a sodaine and marvellous disease, as *Hippocrates* writeth *Lib* 7. *aphorisme* 19. that is to say, it is an evill symptomate, if the flesh lying round about the naked bone doth seeme to be occupied of *Eryſipelas*, but this, as *Galen* witnesseth, chanceth very seldome. Againe, the same *Hippocrates* writeth in the Aphorisme following, that of *Eryſipelas* there commeth corruption, suppuration, together with the disease, which things (saith *Galen*) never do chance to *Eryſipelata*, except it be to them which are very malignant. A true and lawfull *Eryſipelas* hath foure times or seasons, as other tumours also above nature have: the signes whereof are to be sought out of those things which went before. An exquisite *Eryſipelas* is seldome ended by suppuration, but chiefly through an insensible transpiration or resolution. There happen sometime in *Eryſipelas* certaine symptomates, which oftentimes by reason of their greatnesse do exceed the very cause of the evill it selfe, and therefore they do

A yellowish redness yeelding to the finger, a small tumour, vehement heate Smal pulse Pricking paine. Indicia.

hinder

der the order of the cure, that is, they do change and pervert the method of curing (as hath also been said before in *Phlegmone*) Moreover also *Erysipelas* followeth the moving of a Tertian feaver, with whose matter it hath a certaine analogie and proportion: for the matter of them both is a cholerick humour. But it is not good to drive or turne *Erysipelas* from the outward parts to the inward, but contrariwise from the inward members to the outward parts, as *Hippocrates* hath written *lib 6. Aphor 25*. But those *Erysipelata* which do arise about the head, do put us to more trouble, which (as *Paulus* saith) are wont to be so dangerous, that except they be holpen with some effectuall remedy, they somewhat strangle and choke the sick. *Hippocrates* also writeth that *Erysipelas* is very mortall and deadly, if it chanceth in the wombe of a woman with child; for *Erysipelas* being thus ingendred in the wombe, the child of necessity dieth. For truly a sharp feaver (as *Galen* saith in his Commentaries) oftentimes destroyeth it without inflammation.

Erysipelas followeth the order of a tertian feaver.

Erysipelata about the head are very hard to be cured.

Erysipelas in the womb of a woman killeth the child.

CHAP. XVI.

Of the Cure of Erysipelas.

SEeing that *Erysipelas* (as also *Phlegmone* wherof we intreated a litle before) is a hot affect, and ingendred of the defluxion of humours, the method of the whole curing therof shall also be two fold; that is to say, refrigeration, and evacuation. And as in *Phlegmone* the order of evacuation doth surmount and overcome the method of refrigeration, so in *Erysipelas* refrigeration is more needfull then evacuation; for the one doth trouble and molest in quantity, but the other (which is *Erysipelas*) in quality. Therfore *Erysipelas* must be greatly cooled and little emptied, whereas contrariwise an inflammation ought to be plentifully evacuated, and little refrigerated. Although there be a common Chapter and summe of curing both affects, (as *Galen* saith) that is, the vacuation of the troublesome humor: and therefore after that *Erysipelas* hath been cooled, we use those medicines which can digest or discusse. Furthermore that we may attaine unto this universall method which we have said to be two fold (I meane refrigeration and evacuation of the noysome humour,) it shall not be amisse, if we declare this cure by foure other particular orders after the consent of the Chyrurgians of our time. The first scope consisteth in the right observation of a good diet. The second concerneth the aversion of the humour that floweth to the affected member, which they call *Antecedens materia*. The third consisteth in the emptying out of the humour which hath flowed already into the diseased part, which they also call *Materia conjuncta*. The fourth and last is busied and occupied about the correction and keeping back of the evill symptomates that may happen thereunto. We shall easily dispatch the first scope, if the applying of all those things which they call *Res non naturales*, shall belong unto moistnesse, and to coldnesse, as in a feaver Tertian; seeing that *Erysipelas* hath his beginning of choler, which is of a hot and dry temperature. Therfore chuse and prepare an ayre as neere as you can, that is somewhat cold and moist. In Summer let the sick be in a very cold house, somewhat within the ground, that is windy, and toward the North. But if there be no such place to be had, and the ayre be very hot, make it ready for him

Two generall orders in the cure of Erysipelas.

Foure particular intentions of curing Erysipelas.

1.

2.

3.

4.

Primus scopus.

Aire.

him your selfe by Art. Powre cold water very often out of one vessell into another, sprinckle the pavement of the house daily with water that is altogether yce and cold. Spread upon the floore, Roses and Violets, Vine leaves and branches, Sallow boughes, and other flowers, and buds which are of a cold and moist facultie. Let no great company of men come into the parlour or place where the sick abideth. Let him eschue all fat, sweet, sowre, and hot meates. Let him eate Lettuce, Gourds, Purslaine, Sorell, (which they call *Acetosa*) Rice and other things of that kinde, which do thicken and refrigerate bloud. Let him altogether abstaine from wine. Let his drink be Ptisan broth, or Barley water. Let him keepe a temperate diet. Let his belly be alwaies soft and soluble. Let him abstaine from all exercise and moving especially that which is vehement and immoderate. Let him eschew anger, contentions, and all vehement motions and perturbations of the mind, as mortall enemies. Let all things be cleane and handsome about him. Let him refraine from carnall copulation. And let these things suffice concerning the first scope. But we shall also bring to passe our second intent about the cure of *Erysipelas*, if by convenient evacuation we take away the humour which is left behind in the body. Therefore in a true and lawfull *Erysipelas* (not necessarily as in *Phlegmone*) we must draw blood out of a veine, but we must also purge the belly downeward with some medicine which can expell choler, (called of the Greeks *Cholagogon*) if that the fect be great, and the body doth seeme to abound with choler. Therfore when *Erysipelas* doth accend and kindle feavers, and those more vehement then *Phleginone*, those medicines which are exceeding hot, as the juyce of *Scammonium* (called of the new Greeks *Diacrydion*) and that also which is commonly called in the shops *Electuarium de succo Rosarum*, are in no wise meet or convenient for this disease, and therfore you must use either Rewbarbe, or that potion which of *Rasis* is called *Aqua Tamarindorum*, which is made as followeth ℞. Damask prunes xxiij, *Tamarindi* that be new, ℥.x. of broken Sugar, quart. ß. to the which things to make them more effectuall, you may add Rewbarbe that is well washed. But if the evill be very little and small, these medicines called *Cholagoga* shall not need, but it shall be sufficient to use at that instant some sharp clyster, (as it pleaseth *Galen*.) But in a phlegmonous *Erysipelas* your labour shall not be frustrate, if you shall begin the cure with bloud-letting (if nothing do let it.) For that kind of *Erysipelas* doth often lay hold on the face; whereupon *Paulus* commandeth, that by and by in the beginning you must cut a veine in the elbow, especially chusing it in the shoulder veine. But if that do not appeare, you must take that which is most object to the sight. And if any thing do hinder the detraction of blood, he commandeth to use a purgation made of some medicine which is dedicated and appointed to drive out choler; yet *Paulus* doth not contend with *Galen*: for whereas *Paulus* hath commanded to cut a veine in that *Erysipelas* which doth rise about the head and face, he meant that of a phlegmonous *Erysipelas*, which very often molesteth the face: but *Galen* speaketh of a lawfull *Erysipelas*, wherein he used no detraction of blood. But in *Erysipelas œdematosum*, or *sibirrosum*, you must use a purgation which hath a mingled and manifold force, that is, which can purge, partly choler, partly fleame, or melancholy humour.

Cibus.
Potus.
Motus.
Animi affectus.
Venus.
Secundus scopus.
2. ad Glau. In a phlegmonous Erysipelas it is good to let blood

And

And truly in all these things the advice of some wise and learned Physition is to be asked, from whose counsell and decree the Chyrurgian ought not in any wise to swerve or digresse. And let this be sufficient, that once you have beene admonished, that the Chyrurgian ought not to attempt any thing at al in those things which belong unto purging and bloud-letting, without the counseli and warrant of some cunning Physition, except sometime necessity shall compell him, and when no Physition is ready at hand. The third intention is finished and performed by cooling and repelling medicines in the beginning of the fluxe, excepting those causes which we have mentioned in our generall discourse. But the beginning being passed, and fluxe now remaining, you must emptie that which cleaveth fast unto the member, and is compacted therein, by applying outwardly digestive or evaporative medicines, that is to say, through the transpiration and breathing through to the sense. But of all these kinds of tumours thus consisting above nature, there is a double evacuation, (*Galen Lib.* 14. *Therap*) one of repulsives to the other parts, the other of outward digestives, through that vaporous breathing which doth flie the sense. But because *Erysipelas* doth afflict and molest not onely in quantity, but also in the very quality, by reason of the vehement inflammation, it doth require a more often and greater refrigeration then *Phlegmone* doth. Therefore after the emptying of the whole body (as we have said a little before) we will use repressive remedies, cooling as is convenient the afflicted member, or that part which sustaineth the skinne: especially when *Erysipelas* is engendred without any manifest cause. But the end of refrigeration is the mutation or change of the colour: for that which is a pure *Erysipelas* doth by and by rest and cease with this; but that which is not pure, but after a sort Phlegmonous, if you shall refrigerate it much, it maketh the skin black and blew: but if you shall desist from seeking to change the colour, it waxeth black, especially in an aged body: so that some of those refrigerated tumors cannot perfectly be healed, no not with digesting medicines, but that some scirrhous tumour will remaine behind in the member. It is farre better therefore (saith *Galen*) when you see the colour of the affected member altered, to passe over from refrigeration and moderating helpes unto their contraries, that is, unto dissolving or digesting and drying remedies, before that the member be altogether blew or black. But you must alwaies beware and take good heed, that those things which be annointed, be very liquid and moist, and that they be often changed, and that those things which be applyed, be often washed with sponges dipped in some liquor: for the great heate of the member quickly bursting forth into a vapour, doth dry up these things. But amongst those things which carry with them a refrigerating and repelling force, very convenient for this affect, *Avicen* chiefly praiseth among simple remedies the sprinkling on of cold water. But *Galen* commendeth the juyce of Nightshade, of Syngreen, of Purslaine, of *Psillium*, of Henbane, of Lettuce, of *Umbilicus veneris* (which herbe is called of the Grecks *Cotylidon*) of Endive and Succorie, of fenne Lintels, of Gourds, and other of that sort. Also that Cerate made of very cold water, which containeth foure times as much of oyle of Roses with white waxe. ℞. oyle of Roses with oyle of unripe Grapes made without salt,

In phlebotomy and purging, the Chyrurgian must be taught by the Physition.

Tertia intentio.

Hic Guido depravatè citat Gal.

How much Erysipelas is to be refrigerated.

Lib 14. *Ther.*

Materia refrigerantium ex Gal.

Ceratum.

which being made very ſoft and pliable in a mortar, ſprinkle on cold water as much as you think good, with the which if you commixe a little vineger that is thin and very cleare, you ſhall make the medicine more excellent and more effectuall. Moreover all theſe things muſt be miniſtred cold, and often changed, before they be any thing dried or withered. It profiteth alſo very much, and that preſently, to annoint the member annoyed with *Eryſipelas*, with Ceruſe onely, or mingled with vineger and *Lycium*, or with *Terra cimolia*, or with potters clay, with Nightſhade or with *Spuma argenti*, with oyle of Roſes, and with *Acatia* with vineger. To this purpoſe alſo this compound following helpeth much. ℞. juyce of Plantaine, ℥.j. oyle of Roſes, ℥ iij *Lithargiri nutriti*, ℥.j. *Ceruſæ lotæ*, ℥.iij. of womans milke, ℥ ß. Let all be commixed together, and brayed in a leaden mortar, and make a Liniment. But *Lithargyrum* and *Ceruſa* ought firſt to be beaten, and then the oyle and juyce aforeſaid muſt be powred on them ſoftly by little and little, untill they be throughly incorporated together the one with the other. But if you deſire greater coolers, you may commixe with theſe and other remedies before recited (according to *Paulus* mind) a little *Opium* or *Cicuta*, or Mandrake. But I think it good to abſtaine from applying either of them, or the like, which are of a ſtupefactive nature, except great neceſſity doth move you thereunto. But when the inflammation of the affected member is ſomwhat abated, and the heat of *Eryſipelas* ſlaked, *Galen* (before any blewneſſe did appeare through refrigeration) did uſe to diſſolve the humour gotten into the member (which they call *conjuncta materia*) by laying on a Cataplaſme of Barley meale, or of *cruda Polenta*, (called in Greeke ὠμηλύσις) and of other things before mentioned in the order of curing *Phlegmone*. For even as the ſignes of *Eryſipelas* were deſumed and knowne by the analogie of the tokens of *Phlegmone*: ſo alſo the remedies of the cure of *Eryſipelas* are to be fetched from the proportion of the remedies of healing *Phlegmone*. Furthermore, of ſuch kind of medicines which have a diſſolving and breathing quality, very neceſſary in this evill, there are very many, both ſimples and compounds, rehearſed of *Paulus Ægyneta*, *lib.* 4. *cap.* 21. and of *Ætius*, *lib.* 14. *de re Medica*. But now it ſhall be ſufficient to rehearſe among ſo many, one onely remedy, which of all the reſt ſeemeth in my opinion to be moſt excellent. ℞. of the tender leaves of *Althæa*, ℔.j boyle them in *Hydrelæum*, and being well boyled, bray them well together, putting thereunto of oile of Roſes ℥.iiij. *Argenti ſpumæ*, and *Ceruſæ*, ana, ℥ ij ß. againe plaine or ſmooth them with the juyce of Coriander, or Syngreen, or Nightſhade: then put thereunto a few crummes of bread, and annoint them after the manner of an Emplaiſter. But if peradventure blewneſſe ſhall not occupy the place (the skin being cut before) you muſt lay a Cataplaſme above upon it, and ſprinkle the place abundantly, as *Galen* hath commanded, with hot water: for it doth digeſt and waſh the wound. Alſo water and ſalt brine in the meane ſeaſon ſhall availe to nouriſh or cheriſh the place, when it is ſomewhat thick and groſſe, which things doe ſcoure and cleanſe the thickneſſe thereof. The fourth intention of the cure of *Eryſipelas*, which is the correction of the accidents, is perfected (as we have ſaid in the cure of *Phlegmone*) when as we ſhall return and drive back the recourſe of the matter, induration, and corruption, together with the paine and the

A compound medicine.

Evacuation of the joyned matter by evaporatives.

ὠμηλύσις.

Hydrelæum is a mixture of water & oyle.

Si livor jam locum occuparit.

Quarta intentio.

the heat. For these symptomates are wont to happen as well unto *Erysipelas*, as unto *Phlegmone*. Moreover the best remedy to assuage paine and vehement heat, is made of leaves and roots of Henbane, which you must roll up in tow, and seeth them with Prunes: then commixe them with the ointment commonly called *Populeon*, or with Swines grease (as I said before in the cure of *Phlegmone*.) But if *Erysipelas* shall chance to be exulcerated, you shall cure it with applying *Unguentum album*, or *Unguentum de Lythargyro*, with the which if you shall commixe a little *Scoria*, which is the drosse of lead molten in the fire, you make the remedie most excellent and effectuall. But it shall be more profitable to comprehend the whole order of the cure of *Erysipelas* in some short sentences, after the manner of an Epilogue, that those things whereof we have spoken before somewhat at large, may take the deeper root in our minds and memory. For this cause therefore we have taken out of *Galen* these seven Aphorismes following, which summarily do containe the whole cure of *Erysipelas* 1. In an exquisite *Erysipelas* make no detraction of bloud. 2. If the body be full of choler, and the affect be great, purge the belly downeward with the medicine of *Cholagogon*. 3. If the disease be little and small, and the body without choler, use no medicine to purge choler, but content your selfe with some sharp clyster. 4. When you have purged the whole body (as you must) annoint the affected in the beginning with medicines that can moderately represse and abundantly refrigerate, even to the changing of the colour. 5. When you see the colour of the aggrieved member altered, and the heat of *Erysipelas* slaked, and the inflammation ceased, you must passe over from refrigerating and adstrictive medicines before that the member be throughly blew or black, unto their contraries, that is, unto digestives, or discussives and drying remedies. 6 Those *Erysipelata* which are caused of ulcers, and other manifest causes, you must scarifie, and afterward apply a Cataplasme of Barley meale. 7. If *Erysipelas* be not exquisite or true, but phlegmonous, you may let bloud without fearing any thing, specially if bloud do abound in the body.

A remedy to mitigate paine and heat.

If Erysipelas be exulcerated.

Seven Aphor. out of Galen concerning the whole cure of Erysipelas.

1. 2. 3. 4. 5. 6. 7.

CHAP. XVII.

Of Tumours which do associate Erysipelas, as Herpes both Miliaris and Exedens, which are called of the late Chyrurgions cholericke pushes.

De Herpete.

THose tumours above nature which have any society with the above-mentioned *Erysipelas*, or any way do seeme to pertaine thereunto (for that they have their proceeding of unnaturall and hidden choler, that is, which is not mingled with other humours) both the later sort of Phyfitions and also of Chyrurgians, do call *Mala cholericæ pustulæ*: But the Grecians, as *Hippocrates*, *Galen*, & *Paulus*, do call them *Herpetæ*, which word doth almost sound and agree with the Latines, as *Malum quod serpit*, the creeping evill. For ἕρπω in Greek, is all one with *serpo* in Latine, whereupon ἕρπης is called *serpens*; yet *Herpes* doth not perfectly signifie among the Phyfitions *Malum quod serpit*, but a certaine kind of disease whereof we now intreat: therfore the creeping evill extendeth and stretcheth further then *Herpes*; for *Phagedænæ* are also called *serpentia*

Pustulæ cholericæ vulgò appellatæ Herpetes.

Formica Avicennæ

When Herpes is caused

Two kinds of Herpes.

1. ἕρπης ἐσθιόμενος. *i. exedens vel depascens.*

2. κέγχρια, *sive Herpes miliaris*

Lib. 14. Ther.

Ex Paulo & Gal.

Lib. de tumoribus præter naturam.

Lib. 4 Methodendi

The Cholerick humour, which causeth Herpes is very thin.

serpentia ulcera, creeping ulcers. But *Avicen* called all these kinds of pushes *Formicæ*, and *Galen* numbereth them among inflammations, but *Celsus* seemeth to comprehend them under the name of *sacer ignis*, *Lib 5. cap 8. Herpes* therefore is caused, when yellow choler unnaturall alone, and secret, that is to say, which is commixed with no other humour, doth flow into some member, and there remaineth: whose substance if it be any thing thicke and sharpe, it exulcerateth the whole skin, even to the flesh which lieth under it, and then this evil is called of *Hippocrates* and other Grecians, ἕρπης ἐσθιόμενος, but of the Latines *Herpes exedens* or *depascens*, an eating or feeding *Herpes*; and it is called 14 *Therap.* of *Galen*, by this absolute name *Herpes*. But if choler be somewhat thinne, and not so thicke and hot, it exciteth small whelks outwardly in the superficies of the skin (for that it doth not only as it were burne but scald) like unto the seed of Millet or Hirse: by reason of which similitude and likenesse, the affect is then termed of the Latines *Miliaris herpes*: but of certaine of the Græcians after *Hippocrates* time, it was called for the same reason κέγχνια for κέγχρις in Greek, is called *Milium* with us. And this kind of species of *Herpe* (*Galen* witnessing the same *Lib 2 ad Glauconem*) doth borrow his name or title of the generall word, seeing that the same *Galen* calleth it *Herpes* simply and without addition. Notwithstanding in another place by the name of *Herpes*, *Galen* calleth it *Herpes est biomenos*, that is, *exedens*, as afterward shal be said. But this kind doth not altogether cause the ulcer, as the other doth which is called *exedens*, but as hath beene said, it exciteth little small pushes to the likenesse of *Milium*, which pushes in processe of time, when they are broken out, do turne unto an ulcer. Therfore not without great reason or cause did *Oribasius* and certaine other also before *Galens* time, judge and think, that in this kind of evill, there was mixed with choler some thinne fleame, which did bring forth those little pushes, wherupon it was called of some *pustulosus Herpes*. But the other which is called *Est biomenos*, is not so mixed with fleam, but seemeth to be a pure choler infected with no other humour: and therefore it chanceth with erosion, which continually affecteth the skin, wherupon this name is attributed unto it. For *Est biomenos* is all one with *erodens* or *exedens*. And truly this evill is of one and the same kind with a pustulous and exulcerate *Erisipelas* from the which notwithstanding it somewhat differeth by reason of the thinnes of that bilious humour (wherof both of them do take their beginning.) That is that which *Galen* testifieth in these words It is (saith he) a very thin humour which raiseth *Herpes*, and so thin truely, that it passeth through not only all the inward members, which are every where of a fleshy substance, but also through the very skin, even unto the outward little skin (which is called of the Greeks *Epidermida*) which onely because it staieth there, it both gnaweth and feedeth on: but if it should also pierce through this, after the manner of a sweat, it should in no wise excite any ulcer; for that is a common thing unto ulcers which do arise of a biting humor, which ulcers they call *Spontanea*, because the humour which causeth them is staied, and tarieth still in their going out or issue: hitherto *Galen*. When he nameth *Herpes* simply and without any addition, he meaneth *Herpes est biomenus*, as it is easie to be knowne by the joyning together therof, by the signes and cure; and so

in

in that place it borroweth his title of the generall word, when it is simply and absolutely called *Herpes*, as in that little booke *de Tumoribus præter naturam*, where the same *Galen* writeth thus of that same kind of *Herpes* word for word; *Herpes* also feedeth and gnaweth upon those parts which are about it, but the exulceration is of the skin only. But almost all the barbarous sort of Chyrurgians, even those of late time, do comprehend both these kinds of *Herpes*, *viz.* *Miliaris* and *Exedens*, under this title of *Formica*, to whom both in this thing and in many other also, *Avicen* first gave the occasion of error; who being deceived by the likenes of the name, because the Greeks call *Myrmeciæ*, that is, *Formicæ*, a certaine kind of *Verrucæ*, hath through a marvellous oversight, even in the same Chapter, confounded those *Verrucæ* with *Herpetes*. *Guido* notwithstanding maketh a difference betweene *Herpes* and *Formicæ*, and confoundeth the name of *Formicæ* sometimes with *Verrucæ*, which the Greeks call *Myrmeciæ* and *Acrochordonæ*, sometime with *Herpes exedens*, which (I meane *Herpes comedens*) is sometimes named of the same *Guido Herpestes*, sometime absolutely *Herpes*, who also thought this *Herpes* to be nothing els but a pustulous & ulcerated *Erysipelas*, when this notwithstanding, as we have alledged out of *Galen*, doth differ from the other by reason of the thinnesse of the humour. For that choler which exciteth *Herpes*, is thinner then that which causeth an ulcerate *Erysipelas*. Furthermore *Erysipelas*, which chanceth with ulceration, doth not only occupie the skin, but with it also it annoyeth some part of the flesh under it. But *Herpes* whereof we now intreat, layeth hold on the skin only, and exulcerateth it. Therfore although these evils are of one and the same kind, (as *Galen* thought) yet they are not altogether one, neither are they alike. Those whelks also which the interpreter of *Avicen*, and the unlearned company of Physitians do terme *Morbili Hippocr lib 3. Epidemiarum* hath comprehended under *Herpes*. But these *Morbili* are caused of a more thin and slender matter, then those pushes which are commonly called *Variolæ*. For these (as *Avicen* writeth) proceed of bloud, but the other are caused through the admixtion of choler & bloud. But if any man do long or desire to know what name the ancient Physitians did bequeath unto these pustulous ulcers, we have declared that in Latin they are called of *Pliny*, *Papulæ*, and sometime *pituitæ eruptiones*, flegmatick eruptions, but in Greek of *Hippocrates lib 3. Epidemiarum Ecthymata*, of *Galen*, *Exanthemata*. But the signes, judgements and causes of both kinds of *Herpes*, may sufficiently be knowne by those things that went before. It remaineth therfore that we now declare the cure of them. In curing these evils called *Herpetes*, (as in other such like voluntary ulcers which have their originall of a biting and vehement humour) three intentions are to be observed and marked. The first is, that the confluxion of the humour unto the affected part be stopped and letted. The second is, to make evacuation of that, whatsoever is flowne already into the aggrieved member, and sticketh fast in the same. The third is, to heale the ulcer. We do finish our first intent, by purging the whole body with some medicine that can bring forth the humour whereof the evill doth grow, and when the body is throughly emptied, by repressing and driving back the humour that floweth. Therfore in *Herpes exedens* we must use some medicine which can provoke choler downward, seeing (as we

Herpes exulcerateth onely the skin.

Avicen confoundeth Myrmeciæ with Herpetes.

Herpes Esthiomenos and Erysipelas ulceratum are all one.

Morbili sunt ex Herpetum genere.

Variolæ. Papularii eruptiones. Ecthymata.

Herpetum curatio. Three things to be marked in the cure of Herpes.

1. 2. 3.

Primus scopus.

Herpes requireth the medicine Cholagogo

we have said before) a pure and sincere bilious humour doth procreate this evill. It hapneth therefore, that in respect of the emptying of the whole body, *Comedentes Herpetes* must be cured like unto *Erysipelata*. Therefore because it is a thin and wateriſh humor which causeth this evil, *Galen* hath sufficiently declared to mollifie and soften the belly gently, or to provoke urine with those things which can moderately cause the same. But in the other kind of *Herpetes*, which by reason of the similitude which it hath with *Milium*, we have said to be called in the Greek *Miliaris* & *Cenchria*, there is required some remedy which is of a mixed faculty that is, which can purge forth both choler and fleame. For some hath thought, and that not without great reason (as *Galen* saith) that in this evill there is some fleame commixed with choler. Furthermore that humour which abounded in the body and causeth this evill, being emptied out (as it is required) you must apply those medicines which can represse and keep back the flowing of the humour; for then ministring of them shall be more without danger, and more convenient also, seeing that (as *Galen* saith) if one do thrust back but a little portion of the vicious humour, which after convenient purging remaineth yet in the body, to the bowels and great veines, it will not cause any sensible evill at all, that can be felt. But if the quantity of the humour be great, it sometime coucheth it selfe in some principall member, whereas through the force of the purging nature, the whole body is not evacuated, either by purging downward, or by urine, or by the skinne, which includeth the whole body. But represſives and repulsives be not onely those which do bind, but also those which can refrigerate without any affriction. Of which nature are these, Lettuce, Knotgrasse, Fenne, or pond Lintels, Purſlaine, Endive, Syngreene, and other of that sort, which were very convenient also for *Erysipelas*. But those medicines which beside their cooling, are also apt by nature to moisten *Herpetes*, especially *depascentes*, do in no wise require, but they do only admit those refrigeratives which can also greatly dry up. For those remedies which have but a meane and weake force to coole and dry, as is Night shade, are not sufficient for them. Therefore by *Galens* counsell, you must in the beginning lay upon them the yong tender buds of the Vine, Bramble leaves, of *Rubum Caninum*, and Plantaine. After apply also with these Lintels, somtime Hony and Barley meale. Also minister that Cataplasme *sine Sempervivo*, which is appointed for those phlegmonous tumours which proceed of fluxe; for it doth repell that which floweth, and it drieth up that which is contained in the affected member, and it strengtheneth the parts about it. The beginning of the being past, this remedy availeth greatly. Make a Cataplasme of the rinds of Pomegranates sodden in wine, & of *Rhu*, or *Rhoe*, that is of the seeds of the shrub *Coriarium* (which of the late Physitians is called *Sumach*) and of the meale of Barley. But by this Cataplasme you shall very well accomplish the second intention or scope of curing *Herpes*, because it is of sufficient power to digest that which is flowed already into the affected place: for it appeareth evidently, that those remedies which have a represſing faculty, ought to exceed in the generation of the ulcer, but when the vicious humour doth cease to flow any more into the affected part, then those medicines are requisite which do digest. As concerning our third intent, which declareth the

Herpes miliaris requireth a remedy which can purge both choler and fleame.

Reprimendi tempus. Lib. 14. Therap.

Represſiues are not to be used if the humor be plentifull

Reprimentium materia.

These remedies which do coole & moisten, are not meete for Herpes exedens.

Represſiues meete for Herpes exedens.

Cataplasma Sumach.

These things do accomplish our second intention.

cure

cure of the ulcer, it behoveth you briefly to know these things following, *viz.* That every ulcer whether it commeth of the owne accord, or be caused of some accidentall cause, doth desire to be dryed up by some medicine (as *Hippocrates* saith) that is not sharpe, byting, or vehemently provoking, except, when the ulcers be malicious and full of corruption; for such evils (saith *Galen*) require more sharp medicines, and those which have even the power of fire, as is *Mysos* and *Chalcitis*, and *Arsenicum*, and Lime, and *Sandaracha*, and other things of that kind, which burne as hot as fire. Those places therefore that are exulcerated in *Herpes exedens*, must be tended with Pills, and Trochisks, written for the cure of *Herpes* in those bookes which are called *Pharmaceutici*: which remedies, when necessity compelleth us to use them, must be throughly washed in *Passum*, or in some other sweet wine, or if sweet wine be not ready at hand, in thin and somewhat sharp wine, which is not too old (that is, which for age hath no sharp tast) or else in *Posca aquosa* (which they call *Oxicratum*). *Paulus* in *Herpes* which annoyeth under the skinne, useth these remedies; the scowrings of Lead steeped in the juyce of smooth Rew, or a Cerate of Mirtles in stead of Rew. Another of old Woolle, washed and burnt about a torch, ℥ xij ß of Waxe, ℥ xxv of the scowrings of Lead, ℥ j. of Goats tallow, trimmed and washed with water, ℥ xxv. of Mirtles, ℥ v. But for those *Herpetes* that do gnaw and bite vehemently, called *depascentes*, he chargeth to use this remedy. ℞. of the rind of sweet Pomgranates, ℥ vj. *Argenti spuma*, ℥ vj. of washed wooll cleaving to the torch or to some sweete wood, and that burnt, ℥ iij of Waxe, ℥ xij. of Ceruse, ℥ viij. of Frankinsence, Alume scissible, ana. ℥ j. let them be steeped in wine or in oyle of Mirtles. But now the ulcers being of long continuance, those Trochiskes above said, and other such like medicines which are appointed to cure *Herpetes*, must be washed neither in sweet wine nor in *Posca aquosa*, but rather in wine that is somewhat sharp, especially in that which is black, and if that be not to be had, you must use white wine. But those medicines which are most effectuall and most meet at that time, when the ulcers be inveterate, are the Pils of *Musa*, *Andron*, and *Polyida*, whose descriptions are set downe in the end of the cure of *Carbunculus*, and those Trochiskes also, which of *Avicen* and the later sort of Physicians are called *Calidicon* and *Aldaron*. But those *Herpetes* which do only exulcerate the outward skin, as they be which we have called *Miliares*, must in no wise be enjoyned to any of those medicines before rehearsed (if we will credit *Galen*) for they be very vehement and do greatly dry. But those medicines whatsoever they be, which have the nature and force of *Glaucium*, that is, of *Memytha*, shall suffice these ulcers, and you must wash them with this, but specially with water. But if these things shall nothing availe, you must also commixe Vineger therewith. Also if you annoint it with juyce of Night-shade, or Plantaine, you shal help it greatly. Hitherto have we spoken of *Herpes*. Now because in that which we have said, we have not as yet touched by the way any thing concerning the evils called *Formicæ*, which both the Arabians, and the later sort of Physicians do erroneously, as we have said, confound with *Herpetes*: this place doth require that we set down a few words, both of them and of other tumors, and increasings appearing in the skin, which the Latines call *Verrucæ*.

The cure of the ulcer in Herpes is our third scope.

Every ulcer must be dryed up.

Lib 2. ad Glau

How exulcerated places must be looked to.

Posca.

Remedies taken out of Paulus.

Aliud.

Ad herpetes depascentes.

For inveterate ulcers.

What is to be done in pustulæ miliares if they turne into an ulcer.

Lib. secundo ad Glauconem

Of the evills called Formicæ, and of other differences of Verrucæ.

Verrucæ. Porra.

THose little tumours, or low ſwellings, which are ſeene to appeare in the skinne like little hillocks, the Latines have fitly called *Verrucæ*; for *Verruca* ſignifieth properly the higheſt part of a mountaine or hill: but the common ſort call them *Porra*, Leekes, becauſe ſometime they have certaine threads lying betweene them not much unlike unto the roots of Leeks. The Greeks have no name wherein they may comprehend all thoſe kinds of *Verrucæ*, but they do call a certaine kind thereof by proper names, which be theſe, *μύρμηκια*, *ἀκροχορδόνες*, *ἥλοι*, *θύμιον*. *Verrucæ* therefore of them be called *Myrmecia*, which are of a large foundation, and as it were ſitting juſt to the ground, and when they be touched, they are felt painefull like unto the biting or ſtinging of an Ant, whereupon their name is given unto them; for the Greeks do call *μύρμηκα*, *Formica*. Wherefore the Latins applying the name thereof to the Greeke word have called *Formicæ Verrucæ*, & for their forme and faſhion *Seſſiles Verrucæ*. Theſe evils (ſaith *Celſus*, *lib.* 5.) do grow either in the palmes of the hands or in the ſoles of the feet: but theſe take deeper roote, and are lower and harder then a wart, and do cauſe greater paine, and they ſend forth more ſtore of bloud, and they ſcarce at any time exceed the bigneſſe of a Hop. But *Acrochordon* is a *Verruca*, that is as it were hanging, and of a more narrow foundation, that is, a certaine round bigneſſe or growing up in the skin which hath the foundation, that is, the neather part, very ſtraight to the skin. It is ſo called becauſe it ſeemeth to hang as though it were tied with a ſtring By this difference therfore *Acrochordones* are diſtinguiſhed from *Myrmecia*, becauſe they are very ſmall at the neather end next the skin, but at the other end are very large and broad, contrariw ſe *Myrmecia* (as hath beene ſaid) are of a large foundation, but at the other end they are very ſmall and ſlender But theſe oftentimes are equall together with the skinne, and *Acrochordones* do alwaies appeare above the skin, (as *Galen* 14 *lib. de morbis curandis* hath manifeſtly declared) Beſide theſe things *Acrochordones* (as *Celſus* ſaith) do grow up thick and many together, and do moſt trouble children, and oftentimes they fall againe ſuddenly; and ſometime they cauſe but meane inflammation: there are ſome alſo which are turned into corrupted matter, but they ſeldome paſſe the greatneſſe of a Bean. They be called of *Avicen*, *Clavi*, but the Latins do terme *Clavi*, *Verrucæ albæ*, becauſe they be like to the round heads of nailes. Theſe do chiefly happen in the fingers, and the ſoles of the feet, where they do cauſe great paine: the Greeks call them *ἥλοι*, but *Avicen*, *Almiſmar*. Theſe be often cauſed of a bruiſe, and ſometime otherwiſe. But *Thymion* or *Thymon*, in Engliſh a wart, is called of *Celſus* and of the Greeks *Verruncula*, a litle hillock appearing above the body, which at the neather part next the skinne is very ſmall (as *Acrochordon* is) but above it is more large: it is alſo ſomewhat hard, and very ſharp in the top, which doth repreſent the colour of the floure Thyme, whereupon the name is given unto it, and alſo it is eaſily ſpread abroad. Oftentimes it giveth forth ſome bloud, and is almoſt as great as an Ægyptian Beane, ſeldome

There be divers kinds of Verrucæ

Myrmecia.

Seſſiles Verrucæ.

Acrochordon penſilis verruca.

The difference betweene Acrochordon and Myrmecia.

Clavi. ἥλοι.

Almiſmar. Thymion.

Thymij magnitudo

seldome bigger, but sometime lesser: sometime there groweth up one alone, sometime many together, either in the ankles of the feet, or in the hands, or in the soles of the feete. But the worst *Thymia* of all, are in the filthy parts of the body, where they do commonly bleed. *Avicen* seemeth to have named this kind of *Verruca, Tusium*, or (as another translation hath) *Tarseun*. Of this kind of *Verruca* be those evils also, which *Avicen* called *Cornua*, not much differing from the other sorts; but that they be somewhat long, and are turned crooked againe, like unto hornes. The evills called *Calli* (called of the Greeks τύλοι) doe not much differ from the aforenamed *Clavi*, but that they be of themselves without griefe and nothing painfull, and of the colour of the skin wherein they are resident; neither do they ingender of themselves, or of their owne accord, but of the hardnes of the skin caused by labour.

Thymia in obscenis pessima.

Cornua.

Calli Τύλοι.

CHAP. XIX.

The judgement and cure of Verrucæ.

AMong all these evills *Acrochordon* and *Thymion* are oftentimes (as *Celsus* reporteth) ended, and do heale of themselves, and the lesser they be, the sooner they be ended. But *Mermecia* and *Clavi* do scarce at any time cease without curing. If *Achrochordon* be cut off, it leaveth no root behind it, and therefore it groweth not againe. But where *Thymion* and *Clavus* be cut off, there ariseth up underneath a little round roote, which descendeth downe somewhat deepe into the flesh, and there abiding, it doth cause the aforesaid evils to grow againe. *Myrmecia* doe hold fast with very broad rootes, and therefore they cannot be cut off without great ulceration. It is is profitable to cut off *Clavus*, and then sprinckle it over with hot water; for so it doth waxe soft and tender without any more ado: and if it doth bleed, it oftentimes dyeth and ceaseth. It is also taken away, by cleansing it round about, & by laying on it Rosin mixed with the beaten powder of *Lapis molaris*. But the other kinds (as the same *Celsus* affirmeth) must be cured with hot medicines. Now the fittest remedy for the other evills, is that which is made of the dregs of Wine; and that medicine is good for *Myrmecia*, which is made of Alume and yellow Oaker. *Paulus Ægineta lib. 4. cap. 15.* rehearseth very many remedies, which do take away and utterly abolish these *Verrucæ*, especially those which be *Sessiles* and *pensiles*. Of the which kinde are *Elaterium* (which is the juyce of wilde Cucumbers) rubbed on with Salt, the barke of Frankinsence with Vineger, or the ripe Figgs, which are ripe before their time, with Vineger, Meale, and *Nitrum*. Also the juyce of *Tythymalus*, in English, Spurge, the head of the fish *Smaras*, salted & burnt, with the rust of some mettall with quick brimstone, that is, which is not throughly burnt in the fire, the leaves of *Ocymum* with Shoemakers bleach, (which, the Greeks call *Chalcanthum*) the water of the greene twiggs of the Vine burnt in the fire, Sheepes dung with Vineger, Goats gall annointed, the fruit of the great Herbe *Heliotropium* applyed by it selfe, or ministred with Wine, Rew with *Nitrum* and Pepper, *Nitrum* with the Urine of a young boy not yet accustomed

Acrochordon. Thymion. Lib. 5. Myrmecia. Clavi.

Myrmecia. The cure of Verrucæ out of Paulus.

Aqua ex sarmentis distillans.

Stercus bubulum. med with venereous acts, oxes dung miniſtred in Vineger. But theſe which we have mentioned as remedies for the extirpation of *Myrmecia* and *Acrochordones*, are greatly alſo effectuall for thoſe evils called *Clavi* and *Thymia* They do uſe alſo the head of a Liſard to take away *Myrmecia*, *Acrochordones*, and *Clavi* There are ſome which do boyle the heads of ſalted fiſhes in that water which diſtilleth out of greene branches, while they be burning: which they do declare to be a moſt excellent remedy for the aforeſaid evils. Other ſome to extinguiſh theſe diſeaſes, do make a Liniment of the ruſt of braſſe, (which of the late Phyſicians is called *Viride æris, & flos æris*) of brimſtone, and of the diſtilled water of Vine branches. And this is the only method of curing, which they are wont to uſe in racing out of *Verrucæ*, that is, by gnawing and ſcalding medicines. But this one thing is moſt diligently to be obſerved in adminiſtring ſuch kind of medicines, which *Celſus* doth admoniſh us of in his fift booke; namely, that thoſe parts which are about the evils, ought to be covered with leaves, leſt they alſo be exulcerate; for which cauſe ſome do annoint the places about the diſeaſes, with ointment of Bolearmoniack, with *Terra ſigillata*, with Roſe water and Vineger. Furthermore, we aboliſh *Acrochordones*, *Myrmecia*, and *Thymia*, not onely with theſe aforeſaid burning medicines, but alſo with the flame of fire, or with ſome hot inſtrument rightly applyed to them. Oftentimes alſo we cut them off. But ſometime we do take them away and utterly deſtroy them, by a ligature cunningly made and prepared for them, (as it happeneth in that true diſeaſe called *Ficus*) or elſe by ſetting too the fore-teeth, as ſome at Rome in *Galens* time were wont to do. But if you ſhall apply fire or ſome hot inſtrument to *Verruca*, you muſt provide that a plate of Iron or ſome ſuch thing, being bored through, be made ready for the burnt ſore, the hole whereof muſt ſo fitly comprehend the ſame, that none of the skin about it may be ſeene. Aduſtion being now made, you muſt reſolve the cruſt with Butter, or with ſome other annointing medicine. Afterward you muſt cure the ſore like unto other ulcers. But how *Myrmecia*, which do not appeare out of the skin, but altogether equall therewith, ought to be brought forth and cut off, *Galen* teacheth very well, *lib.* 14. *Metho. Med.* where he maketh mention of one in his time at *Rome*, who deviſed a new order to cure theſe *Verrucæ*; firſt, he brought out the evils by applying his lips unto them, or by ſucking them, and then (which did ſeeme marvellous) he plucked them from the root; afterward ſetting too his foreteeth, he utterly deſtroyed them. But *Acrochordones*, appearing above the skin, he ſtraightway bit off with his teeth, and ſo quickly diſpatched them, *Galen* alſo ſetteth down another double manner to cure theſe evils, ſaying: But a Chyrurgian being somewhat exerciſed in manuall practiſe, may eaſily cut off theſe *Verrucæ*, both with that inſtrument made to the forme of a Myrtle leafe, and with that alſo which the Greeks call *Scolopomacherion*: this alwaies provided, that the ſore be kept and ſeparated from the skin or parts about it. We alſo bring forth *Myrmecia*, by laying ſome ſtrong and ſtiffe quill about the compaſſe or circle thereof, the hollowneſſe of which quill muſt be equall with the thickneſſe of *Myrmecia*, that it might pinch it round about in euery place, which being afterward turned about the ſore, and enforced downeward, it will quickly bring forth

Lacertæ caput.

Other orders of curing.

How Verrucæ are ſafely burned.

The cure of Myrmecia being equal with the skinne.

A new cure of Myrmecia out of Galen.

Another cure of Myrmecia Lib 14, *Meth. med.*

Scalprum.

Scolopomacherion.

Another cure invented by a quill.

forth the whole *Myrmecia* together with the very roote; but you must marke, that the very end of the quill which shall cut it in a circle, ought to be not only thin & slender, but also sharp and strong. The quill therfore of an old Cock, or rather of an Eagle is very fit for this purpose. But you must cut it off onely towards the root, seeing the hollownesse of the other part of the quill may easily comprehend *Myrmecia*. And truly by this abscession, if it be done cunningly, you shall learne great Art. Hitherto speaketh *Galen* But the ulcer which remaineth (*Verruca* being thus taken away) must be filled up and brought to a scarre, as other ulcers be.

Prima scitè radicem versus abscindenda.

CHAP. XX.

Of Oedema, and other cold, flegmatick, and flatueus tumours.

HAving sufficiently intreated of those tumours which are engendred through hot humours, we are now againe determined to handle those tumours which have their originall of a cold matter, taking our exordium from that evill which of the Grecians is called *Oedema*. For as *Erysipelas* is caused of a cholerick fluxe; so *Oedema* proceedeth of a flegmatick humour. *Oedema* therfore (*Galen* defining the same) is a certaine loose and unpainfull tumour: or it is a certaine thinne swelling without paine, rising of a flegmatick humour that floweth into some member of the body, so that the same *Galen in lib. 14. Ther.* thought of *Oedema*, that it was a disease and no symptomate. For truly we know (saith he) that *Oedema* doth come otherwise then of the flowing of a flegmatick humour, that is to wit, of a flegmatick humour or vaporous spirit, gathered into some member, and sometime engendred in the same, as in the legges and feete, which are troubled with a corrupted water running under the skin, and with the evils called *Phtboe*, and *Cachexia*, which are evill habits and deformities of the body. For in those dangerous dispositions, *Oedema* is an accidentall symptomate of that affect which oppresseth the man, that is, an accident necessarily following, which requireth no severall or proper cure (as afterward shall appeare.) *Oedema* (as *Phlegmone* and *Erysipelas* also) is discerned of the Chyrurgians by two differences, that is, by the true, or untrue or unlawfull *Oedema*. A true *Oedema* commeth of naturall choler, which truly is nothing else but a raw bloud not throughly digested, which is found in a lumpe of bloud, very fit to nourish flegmatick members. An untrue and unlawfull *Oedema* proceedeth of unnaturall fleame. That we may not deale here in any thing obscurely, naturall fleame is a cold and moist humour, in substance, crude or raw, in colour, inclining to a certaine whitenes, but in taste, and (if I may speake it) in smell, it is sweet and pleasant: unnaturall fleame is that which doth degenerate and differ from that fleame before described, and yet it keepeth it selfe within the bounds of his circuite and liberty, which if it shall once passe, it is then no more to be called *Phlegma* or fleame, but some other humour. But this fleame chanceth to degenerate from his own proper nature two manner of waies. One way is (as they say) in it selfe, when in his own naturall & proper substance it is changed, without any admixtion with any other humour, which truly hapneth very often: for it is turned either into a

Oedema quid.

Oedema est symptoma.

Oedema duplex. Verum.

Illegitimũ.

What fleame is. What, and after what sort, fleame doth degenerate frõ his owne nature.

wateriſh ſubſtance, or into a flatuous ſubſtance, or into a very thin matter, and then it is called *Phlegma aqueſum, flatuoſum*, or *tenue*: or it is turned into a thick and viſcous ſubſtance, which maketh the fleame very groſſe and clammy, and through a greater, or (as we ſay) through a further induration, it is cauſed to looke like a plaiſter, or like glaſſe, or it doth putrifie and is altered, and then it is made both ſalt, nitrous, and corroſive. The other way unnaturall fleame is cauſed through admixtion, that is, when as ſome other humour doth happen to come unto it extraordinarily, as for example, either bloud, or choler, or melancholy. If blood be commixed with fleame, it is ſweet: if choler be mingled therewith, it is cauſed to be ſalt: if melancholy, it is made ſowre and ſharp. There are therefore eight kinds of naturall fleame after the opinion of *Avicen*, *Haly Abbas* appointeth foure only. But *Galen* (ſaith *Guido*) ſeemeth to aſſigne unto it only two kinds, that is, ſalt and ſowre, although in his ſecond booke of the differences of feavers, and in his ſecond booke *De locis affectis*, and in many other places alſo he maketh mention of the fleame called *Vitreum*, which oftentimes doth joyne it ſelfe with ſowre fleame, by reaſon of that affinity and acquaintance that it hath with it. By theſe things therefore it is gathered, that of fleame there are ingendred eight *ſpecies* or differences of tumors beſides nature. For, firſt of fleame that is naturall, commeth a true and a lawfull *Oedema*. Secondly, of unnaturall fleame, by reaſon of admixtion, there proceed three other differences or tumours, becauſe that three other humours may be commixed therewith; and theſe be they, *Oedema phlegmonódes*, *Oedema eryſipelatódes*, and *Oedema ſcirrhódes*. Thirdly, of unnaturall fleame, through the alteration of his naturall ſubſtance, there ariſe foure other differences of tumors. For firſt of windy and vaporous fleame doth come that tumor, which of the Latines is properly called *Inflatio*, but commonly among the Phyſitians it is termed *Apoſtema ventoſum*, a windy apoſteme. Secondly, of wateriſh fleame there proceedeth a wateriſh apoſteme. Thirdly, of raw, thick, and groſſe fleame, there are ingendred thoſe tumors which ſome do call *Leves nodi*, and there are alſo ingendred flegmatick abſceſſions, which they doe commonly call *Exituræ phlegmaticæ*. But theſe are called of the interpreter of *Avicen*, *Dubelet frigidæ*, of which ſort are theſe, *Steatomata*, *Atheromata*, and *Melicerides*: *Ganglia* alſo, which be called of *Avicen*, *Glandulæ*, & other of that kind which ſhall be ſpoken of in that which followeth. Now of hard or rather of indurated and (as I may ſay) of caked fleame, there do ariſe all thoſe hard knots, which are moſt found in the joynts, and thoſe evils alſo called *Strumæ*, which are commonly called *Scrofulæ*. Fourthly, of corrupted & putrified fleame, there do come *Fiſtulæ*, & other ulcers which they call *Scrufuloſæ*. The cauſes of *Oedema*, as alſo of other tumours beſides nature are threefold. Firſt, primitive cauſes are theſe: a fall from ſome high place, a ſtripe, a naughty diet. Secondly, antecedent cauſes as the abundance of a flegmatick humour running downe into ſome member of the body. Thirdly, *conjunctæ cauſæ* is the very fleame which is already ſtaffed in the member that is beſet with a tumor. The ſignes of *Oedema* are theſe, a looſe & ſoft tumor, which yeeldeth to the weight of the finger, & is hollow after the manner of a cave or den, and riſeth not up againe at the removing of the finger, but retaineth the very footſtep or marke of that which preſſeth it. There

Galen appointeth two kinds of fleame.

8. *Differences of tumors beſide nature comming of fleame.*

Three cauſes of œdema.

1.
2.
3.

Signa œdematis.

is

is felt very ſmall paine, or almoſt none at all; very little heat, a very white colour, or (as ſome will have it) a meane between whiteneſſe and paleneſſe, and other ſuch like ſignes, which do teſtifie the dominion and power of fleame. *Oedema* (as other tumours alſo) hath foure times, the beginning, the augmenting, the ſtate, and declination of the tumour. This kind of tumour is moſt cured by reſolution, or exhalation, but ſeldome by ſuppuration, very often by turning & changing them into knors or kernels called *Noli*, or into other increaſings (as they call them) which are termed of the Græcians *Apoſtemata*, but of the Latins *Abſceſſus*. But the marks and tokens of the ending and finiſhing of theſe kinds of tumours are handled before in our generall diſcourſe of tumours. Theſe œdematous tumours are rather excited in the winter time, then at other ſeaſons, for then very much fleame is gathered together in mens bodies. Theſe tumours alſo do greatly and very often trouble old men, and them which be given to gluttony. *In lucia.*

CHAP. XXI.

Of the cure of Oedema cauſed of a flegmaticke humour flowing into ſome member.

BEcauſe *Oedemata*, after the manner of other tumours, are raiſed through the flux of humours into ſome member, the ſcope and order of their cure ſhall be alſo twofold. 1. The one is, to diſſolve the ſubſtance of thoſe humours which now do occupy the member. 2. The other is, to withſtand and reſtraine the flux. And as the one ſcope doth excell the other, ſo the remedies of their cure muſt be commixed together the one with the other, either ſomewhat plentifully or ſomewhat ſparingly. When therefore the order of reſtraining ſhall overcome that which counſelleth us to uſe evacuating and digeſting remedies, the force of reſtrictives muſt be augmented. But when there is more need of evacuation then of reſtriction, the nature and vertue of digeſtive or diſcuſſive and drying medicines muſt of neceſſity excell in the mixture. Moreover both the plentifull flux, and the ſmall deale of matter in the affected part, doth tell us, that in the mixture the vertue of reſtrictive medicines muſt be more effectuall, and of greater force. Contrariwiſe you muſt uſe a greater meaſure of drying and digeſting medicines, when matter aboundeth in the member very plentifully, and the flux very little. But in an old and inveterate *Oedema*, and that which is already ingendred, you ſhall not uſe any longer this order of curing which hath a mingled power, but you ſhall apply ſuch things as can diſperſe and divide the matter. Which thing is alſo diligently to be obſerved in all other continuall ulcers. But *Oedema*, which is an evill ſymptomate following other dangerous affects, as leanneſſe of the body, the Dropſie, and an evill habit of the body, which the Græcians call *Cachexia*, doth deſire no proper, peculiar, or ſeverall cure (as we have before mentioned) for it cannot be cured but by expelling that evill affect wherof it firſt groweth. Yet ſomewhat is to be remitted out of it, if it doth debilitate the ſtrength or increaſe the chiefe affect, or els hinder the cure. It ſhall therfore be ſufficient (if it ſhall need any cure) to rub diligently the ſwelling place, ſometime with

Curandæ œdematis ſcopus duplex cum adhuc gignitur.

The order of curing an old œdema.

Oedematis ut ſpecialis eſt curatio.

Oxyrhodinum

Oxyrhodinum, sometime with oyle mingled with salt, or else with *Oxyrhodinum* and salt. For this kind of friction doth slake the tumour, and mitigateth the paine, if it be provoked through too much distention (as somtime it chanceth:) *Oxyrhodinum* doth stay the fluxe, oyle with salt hath power to digest and emptie out that which is compact in the member. But *Oxyrhodinum* with salt, doth partly digest and drie up, and partly restraine and stop the affluxion of humours. But our generall method being before declared, let us turne our pen to declare the proper and particular order of curing a lawfull *Oedema*, which hath his beginning of the flowing of thin fleame: which method, according to the opinion of the Chyrurgians of our time, doth consist of foure things (as hath been said of *Phlegmone* and *Erysipelas*) that is to say, 1. In a just order of diet. 2. In preparing of the flegmatick humour, which they call *æquatio*, an equall division, and in purging the same. 3. In repressing, dissolving, and drying up the humor that is flowed already, and now doth occupy the member. 4. And last of all, in correcting and removing the symptomates or accidents which do follow *Oedema*. These therefore are the foure particular intentions whereby we dispatch those two generall orders before mentioned. The first intention therefore is perfected or finished by the due and just usage of sixe unnaturall things, which shall be well and fitly applyed to the sick body, if they shall all decline unto heat and drinesse, with a certaine attenuation or diminishing.

Foure particular orders to be kept in curing a lawfull Oedema.

Prima intentio.

Aer.

Potus.

Cibus.

Therefore chuse and prepare a thin and drie aire. Let him take for his drink wine that is fined, and clean from dregs, cleare, white, or somewhat red, which they call Claret wine, which in his kind must be excellent good, and allayed a little with water. Let his bread be very well baked, and well handled. Let him eat the flesh of sheep, or the flesh of the birds of mountaines and of the plaines, and those rather rosted then sodden. Let him use sparingly fat broths, potherbes, and other fat meats. Let him abstaine from things that be unleavened, raw, and very moist. Let him not eat of any kind of pulse or cheese, nor of untimely and unripe fruits, nor of fishes (except they be those that live in gravellie places, and those also either rosted or boiled in wine.) Rosted meates generally are better then sodden, and better then those things also which the industrie of the Baker can provide. Let him eat little, and drinke lesse. In all his diet let him eschue lechery and gluttony. If the belly be bound, loose it with Figs, or with *Carthamus*. Take therefore five or six drie Figs, and fill them with the pith of the seed of *Carthamus*, and eat them either in the morning, or before dinner. Let the body be exercised moderately, if so be the affected member can permit the same without hurt. Let his sleep be little and short. Let him altogether avoid bathing, and all other moistning things. The second intention is accomplished by preparatives, or by remedies equally dividing (which they commonly call digestives) and by medicines which can evacuate that flegmatick matter wherewith the body of the sick doth abound. Therefore you must give him some kind of *Oximel*, which can cut and divide, and purge forth the fleame that lurketh in the body. Afterward the matter going before the expulsion being thus prepared, at the appointment of some cunning Physition, must be emptied out with some medicine that can purge fleame, called *Phlegmagogon*. But if (saith *Guido* out of *Gaultacus*) abundance

Somnus.

Balneum.

Secunda intentio.

be

be present in the body, you may safely open a veine, but yet not without the advice of some expert Physition. But in a plethorick and full body there are scarce at any time seen any *Oedemata*, especially those which be lawfull; for fleame doth not abound in it more plentifully then other humours do. Therefore it being simple and alone, not commixed with others humours, it can seldome flow into any part of a plentifull body: wherefore letting of blood especially in a lawfull *Oedema*, may seeme to be nothing profitable. The third intention is finished in the beginning by applying repercussives, and not by those remedies which by binding vehemently with their naturall cosdnesse do repell and drive back, but by those which have power to dry greatly, and digest well, which they call provokers of drinesse and resolution: but in the increase by using discussive remedies somewhat more forcible. And in the state thereof, especially about the end, the flux being already stayed, by pure medicines, and by those which do very strongly digest and resolve. But in the declination by consuming and drying helps, if the cure be to be dispatched by resolution. But if it doth degenerate, and turn into abscessions which they call *Exituræ*, it shall be cured by ripening medicines, and by other helpes which are set down for the cure of Abscessions. Moreover, repressing remedies endued with a drying digesting nature, which do profit in the beginning of *Oedema* comming of the influxion of a flegmatick humour, are comprehended under three speciall rules. The first is out of *Galen lib.* 14. *Therap. & 2. ad Glauconem*, where he saith, that if *Oedema* doth consist of a flegmatick humour flowing into some member, a sponge wet in water wherein is a little vineger, shall somtime abundantly suffice. But these must be so well tempered and commixed together, that they may either be drunk, or that they may not have much vineger upon it. But you must bind the sponge to the place, beginning at the neather part, and ending above. Let the sponge be very new. And if there be not a new to be gotten, you shall cleanse and scoure the old very diligently, by washing it in *Nitrum* and *Aphronitrum*, and in lye. *Avicen* commandeth, that instead of a sponge you somtime apply a double linnen cloth, or some such like thing. The second rule is mentioned of *Avicen* himselfe. ℞ *Baurach* of the decoction of water, that is of Salt peter, or of the fome of Salt peter, of Ashes of Vineger, of each as much as shall suffice. The third rule is described of *Razis* after this manner. ℞. *Aloes*, Myrrhe, *Licium*, *Acatia*, *Sief*, *Memitha*, that is, of *Glaucium*, of *Cyperus*, of *Crocus Orientalis*, of Solearmoniack, of each a little quantity, powder them, and commixe them with the juyce of Coleworts called *Brassicæ*, and with Vineger, and make an Emplaster. Furthermore those remedies which were of late rehearsed, do also help much the increasing of this œdematous tumour, if you do put unto them a good quantity of Vineger, and a little Alume, especially in strong bodies, which have a hard skin, and when as *aquosior Posca* shall not availe. Therefore if *Oedema* doth not cease or rest with these helps mentioned a little before, when you bind it to againe, you shall commixe a little more Vineger, that the *Posca* may be the stronger; or you shall lay on a little Alume, and apply a new Sponge. for this doth help as an excellent medicine, and doth long continue very effectuall, and with the substance it drieth the affected member. If there be no plenty of new sponges,

Tertia intentio.

Remedies to be used in the beginning of Oedema.

1. *Posca aquosa.*

2.

3. *Emplastrum Razis.*

Remedies to be used in the time of increasing.

Lib 14. Ther. & 2. ad Glau.

spunges, it is better (saith *Galen*) to use that which the common sort call *Elychnion*. But above all things let it be soft, which kind is used at *Tarsis*, whereof if there be any plenty, you may boldly use: for you shall trie it to be more profitable then using of spunges; but let it be wetted in *Posca*, and a little Alume therewith. Then (as it is set down already) let it be bound to, and let the binding begin at the neather parts, and end aloft. Let the binding be meane and small, as in the setting of a bone. But truly the first casting about of the swathing band, which must begin beneath, ought to be tyed somewhat strait; but all the rest must be slacked by little and little, but yet not so, that any part of the binding be loose. Now the remedies which are ministred after the vigour of the state, when the flux is stayed, and in an universall declination (if *Oedema* doth require resolution) are wont also to be described and contained under a threefold rule; 1. The first is of *Avicen*, which is a spunge dipped in lye of the ashes of the fig tree, of the vine, and of the holme, which is a kind of oake, apply these to the member, for truly in them there is great power and vertue both to drie and cleanse. 2. The second is of *Brunus*, which *Theodoricus* also used ℞. of Alume, Brimstone, Myrrhe and Salt; of each a like quantity: commixe all these with oyle of Roses, and with vinegar, and make a Liniment which yet doth dry more strongly then the former remedy. 3. The third is of *Avicen* likewise, whose description is this that followeth. ℞. of cowes dung, ℔ ß. of *Oybanum*, of *Styrax*, of *Usnea*, that is, of the mosse of trees, which is called of the Grecians *Bycn*, of *Calamus aromaticus*, of Spikenard, of Wormwood, ana. ℥ ß. apply all these with vinegar, and with the decoction of Coleworts, and make an Emplaister. And this truly is the way to cure *Oedema* which is finished by resolution. But if they do not yeeld unto digestion, but do come unto suppuration, you may apply, and that very profitably, *Unguentum è succis* called *Diachylon*, and that ointment especially which *Rogerius* was wont to make. To the same purpose also this Emplaister following is very effectuall. ℞. Mallowes, branke Ursine, or *Hirci a*, which is called *Acbantus* and *Acbanta*, root of *Althea*, root of Lillie, rosted Onions, Snailes, leaven, Lineseed sodden and kneaded, and mingled with swines grease, or with butter; bring them into the forme of an Emplaister, or rather of a Cataplasme. Another for the same purpose very effectuall. ℞. of the juyce of Elder, or Walwort, (which our late writers do call *Lapathum acutum*) of *Levisticum* or *Ligusticum*, and of Fennell, of each of them as much as you think good, yet of an equall weight, boyle them with *Diathea*, with hony, oyle, and butter, and of them make a Cataplasme. The Apostheme being ripe, do not tarry till it open of the owne accord, for that happeneth seldome, or peradventure never; but let apertion be made with some hot iron, or some burning medicine, wherewith the matter may be purged out, according to the manner and forme before expressed. Then let the filthinesse be cleansed out and wiped away with that ointment commonly called *Unguentum Apostolorum*, or with a mundificative of *Apium* & with the juyce of Wormwood, or with this ointment following, which doth draw and cleanse the thick and grosse matter. ℞. of *Galbanum*, of *Ammoniacum*, of Rosin, *Terebinthina*, Pitch, of bullocks tallow, of oyle, ana. a like quantity: dissolve the gummes in vineger, and let them melt or boile upon

Remedies for the state and declination.

1. *Spongia aqua lixiva imbuta.*

2. *Linimentum.*

3. *Emplastrum Avicennæ.*

Usnea quid.

Concoquentia seu maturantia.

This is given by Theodoricus.

Apertio.

A mundificative ointment which is attributed to Divus.

upon the fire with the rest, and make an ointment. Afterward let it be cured like unto other filthy ulcers. But we dispatch our fourth intention, according to the nature and quality of the accidents that chance very suddenly, as if paine doth happen, it must most especially be mitigated, by applying moist oyle of wooll (after the doctrin of *Avicen*) or by boyled Wine, or by a cerate made of the oyle of Cammomill, of the oile of Wormewood, of the oile of Spike, & of Waxe. But if hardnesse be present, it must be dissolved and mollified with the marrow of the bones of bullocks, or with Harts marrow, or with some such like thing, as hereafter shall be said. But *Galen* in an inveterate *Oedema* did annoint the sore with oyle, and then ministred a sponge dipped in Lye, & binding it somewhat just or strait, did perfectly cure the evill.

Quarta intentio.

Lib. 2 ad Glauc.

Oedemata diuturna.

Now it remaineth that we set down the summe of the cure of *œdema*, 1. First therefore unto an *Oedema*, which is a symptomate happing & cõming suddenly with other diseases (as the Dropsie, leannes of the body, and that evil called *Cachexia*) apply such medicines as can discusse & dry up without griefe. 2. Therefore rub the swolne place diligently with *Oxymel*, or with *Oxyrhodinũ*, or with oile and salt, or els with *Oxyrhodinum* and salt: for by this friction you shal both mitigate the paine (if any be caused through distention) & remit the tumor also. 3. But to an *Oedema* that cometh of the influxion of thin fleame, if flux doth not yet cease, apply those medicines, which partly digest, and partly constraine and restraine. 4. Therfore bind a new sponge, or some other dipped in Lye, or wetted first in a laied *Posca*, especially in soft and tender bodies, and if (the tumour doth possesse the members of the body) bind about them softly some swadling band from the neather part to the upper, as we use to do in setting of bones. 5. But if by these remedies the tumour doth not slake or yeeld, put a litle Alume with *Posca* viz with *Oxycratum*. 6. But if the affect shall be of any continuance, you must not use any more those remedies which have a mingled faculty (that is to say, digesting and restraining) but rather digestives. 7. Therefore the member being first annointed with oyle, you must minister a sponge (as we said) dipped in lye, & bind it with swathing bands somwhat iust & strait.

Caſſa curationis œdematis.

1.

2.

Oedema morbus.

3.

4.

5.

6.

Oedema inueteratũ

7.

CHAP. XXII.

Of Tumours above nature, which the Latines call inflations, but they are commonly called windy Apostemes, Apostemata ventosa.

IT is now very requisite for us to dispute of the tumours called *Inflationes*, whose cure is divers from the cure of *Oedemata*. For they (as *Galen* saith, *lib. 14. Therap*) have their originall of a phlegmaticke humour, and therefore doe yeelld unto touching and handling, and our fingers being laid thereon doe descend somewhat deepely into them. But inflations do come of a flatuous spirit gathered together, breeding sometime under the skinne, sometime under the thin filmes which are compassed about with the bones, or they doe shut in and include the muscles, or els some part of the bowels. Furthermore sometime there is also not a little of this humour gathered together in the belly and in the inward parts, and also in the middle space of them and of

The difference betweene inflatio and œdema.

Lib. 4. the *Peritonæum*, as in that kind of water (saith *Paulus*) under the skinne, which evill we call a Tympany: These also do differ from *Oedemata*, because they being touched with the finger do not retaine any marke, and they doe give a sound like a Tabour, and also because sometime they are contained in a sensible hollownesse, and that oftentimes very great. The cause of these kinds of inflations, is the weaknesse of the naturall heate, which is placed in a flegmatick matter to provoke windinesse. For truly, heate may take up such a vapour of a moist substance, but it cannot divide nor discusse it. For even as (saith *Galen*) we see in outward things, that a very cold constitution (especially when the North-wind bloweth) doth make the aire very calme, and a very hot constitution in Summer maketh the ayre pure and cleare, but the middle constitutions do cause clouds, so it hapneth in living creatures. For heat, neither by extreame weaknesse, nor yet by vehement strength can beget wind, but when it getteth a meane betweene these affections. For this vapour is holden in some place (as *Avicen* saith) either because of the thicknesse of the member, or of the grossenesse of the vaporous spirit. Which thing also *Paulus* after the opinion of *Galen* witnesseth in these words: saying, that the thicknes of the members, and the grossenesse of the spirit or vapour, doth cause that the same vapour is not dispersed abroad.

Inflationis nota.

Inflationis prognostica.

Inflationis curatio.

Inflationum causæ

Lib. 6. de morbis & symptomat

Lib. 4.

The signes of inflation are these; a tumour not yeelding to any touching or handling; it appeareth very cleare and bright, and when it is beaten on, it giveth a sound like unto a Bottle, or Tympanie. Moreover there is felt oftentimes windinesse throughout the whole body, sometime running this way, sometime that way, which causeth extensive paine. But concerning the judgements and opinions hereof, a flatuous or vaporous spirit, which is not dissolved and dispersed, doth procure many discommodities. But a breathing and windy vapour, coursing up and downe within the body with paine and great anguish, is greatly to be feared, because it doth seeme to be drawne from some venimous matter. But now seeing these three things, *viz.* the moist matter, the imbecillity of the naturall heate, and the thicknesse of the pores of the body, do concurre together to the generation of *Inflatio*, (as hath already beene declared) the order therefore of the cure thereof shall be this; first, to strengthen the substance of the heate, to extenuate the vapour and flatuous matter, and to prevent or open the thicknesse of the pores of the body (wherein this vaporous spirit gathered now together, is contained.) Now we make perfect and finish the two latter things, that is, the rarifying of the thick body, and the extenuation of the grosse vapour, by one and the same kind of medicines, which is, by using those remedies which do profit to the extenuation of the members; and by applying those helpes, which can either more or lesse according to the inflation of the afflicted members, according to the thicknesse or thinnesse thereof, and according also to the grossenesse or thinnesse of the vapours. For according to the difference of these things, the power or faculty of those medicines which are ministred, ought to be intended and remitted. The thin parts therfore, and the vapour or spirit which is not very thick, are but meanely to be dealt withall: but the grosse members, and that vapour which containeth much thick matter, do require medicines which may greatly

extenuate

extenuate and heate them. But if the substance of naturall heate shall perish or diminish, it must be repaired againe, regarding the greatnesse of the losse thereof. But if it shall be altered, you must bring it unto a certaine mediocrity. But if griefe shall there vexe or molest the sick, you must hasten unto those helpes which can mitigate paine. Very well therefore have the Chyrurgians of our age declared, that the cure of inflations (which they call *Apostemata ventosa*) is dispatched by three intentions. The first consisteth of a just and due observation of diet. The second, of a good concoction or digestion, and the third dependeth of the discussing and dispersing of the windy spirit, which is assembled in the member. Therfore let the institution of diet be after this manner. First of all you must abstaine from all grosse, viscous, raw, flegmatick, and windy meates: as are, sweete meates, all kind of pulse, raw fruite, Rape roots, Chest-nuts, and other things of that sort, which do ingender a flatuous vapour. You must use hot and dry things, and those remedies also which can attenuate and dissolve windinesse, as is bread made of Barley with a little Salt and Commen seed. Let the patients drink be small Ale or Beere. Let him use the decoction of Cicers mixed with Onions. Let him take *Apium hortense* (which is commonly called *Petroselinum*, Parcely) Calamint, Rew, Commin. Let the flesh which he eateth on, be rather roasted then sodden, and especially the flesh of birds (as hath beene said in the former Chapter.) But now, that you may dispatch the second intention, you must strengthen and corroborate the vertue concoctive with some sweet and odoriferous savours, and by confections, and electuaries appointed for this purpose, as be these, *Diacuminum*, *Diacalaminthe*, *Aromaticum rosatum*, and this decoction following, which they call *Drageta*. ℞. of Annise, of Fennell, *Cornus*, *Daucus*, Commin, of Laurell berries beaten together, ana. ℥j. of Liquorice, Galingale, white Ginger, ana. ℥ß. of Cloves, Cubebs, of long Pepper, seed of Rew. ana. ℥ij. of Annise-seed covered over with Sugar, ℥iij. of Sugar ℔ j-ß. make a powder. But outwardly let the stomack be annointed with oyle of Spike, of *Costum*, and oyle of Rew: or make an Epitheme of those things which can discusse wind, and which are appointed to helpe concoction, and let it be applyed to the stomack. But these things do rather appertaine unto Physick then unto Chyrurgery. The third intention is accomplished by applying some medicine which hath a double vertue, that is, which can both concoct, digest, and moderately bind, neither will increase paine. But to the perfecting of these things, there are appointed three manner of remedies in *libro* 14. *Therapeut.* The first is mentioned of *Galen* in these words. In the arteries (saith he) and in the muscles which are under the skin, or under the filmes which do cover the bones, when *Inflatio* is risen, if it be without griefe, some liquor, applyed to the thinnest members shall profit greatly, of the which nature, is Lye ministred with a new sponge. But if griefe doth also trouble him, you must annoint the member with some oyle which hath power to mitigate and remit the paine. These diseases happen through a stripe or bruise, when as either the muscle or the filme which compasseth the bone, is brused or hurt, upon which filme that goeth about the bone, the aforesaid sponge must be layed. The second rule is described also in the same place af-

Three intentions of curing inflations.
Prima intentio.
Cibus.
Potus.
Secunda intentio.
Drageta helpeth digestion.
Tertia intentio.

ter this sort: But unto the muscles (for they sometime are painefull) you must apply some medicine which can mitigate paine in greater measure, so that to them you must apply not onely Lye alone, but you must put into it both *Sapa*, and also a little oyle. But it shall be more profitable in the beginning not to apply Lye, but to use *Sapa* with wine, and a little Vineger, and to put to them a little oyle, which things when they are mingled together, it is good to heate them, and lay on unwashed wooll (which they call *succida*) dipped in them. But if there be no plenty of such wooll, then the oyle of wooll is to be used with the former mixture; but if neither oyle of wooll be at hand, you shall commixe very well some cerate, which is made of the oyle of wooll. For the bruised muscles must needs be lenified with some medicine which hath a double strength, that is, which can both concoct, digest, and moderatly bind. But if the medicine containeth no astriction, it increateth sometime *Phlegmone*, and especially in those bodies which are plethorick and full of humours. Being mindfull therefore of these three indications already declared (that is, of concoction, digestion, and moderate astriction) in the muscles which are inflated by meanes of some bruise or stripe when great paine doth afflict, you shall the rather use a more mitigating medicine, and you shall greatly resist paine, by using more Oyle and Wine, whose force I know to be mighty, when as paine together with the inflation doth speedily hasten to an end; And truly the time is the shorter, if you minister those things which have a strong and mighty effect, as are these, Lye and Vineger, and next after them Wine hath a mighty operation. As often therefore as you mind not to asswage paine, you shall cast into the mixture, a greater quantity of Lye and Vineger. Againe when you intend to repell and drive backe, you must put in more of Wine then of other things, which wine shall be more effectuall for this purpose if it be black and sharp. But if you please to digest, you shall minister the greater quantity of Lye. But if you shall mingle Vineger with them, the mixture shall be profitable both waies, because that Vineger hath a double and mingled faculty. But when the muscle is not pained, you may lawfully for want of Lye use *Aphonitrum*, but it must not be gravelly, but rather fomie. The third rule is an Emplaister made of the filthines which is wiped from the bodies of men that wrastle, & of unslaked Lime, boyled together with water and Wine. These are the words of *Galen, lib* 14. *Therap.* But those inflations (saith he) which through negligence are inveterate and of some antiquity, you shall apply to them those helpes which are made of Lye (as hath beene said before:) and secondly you shall minister some Emplaister. But I will declare also the example or order how to prepare these things. First, the filthinesse which commeth from mens bodies must be heat, and throughly strained, that it may be cleane and pure: then againe take the Lime, which must be brayed as small as meale, and sprinkle it in the vessell where the filthinesse is, and temper it together to the thicknesse of clay. That medicine is also very good for the inflations which is made of *Sycomoru*, and other remedies of that sort do greatly helpe also. But if this flatuous spirit, which causeth the inflation shall be smokie, wicked, corrupt, and excited of a venimous matter, with intollerable paine, and vehement heate, running up

Sapa.

Lana succida.

Oesipus. Ceratum ex tesipe.

Pro lixivio Aphronitrum. Formula tertia.

How an old inflation must be handled.

If the windy vapour shall be venimous.

and

and downe in the members of the body, no more safe or better counsell can be given, then that (when it is resident in some particular member) that member must be straightway bound beneath and aloft, and in the midst the tumour be opened with a razor, or with some hot instrument, so that the venimous vapour may easily come forth. Afterward the gaping wound must be filled with Aloes, and with Bolearmoniack dissolved in the oyle of Roses and Vineger. But within three or foure daies after, you must fill up the wound with flesh, and bring it to a scarre. But in such venimous inflations, a very thin diet must be observed, and the body must be emptied with some purging medicine. And if you minister *Theriaca* to the sick, it will helpe him greatly. Now there remaineth the summe of the cure of a flatuous tumour, which we mind to declare in these words following. First confirme and strengthen the weake substance of heate that is in the affected member, restore the same againe, and when it is altered, bring it into some mediocrity. Secondly, extenuate the vaporous and windy humour which raiseth the tumour. Thirdly, open the thick pores of the skin, and of the whole affected member, with medicines that are effectuall for the thinnesse of the members: afterward seeke to discusse the flatuous vapour. Fourthly, (but according to the difference of the affected parts, and according to the thicknesse of the flatuous vapour, or thinnesse of the medicines which are applied) intend and remit as well the matter as the faculty and vertue of them. Fiftly, furthermore if such a vaporous tumor shall chance with griefe & with inflammation (as it hapneth in the muscles, which through some bruise are stuffed out with wind) apply in the beginning mitigating medicines: but in processe of time, use such remedies as have power to dissolve, increasing by little and little the plenty thereof. Sixtly, inflations which through negligence are inveterate, first annoint them with Lye, and then lay to some plaister, which can mollifie, dissolve, and discusse them.

Victus ratio Theriaca.

The summe of curing a flatuous tumour.

1.
2.
3.
4.
5.
6.

CHAP. XXIII.

Of a tumour caused of a thin substance, which they call aquosum Apostema, that is, a wateriſh Apostem.

IF fleame doth universally abound throughout the whole body, that kind of disease (which is a wateriſh humour running betweene the skin and the flesh, called *Leucophlegmatia*) doth accompanie the same, as *Galen* hath noted in his sixt booke *de Symptomatum causis*. But when this flegmatick humour doth flow in one only member, there is engendred *Oedema*: for so they call a loose tumour, which is without paine. But if wateriſh excrements do abound, they are wont to bring the Dropsie (which they call *Ascites*) which if they shall couch themselves in one only member, they do raise in it *Phyctænæ*, that is to say, pushes or whelkes. Furthermore the latter sort of Physicians have beene accustomed to call this kind of wateriſh tumour, *aquosum phlegma*, as also they do terme that humour to be fleame which floweth in the feete and leggs of them that are troubled with the Dropsie, and aboundeth in the leane parts of the body, and in other members, which doe labour of an evill habit (which the Grecians call *Cachexia*). And these kind of tumours which do proceed

Leucophlegmatia.

Serosum incrementum Phyctænæ.

ceed of waterish fleame, or of the aforesaid serous increasing, they do also call unlawfull and untrue *œdemata*. But in those dangerous dispositions or diseases, they call it *Tabes*, which name *Hydrops* and *Cachexia* do require: but *œdema* (as hath beene already declared out of *Galen*) doth not deserve the name of a disease, but of a symptomate, for that it truly needeth no particular or severall cure. For the onely rubbing of it with *Oxyrhodinum*, or sometime with Salt and Oyle, or with Salt and *Oxyrhodinum*, doth stop it, and many other things of that kinde do work the like effect. But the cause of these tumours are these, the altering of the vertue or faculty of the members through a cold and corrupted intemperature of the body, and the naughtinesse of nourishment declining to aquositie, as you may easily gather out of the sixth booke *de Symptomatum causis*. The signes and judgements are almost all one with a true *Oedema*. Yet they differ in this, because in the waterish tumours the tumor is more loose then in a lawfull *Oedema*: and therefore it doth not so resist touching, neither doth it sound like winde, but rather as water, and it doth seeme to shine after a sort, when one holdeth it against the light. Now concerning the judgements of this kind of tumour, there is no doubt but that a waterish tumour proceedeth of a greater coldnesse then a flatuous tumour doth, as *Galen* declareth in the eleventh Commentarie of his fourth booke of Aphorismes But it seemeth (saith he) that a waterish *Hydrops*, which they call *Ascites*, is ingendred of great coldnesse, but a *Tympanie* of the lesse cold which disease is named of *Hippocrates*, a drie water running betweene the skinne. For a moist substance cannot be changed into a flatuous vapour without some heate. Moreover waterish tumours do happen oftener in the feet, in the stones and cods, in the head and in the joynts, then any other parts of the body, both because such a kinde of humour doth readily rush into those parts, and also because heate is very meane and little in them, for because they be farre off from the hottest members. And as a flatuous vapour is seldome found without a waterish humour: so a waterish or serous humour is scarce contained at any time in any member without a windie spirit. Hitherto we have spoken of the generation, the causes, signes, and judgements of a waterish tumour: now we will set downe the cure thereof. Seeing that these waterish tumors are caused (as we have said already) of the flowing of a serous humour, there needeth no other meanes, specially no other generall order to cure them, then that method which we have expressed already in the cure of other tumours, which are engendred of the influxion of humours into some member. The order therefore of remedying such kinde of tumours in the beginning shall consist of two points, that is to say, first to empty out that which is flowed, and secondly, to stop and inhibite the fluxe of the humour. Wherefore, as in all other diseases, which are yet but in begetting, so also in these affects, the Physition must be carefull and diligent, as well in curing them, as in foreseeing the danger following, that is, both to remedie the disease and provide for the fluxe. The first order therefore is subject to that part of the Arte of Physick which cureth the diseases: but the second belongeth to that part which preventeth the disease to come. But that we may profit, and dispatch this double and generall method, it is necessary to recite five

other

Lib. 2. ad Glauconem, & 14 Therap.

Causa.

Signa.

Iudicia.

Ascites is caused of more cold then Tympanites.

What parts these tumours do most occupie.

Aquosi tumoris curatio.

Curatio duplex.

other particular intentions, expreſſed of *Guido* out of *Cauliacus*, for the cure of a wateriſh tumour, in this manner and order as followeth. The firſt conſiſteth in a juſt inſtitution and obſervation of a good diet. The ſecond in the helping and furthering of concoction. The third in purging out the wateriſh humour by the belly. The fourth in bringing out the wateriſh humor through the paſſages of the Urine. The fifth and laſt conſiſteth in the evaporation and drying up of that wateriſh humidity which is compact and contained in the aggrieved member. But becauſe the foure firſt intentions do rather pertaine to the Phyſician then unto the Chyrurgian, for whoſe profit we have taken this work in hand, and alſo becauſe they may ſufficiently be knowne by thoſe things which went before, I have ſet downe the cure in the 32. Chapter of my third book: and am determined to handle in this place the laſt intention only, which requireth ſome new intended remedies. The firſt intention therfore is ended with thoſe medicines which can dry up, and reſolve thoſe wateriſh and ſerous humours which are contained in the affected member. But of thoſe remedies, there are commonly ſet downe three rules or orders. The firſt is out of *Galen, lib. 2. ad Glauconem*, and *lib. 14. Method. medendi*, which is made of *Oxyrhodinum* and Salt, (as hath been before declared.) The ſecond is out of the ſame author, which is a new ſponge dipped in Lye: & to this purpoſe ſerve thoſe remedies alſo which we have before ſet downe for the cure of *Oedemata*: with the which helpes (that they may dry up and diſcuſſe the more ſtrongly) you muſt commixe *Aphonitrum*, Alume, and Brimſtone. The third rule is a certaine emplaiſter deſcribed of *Avicen* for the cure of *Scrofulæ*, which emplaiſter he attributed to *Galen in libro ſuo de compoſitione medicamentorum κατὰ γένη*. And this emplaiſter (as he ſaith) within one weeke at the moſt, and oftentimes within three daies doth reſolve all the hardneſſe of the evill. But although this emplaiſter cannot be found in the booke before rehearſed to belong unto *Galen*, notwithſtanding we may uſe the ſame very fitly to the diſſolution of a wateriſh and flatuous hardneſſe: whoſe deſcription out of *Avicen* is this that followeth. ℞. of Muſtard ſeed, of Nettle ſeed, Brimſtone, *Spuma maris, Ariſtolochia rotunda*, and *Bdellium*, ana. ℥.j. of Ammoniack, old oyle and Waxe, ana ℥.ij. But if the hardneſſe of the tumour be not diſcuſſed by this Emplaiſter, you can deviſe no other more excellent, or more preſent remedy, then to open with ſome inſtrument, and then to cleanſe and ſcoure it, and afterward to cure it after the manner of other filthy ulcers. The ſumme of curing a wateriſh tumour is this. 1. Appoint ſuch a diet to the ſicke as can attenuate heate, and dry up. 2. Let him uſe a moderate exerciſe of his body, let him eate and drink little: let him not ſleep much, let him oftentimes provoke his belly and bladder to avoid excrements. 3. Take heed that he digeſteth his meate well, and that he begetteth not windineſſe. 4. Purge out the wateriſh humour, wherewith the whole body of the ſick doth abound, by the belly and by the pores of the Urine. 5. Dry up and digeſt through breathing that ſerous humour which is included in the affected member. 6. But if it cannot thus be diſcuſſed, put ſome penknife, or ſome other hot inſtrument into the tumour, if it occupieth the arteries, and open it in that place where it is moſt inclined downward, that ſo the humour may the more eaſily come

Five particular intentions in curing a wateriſh tumour. 1, 2, 3. 4. 5.

1.

2.

3.

Avicens Emplaiſter to diſcuſſe wateriſh tumours.

Capita curationis a-quoſi tumoris. 1, 2. 3. 4. 5. 6.

forth. 7 Evacuate the humour which did cause the tumour, By some emissary, and then without delay dispatch all other things which doe pertaine unto the cure of other corrupted ulcers of the like nature.

CHAP. XXIIII.

Of the diseases called Glandulæ, Nodi, and Strumæ together with other Abscessions, which they call Phlegmatica excrescentiæ.

Enumeratio abscessuum pituitosorum.

GANGLIA so called of the Grecians, *Cherades*; that is, *Strumæ*, which they also call *Scrofulæ*, *Bronchocelæ*, which they name *Bocium*, and *Hernia gutturis*, *Melicerides*, *Steatomata*, and *Atheromata*: also *Testudo*, *Talpa*, *Nacta*, or *Napta*; which names given to tumours, were invented of the late Physitians, and are not to be found among ancient writers. Those tumours also which *Avicen* calleth *Fugitiæ*, and *Nodi*, and *Vulgaris Bubo*; together with many other tumours of that kind, in what part soever of the body they do grow, they have their generation of fleame, and for that cause are justly referred unto phlegmatick tumours. But although certaine of the above-named Abscessions do degenerate into a stony hardnesse, and into schirrhus diseases, yet the roote and the originall beginning of them for the most part is fleame, (as *Avicen* declareth): yet we will not deny, but that some other humour may sometime be commixed with fleame, whereof such kind of Abscessions do come, and so there do grow up those Abscessions which are both compound and of another kind. But our intent is to speake here of simple Abscessions only, by whose proportion or analogie the knowledge of compound tumours shall appeare most evidently: for the one must alwaies be referred unto the other, as it were unto certaine rules or cannons (as we have said elsewhere). Therfore al the afore-said tumours are comprehended under the kind of phlegmatick Abscessions, or (that I may speake after the manner of the common Chyrurgians) under the *genus* of phlegmatick increasings, which diseases have certaine speciall differences among themselves (as it shall afterward appeare.) For *Glandula* (as *Guido* thought) took this title of the likenes of *Glans* an acorne, which forme he doth seeme to understand in this place. This *Glandula* (saith he) is every where soft, one alone, moveable and dissevered from the other parts lying about it, oftentimes growing in the cleane and pure parts of the body. But *Glandula* in *Avicen* doth breed either in the hand, or in the foot, or in some other place joyned to the sinewes and cords of the body, and these *Glandulæ* he would not have destroyed, lest the sick thereby should fall into *Spasmos*; the cramp. They do happen also in the palme of the hand, and in the forehead, as *Avicen* saith, who also calleth them sometime *Glandulosa Aposlemata*, sometime *Nodi*: for he doth intreat of those evils very rashly in diverse Chapters, as in his Chapter *de Nodis*, even unto the end, & in his Treatise *de Glandulis*. Therfore *Avicens Glandulæ* do seeme to be divers from *Guido* his *Glandulæ*, and *Ganglia* among the Grecians to be all one with *Avicen* his *Glandulæ*, which thing *Paulus* his words next following do plainly test fie

Simplicia sunt regula compositorum.

Glandulæ Guidonis.

Avicens Glandulæ are all one with Ganglia.

Ganglium.

Ganglium (saith he) is a gathering together of the sinewes, which is caused of some stripe, or of wearines, & that in many parts of the body, especially in those which are alwaies moving, as in the midst of the hand and in the feete. *Aëtius* saith, that it seldome possesseth the elbow and the head, and it doth seldome also arise voluntarily. And againe the same *Paulus lib 6. cap. 39.* declareth what *Ganglium* is, how it doth grow, in what members it doth arise, & what signes or tokens do accompany it, confirmeth those very words which we spake before, saying, *Ganglium* is a convulsion of the sinewes, caused of some blow, or of labour, chancing for the most part in the joynts of the hand and of the armes, and in the ankles and joynts of the feet, although also it ariseth in other parts of the body. These are the signes of *Ganglium*, the tumour is all of one colour, resisting touching or handling, & without paine, but if you do thrust it any thing violently, it is felt painfull, being not deeply rooted, but lying under the very skin next the sides but again, if you provoke it by force, it doth so neither before nor after. Hitherto speaketh *Paulus Aegineta de Ganglijs*, now we will discourse of other flegmatick tumours. Those Abscessions which the common sort call *Scrofulæ* are nothing else, but hard kernels contained within the little filmes, *vide licet Glandulæ*, chiefly appearing in the neck, the armeholes, and in the parts above the privie members, where *Glandulæ* are placed by the vessels of the body that lie under them: yet sometime (although seldome) they are caused by meanes of the flesh of the same places, which through a certaine kind of affinity is turned into the nature of *Strumæ*, and is increased by the addition of matter (as it pleased *Leonidas*.) The Latins call them *Strumæ*, but the Greeks *Chœrades*, either truly because of the stones called *Chærades* growing in the sea, or else because of those beasts called Sowes, that bring forth a great company of pigges at once (for these evils do rise up many together) which beasts are often infected with that disease. For *Scrofæ*, that is to say *Sues*, have thick and glandulous necks, and commonly they be strumous and full of kernels. But *Celsus* saith, that *Struma* is a tumour, wherein under the congealed place there do arise certaine things like *Glandulæ* of matter and bloud. But these do not onely possesse the neck, but also the nostrils, the privie parts of the body and the sides. The Chyrurgian *Meges* declareth also, that he hath found them in the paps of women. *Paulus* also speaketh thus of them: *Strumæ*, saith he, do arise in the forepart of the neck, or in one part or other both at once, either two or more: but all are included within their silines, as *Steatomata*, *Atheromata*, and *Melicorides*. *Lupia* (saith *Guido*) is soft and round like unto a Hop, and chiefly chuseth his place in hard and dry places of the body, as in the eye lids, and in other sinewy members; the French men call it commonly *une Loupe*. Therefore if the description and cure of it, (which shall be afterward handled) be conferred with the description and cure of *Ganglium* amongst the Greeks, the diseases will appeare not much different or unlike; but they do greatly erre which do make this evill called *Lupia*, to be all one with that disease called *Lupus*. For *Lupus* is a malignant ulcer quickly consuming the neather parts, but specially annoying the thighes and legs, and it is very hungry like unto a wolfe (whereof it seemeth to receive his title) eating up the flesh that lieth next unto it, which without doubt is of the kind of *Phagedænæ*. Diseases there-

Signa Ganglij.

Scrofulæ.

Chærades. Græcorum.

Sues.

Struma Celsi.

Lib. 6.

Lupia.

Lupus morbus.

Nodi. therefore are farre diverſe among themſelves the one from the other, although in name they be ſomewhat acquainted *Nodus* (as the knot of a rope) is ſaid of the ſame *Guido*, to be round, hard, and abiding in one and the ſame place, growing eſpecially about the ſinewie place of the body. But *Avicen* in a certaine place, defineth *Nodi* to be *dubeleta frigida*, and he compareth this name with *Steatomata*, which are called *adipoſi*, and *adipini Nodi*, fat kernels; and with *Melicerides*, which are called, *mellitij Nodi*, and with *Atheromata*, which conſiſt of a certaine kind of matter like unto a pulſe, which the Greeks call *Athera*. But becauſe theſe three kinds of abſceſſions, that is to ſay, *Steatoma Meliceris*, and *Atheroma*, are moſt incident to mens bodies, and *Galen* maketh mention of them in very many places, we think it convenient (having here gotten ſo fit opportunity) to treat of them plainly, to declare their nature, and their markes, whereby they may be knowne, and in what things alſo they do differ and diſſent, and wherein they do alſo conſpire and agree.

Avicennæ Nodi.

Atheroma. *Atheroma* therefore is a tumour of one and the ſame colour, and without paine, containing within the fiſme or ſinewie tunicle a ſoft humor like unto *Athera*, that is, a kind of pulſe which is made of boyled meale. Sometime alſo in *Atheromata* together with a ſoft humour, there are found certaine ſtony and hard ſubſtances and other things like unto ſmall pieces of Brimſtone: oftentimes, there are found in them certaine things like unto the chewed bones of a Henne, and like unto haires wound up together. This tumor *Atheroma*, appeareth in forme and figure very long, and ſomewhat elevated in height, which being preſſed with the fingers, by reaſon of clammiſhneſſe and thickneſſe of the humour, doth ſlowly yeeld or go backe, and the fingers being remooved, it doth ſlowly alſo reture againe. And *Meliceris* is a tumor which is void of paine alſo, but yet it is round, wherin the humor which is alſo included in ſome ſinewy tunicle (which they call *Cyſtis*) is found ſomewhat thinne, repreſenting the ſubſtance of hony, whereupon ſome of the Latines do call it *Melliſavium*, a hony combe, *Meliceris* therefore doth differ from *Atheroma* in faſhion, and in ſubſtance of the humour, for both the forme is more round, and the ſubſtance of the humour more ſlender. This hony tumor therefore is further extended then *Atheroma*, and by preſſing it with the fingers, it doth ſpeedily give place, and when the fingers are removed, it doth with the like celerity returne to the former place. But *Steatoma* is a tumour alſo beſides nature, all of one colour, and very gentle to be handled; in the beginning truly it is very ſmall, but in proceſſe of time, it increaſeth and becommeth more copious, wherein is contained a humour very like unto tallow, which is alſo comprehended under the filmes of the body. This is diſtinguiſhed from *Meliceris*, and from *Atheroma*, by reaſon of the hardneſſe thereof, for it is both full and plentifull, and it doth ſo reſiſt touching, that it will in no wiſe yeeld to the thruſting of the fingers. But let us now proceed to declare other kind of Apoſtemes which are almoſt reduced unto theſe three whereof we have now intreated, *Teſtudo* (ſaith *Guido*) is a great abſceſſion, very humerall, ſoft, and of a broad faſhion, after the manner of a target, (whereupon it received the name) which evill if it groweth (ſaith he) in the head, it is called *Talparia* or *Talpa*: if in the neck, it is called *Bocium*: if in the ſtones, *Hernia*: but ſometime it is found with matter, or with certaine

Meliceris.

Steatoma.

Teſtudo.

certaine scales, or with a *Fistula* accompanying it. But *Testudines* and *Talpæ*, amongst the ancient Physitions, had neither any proper name, nor yet once intreated of. But some of our daies do define *Testudo* to be a soft tumour, or not greatly hard, yet somewhat big in the which is contained a grosse matter lying hid in a certaine tunicle, which doth so cleave unto the whole head of a man (for it is a disease incident to the skin of the head) that oftentimes it corrupteth the same. This evill (no doubt) is to be accounted among the number of Abscessions, and comprehended under *Meliceris* or *Atheroma*, but it rather seemeth to incline unto *Meliceris*: but *Talpa*, because it containeth a white matter is rather referred unto *Atheroma* then unto *Meliceris*: Notwithstanding *Guido* affirmeth, that it is a kind of *Testudo*, yea also that it is *Testuda* it selfe (as we said of late) as *Hernia* also and *Bocium*, which he also nameth: but these affects have borrowed their diverse names according to the variety of the place wherein they are found. But that which the common sort call *Bocium*, the Greeks (fetching their title or name even from the very depth) do properly call *Bronchocêle*: we call it *Herniam gutturis*, whereupon they also call them *Gutturosi*, which do labour of that disease *Bronchocêle*, is a great tumour chancing in the neck, very round, betweene the skin and the wind pipe, wherein there is included, sometime dead flesh, sometime a certaine humour like unto hony, or fat, or sodden meale, or water. Sometime also (as *Celsus* saith) there are found in such tumours certaine haires mingled with little bones *Nacta* (as *Guido* writeth) is a great tumor, ful of flesh like unto the flesh of a mans buttocks of divers formes and greatnes, as are Melons & Gourds, and therefore it borroweth sundry names according to the variety of the fashion and member wherein it is placed. Moreover this tumour which of the latter sort is called *Nacta* or *Napta*, is voide of paine, except peradventure it be so great, that by the continuall drawing of the parts of that member, it bringeth some grief to the parts about it. This also is of the number of Abscessions, & doth pertaine unto *Steatomata* (as we have said before in enumeration of tumors besides nature. *Bubo* (saith *Galen*) is a disease of the loose members, or of *Glandulæ* (which the Greeks call *Adenæ*) that is to say, a simple inflammation. Wherefore *Guido* hath either unfitly here rehearsed it among the number of flegmatick abscessions, or else he understandeth some other matter then *Galen* doth. But *Bubones* which are caused through a fall from some place, or by other ulcers & diseases, are without any danger: but those which are wont to happen in pestilent feavers, are the worst of all (whether they invade the thighes, or the nostrils, or the neck. *Fugilli* (saith the interpreter of *Avicen*) is of the kind of glandulous Apostemes, and this terme (saith he) is appropriated unto it, because it is a disease chancing behind the eares. By the which description it may easily be conjectured, that *Fugillæ*, so called of *Avicen*, is that tumour, which is called of the Greeks *Parotis*, that is a glandulous disease growing underneath the ears. But some do think *Fugillæ* to be all one with *Bubo*: but then *Bubo* is farre otherwise taken of them then of *Galen* and *Paulus*, which is (as they say) a tumour that is deeply planted and rooted, and oftentimes not compassed with any skin or filme: it is very hard also, after the manner of the evils called *Scrofulæ*, and in that signification (as I judge) is *Bubo* taken of *Guido*, because he doth register

Talpa.

Bocium.

Bronchocêlæ.

Nacta.

Nacta or Napta is referred unto Steatoma.

Bubo.

Fugillæ.

What Bubo is with Guido and other late Physicians

The differences of flegmatick abscessions.

register *Fugillinus Bubo* amongst the number of flegmatick abscessions. But there are now found out very many titles given to these kinds of phlegmatick abscessions But we ought not greatly to stand upon the names of them, so that we know and understand the only differences of them, because it falleth so out, that according to the diversity of their names, their cures and judgement do varie. Therefore of such kinds of abscessions, some truly are included within a certaine skin or tunicle (which they call *Cystis*) and some are deeply planted in the flesh: some have a slender foundation, or small roote, and some againe are very large and broad. Also some are easie to be resolved, and some are farre otherwise: some great and some little. Some also do come unto suppuration, and some do not. To conclude, some tumours are scalie, fistulous and cankerous, but some do admit or suffer none of these things. The causes of these kinds of tumours are threefold, *videlicet* 1 Primitive causes, as a fall, a stripe, excessive or inordinate living, and ev ll diet. 2. Antecedent causes, as are unnaturall humours, especially those which be flegmatick and true *Oedemata*, which do degenerate into abscessions. 3. *Conjuncta causæ*, which are the diverse substances, and properly the matters of every abscession contained in the affected member. But in these kinds of tumours there are contained certaine humours, which be either serous or watery, as is Urine, putrified and corrupt, or filthy, or dirty, or else humours like unto hony, or sodden meale, or unto fat. But there are sometime found within these abscessions, phlegmatick, and waterish, and glandulous flesh, sometimes also stones, sand, shels, wood, coales, and other such like solid substances. Notwithstanding these three kinds of tumours doe most frequent mens bodies (as we have said before) whereof every one hath borrowed in Greek his proper title: as *Atheroma Steatoma*, and *Muiceris*, which are thus called by reason of the similitude of the substances contained in them. For there is another tumour amongst these, like unto tallow, or some other fat thing, another like unto hony, another like unto a thinne kind of meate, which they call *Athera*. The signes and judgements of such kinds of tumours, which belong unto fleame, may easily be found out by their descriptions and differences before declared. But the marke whereby we may know whether they be covered with any veile or not, is this; there is moveablenesse and inconstancy of the filme or skin called *Cystis*, which the ancient Physicians have named *Tunica*, and there is a separation of the skinne: but when they be surely fixed, that is, abiding in one place, and do cleave fast to the flesh, it is an evident token that they are garded about with no filme or tunicle at all. Furthermore those tumours which are new and tractable, may easily be discussed, but they which be hard and inveterate, can in no wise be resolved. Redness, paine and increasing of heate, do declare that those abscessions will either come to suppuration, or else degenerate into a fistula, or a canker. *Strumæ numerosæ*, which do affect the outward member, and do often change their place, wandring here and there about the body, with a certaine extraordinary heat, do testifie and declare very plainly, that they will beget and breed those inward diseases called *Charades*, as *Arnaldus* hath noted in a certaine place. Those remedies therefore, which are outwardly applyed to them, do profit little or nothing. But these diseases (as

Of the causes, signes, and judgements of the aforesaid tumors

Causes of tumours which pertaine unto fleame.

The matter of flegmatick abscessions.

1. Therap. Signa.

Note abscessus velamento inclusi.

Iudicia abscessuum pituitosorum.

Arnaldus de Villa nova.

Avicen

Avicen thought) are increased and do multiply by some fall, or some hurt or bruise in the body. Now these strumous tumours are greatly helped by using purging medicines, diuretical potions, and Electuaries, (as they call them,) which can dry up. Also the change of aire doth greatly availe in yong children. But children, by reason of their excessive eating and immoderate diet, and the slendernes of body, are very often annoyed with *Strumæ*. But old men by reason of the contrary causes are seldome troubled therewith. Moreover they which have a narrow forehead, and straight temples, and great cheekes, are subject to *Strumæ*: for in such the matter is readily brought downe to the neck, as one *Henricus* among the number of the late Phytitions hath noted very wel. But *Strumæ* (as *Celsus* saith) are wont commonly to weary Phytitions, because they procure feavers also, neither do they at any time ripen easily, and they are cured either with some hot instrument, or with medicines, and oftentimes they do rise up againe besides their scarres, and a long time after they require medicines againe: and moreover it so commeth to passe that they remaine in the flesh a long season. The incision and corrosiving of such tumors is greatly to be feared about the belly, the neck and the joynts, by reason of the affinity and knitting together of the veines, the arteries, and the sinewes, and also of the internall capacity. In the incision also of great Glandule, it behoveth greatly to eschue that veine which tyeth at the roote of them, and doth bring nourishment unto them. For oftentimes it bringeth great profusion of bloud, whereupon there ensueth straightway no smal danger. These evils called *Strumæ*, do greatly differ among themselves, both in greatnes, nature, place, beginning, multitude, and joyning together of the vessels (as *Ætius* hath gathered out of *Leonidas*.) Therefore little *Strumæ* are sooner and more easily cured then the great, even as the gentle tumours are more tractable then those which are inflamed. Noisome *Strumæ* cannot be remedied; for seeing all such diseases called *Strumæ* are cancerous, and do stuffe up the vessels of the body, while they are curing, they must needs bring the danger of profusion of bloud, besides that also they are found very deepe in the flesh, and therefore they cannot any way be cut off. For a malicious and hurtfull *Struma* doth possesse the best vessels, that is, the greatest veines and arteries (which are called *Carotides*) even as though it should hold by certaine rootes. The superficiall *Strumæ* are more easie to be cured then the internall, by reason of their place, and those are curable which do happen in the neck, where yet you must be very diligent to eschew the loud and great sinewes: for many by cutting *Strumæ* about the windepipe, and by cutting other sinewes, have caused the sick all the time of his life after to remaine speechlesse. For besides the excision of that sinew, the great vessels being laid bare and cooled in the cure, do hurt the duty of the tongue. For the multitude of *Strumæ*, it appeareth that one alone may easier be cured then many together. And concerning the manner of their rising, it is manifest also, that they which hang downward are a great deale sooner healed, then they which are planted in the flesh. Thus much of *Strumæ*, which *Ætius* hath recited out of *Leonidas*. The cure of these kinds of abscessions, which have their originall of fleame, is of the late Chyrurgians appointed to be two fold, that is to say, 1. Generall and universally common

In what ages and bodies Strumæ do reigne.

Celsus.

Magnitudo Strumæ.

Natura.

Locus.

Multitudo.

Ortus.

Duplex abscessuum pituitosorũ curandi ratio.

common to all. 2. Particular, which is proper in every difference. Therefore our generall method of curing these tumours, shall be, to appoint such an ordinary and convenient diet to the sick, as that the matter which causeth such abscessions be not heaped up together in the body, and by all meanes to prevent and turne away the antecedent matter (as they call it) which now is gathered together in the sick body, lest at length it be united to the joyned cause, that is, unto the matter which now bringeth the disease. But we shall accomplish the first intention of our generall cure, if the sick doe diligently observe that kind of diet, which is prescribed in our former Chapters (this one excepted) which is, that they ought to keepe a very thin diet, and that which is more convenient to divide thick and clammy humours. Therefore if they will follow the counsell of *Avicen*, let them eschew all those meates which are of a grosse juyce, the drinking also of cold things, too much satiety and immoderate fullnesse, and those things also which procure vomite and abhorring of meats. But they must abide as much hunger as can be. They must chiefly procure good digestion, and avoid a moist house, that is either situated in low valleys, or in Fens, or frequented with corrupted waters. Let his drink be wine that is excellent, and of the best, or else let it be water of Alume, or of Brimstone: for such kind of minerall waters, especially those which do represent in tast the dregs of Wine, do not only diminish and discusse these inward strumous and flegmatick abscessions, but also those which do outwardly affect the superficiall parts of the body (as *Arnaldus* affirmeth.) But we do perfect the other part of our former proceeding, that is to say, to turne away the antecedent matter, lest it be mingled with *Conjuncta materia*, by foure kinds of evacuations, that is, by some medicine to purge fleame downward, & somtime by letting of bloud, also by those things which can provoke Urine, and last of all, by those remedies which can through their vapour both resolve and digest the humour which is gathered together in the inward parts of the body. To purge the body downward, the powder of *Turbith*, is greatly commended, which is made thus in *Avicen*. ℞. of *Turbith*, Ginger, and Sugar, of each a like portion: but he taketh thereof two Drachmes, and affirmeth also, that (besides that it doth resolve grosse fleame) it doth neither heat, nor violently wrest the inward members. But *Razes*, who was very bold in declaring and using purging medicines, made this kind of powder, in his ninth Chapter, *de doloribus Ventris ad Almansorem*, of twenty parts of *Turbith*, of ten of Ginger, and thirty of Sugar, and ministred of it at one time ʒ iij *Benedicta* also and *Hierapicra*, and *Pilulæ de Agarico*, and *Pilulæ majoris de Hermodactylis* do greatly helpe these diseases. To provoke Urine, *Guido* out of *Cauliacus* was wont to use this portion following, which (he saith) he gathered out of the writings of many Physicions. ℞. of *Scrofularia, partes* iij of *Phylipendulæ partes* ij of Pimpernel, Mouseare, *Tenacetum*, of red Coleworts (which of some are thought to be *Brassica maritiva*) of *Rubia major*, ana. part j of the root of *Aristolochia*, of *Spathula fœtida*, of the root of Raddish, ana. part. ß put them altogether, and boile them in white Wine and Hony, untill halfe be consumed, then streine them, whereof every third day in the morning let the sicke take three ounces, and let it be drunk hot. But in the applying of all these remedies,

Victus ratio.

Aque aluminosæ vis

Antecedentis materiæ evacuatio.

Vacuantia per alvum.
Pulvis. Turbith. Razes.

Hierapicra
Provokers of Urine.
Potio Guidonis ê Cauliaco.

remedies, (as also for bloud-letting, if at any time it be required) the counsell of some learned Physitian is to be used, who may prescribe both the quality, quantity, and use of them. But to resolve through breathing, and to digest the humour which is gathered together in the depth of the body, and doth excite inward Glandule, (which also are the causes of outward diseases) *Galen lib* 14. *Therap.* willeth us to minister *Theriaca*, *Athanasia*, *Ambrosia*, and that medicine also which is made of *Critica Calaminthe*, the Greeks cal it *Diacalaminthe*: whose composition is to be sought out in *Lib* 4. *desanit. tuen* Many other helpes are appointed for the cure of these abscessions, as potions, electuaries, and oyles which are cast into the eares. There are also very many remedies called *Empirica*, consisting in practise, described, and celebrated of the ancient Physicians; the use whereof I do not alow, and therefore I think it good to pretermit the declaration of them in these our Commentaries. Notwithstanding this one thing I stedfastly affirme, that the Christian King of *France* is induced as it were by inspiration with so wonderfull a gift, that with the onely laying on of the hands, he can restore them which be diseased with *Strumæ* or *Scrofulæ* to their perfect health againe. King *Edward* also (as Histories doe report) was wont marvellously to cure Strumous persons onely by touching them, which gift immortall doth come as it were by inheritance to the Kings that succeed. For the Kings of England at this day, by laying on of hands, and rehearsing certaine ceremoniall prayers, do heale *Strumæ*. And these things truly are generally spoken in all the abscessions before mentioned. Now those things which follow, do concerne the particular and proper method of curing every difference, which method is made not onely diverse, but also it is changed both by the substance of matter whereof they have their beginning, and by the quantity of them whether they be great or small, and by the nature also of the affected member, and of the whole body. But the continuance of time, although it declareth not the cure, yet sometime it sheweth us, and it doth insinuate the quality of the disposition thereof, (as *Galen* hath set downe *lib.* 4. *de morbis curandis.*) Therefore although many indications and intentions of their cure may be gathered and learned by those things we have spoken before, yet for our present purpose, we have reduced them into sixe points, which we have expressed in these sixe Canons following. The first whereof is after this manner. *Imprimis*, let those flegmatick abscessions that are soft and small, (which are commonly called *Lupiæ*, & of the interpreter of *Avicen*, *Glandule*) if they be seated in the strong parts of the body, and because they are not yet inveterate, have their thin *Cystis*, that is, their filme to cover them, let them I say, be appeased, suppressed, consumed, and afterward dryed up. 2. Mollifie, discusse, and consume the great abscessions which be not greatly hard nor inveterate, after the manner of œdematous tumours, whereof we have before intreated. 3. Ripen, open, and cleanse such flegmatick, corrupted, and ulcerous apostemes, which do pertaine unto suppuration. 4. Those *Strumæ* which are not cured by the former remedies, and yet are moveable, gentle, tractable, and obedient, cut them off, and draw them out. 5. Those which are unmoveable, deepely rooted, inwardly planted, and wound about the veines and arteries, and broad at the roote within, corrosive them about, and cleanse them

Quæ per halitum digerant.

The Kings of France doe cure Strumæ by applying the hands.

What things do alter the particular cure of abscessions flegmatick.

Tempus quid insinuet.

1.

2.

3.

4.

5.

them throughly. 6. Those which are fastened but to a thin and slender roote, bind them about and pluck them out. The first canon, according to *Avicen* his opinion is perfected after this manner, if when you do consume and suppresse vehemently these soft and little abscessions (which *Avicen* doth call *Glandulæ*, and the new Physitions *Lupiæ*) you doe lay on a plate of lead made fit for the tumour, and bind it very strongly in the middest, lest it slide from the place: for this doth digest these kinds of tumours. First therefore let *Lupia* be softly rubbed with the hand untill it waxe somewhat hot, until it be after a sort softer then it selfe. Afterward let the affected member be surely laid hold on with the hands, and let it be so often, and so vehemently stricken, with the bottome of a saucer, or with some other solid thing, that it may bee dissevered, and that the inward *Cystis* thereof (which is the filme wherein it is included) may be rent and broken, and so the matter therein contained may be dispersed: which thing being done, apply the plate of lead upon the place, and let it be bound very strongly with a swathing band that hath two ends, neither let it be removed for the space of nine or ten daies, but let the plate be of that greatnesse (as it was said of late) that it may answer to the proportion of *Lupia*. But there are some which before the application of any plate of lead do minister this ointment, made of burnt lead, of the barke of the Elder-tree, or of the Figge-tree, with oile and vineger. Other do first use an Emplaister made of Aloës, *Acatia*, Mirrhe, *Olibanum*, *Sarcocolla*, putting to them a little vineger, or the white of an egg, as much as shall seme sufficient to commix with the rest. *Henricus* was wont to lay upon them litle flaxes (as he and many other Chyrurgians of that sect do call them) made of flax, dipped in the white liquor of an egg, with salt & alume. *Zuccharinum* unthicked. Moreover *Philagrius* almost after the same manner was wont to cure *Glangila* (as it is in *Ætius*) which diseases are tumors unequall (as we said before) speaking after this sort. We deny (saith he) the labour of the Chyrurgians, that is, bloudletting in *Ganglia*, especially if they chance in the hands, or in the feet; but we must cure them onely by medicines. For we annoint them by the fire with Ammoniack, which must be made pliant to the thicknesse of an Emplaister, afterward we apply a plate of lead equal for the tumour; and lest it should slide away from the place, we bind it to the middest with straight bands. But a few daies after, when we know that *Ganglium* is mollified, we take away the bands, and (not saying any thing to the licke) while the place is yet hot, we fasten the thombe of our right hand upon *Ganglium*, and laying fast hold on the member without other foure fingers we violently breake it, and so *Ganglium* is presently dissolved. Hitherto *Philagrius*. Therfore by this our order of cure, it may easily be gathered, that *Lupia* amongst the late Physitions, *Avicen* his *Glandulæ*, and *Ganglion* among the Greeks, is all one disease, which the former description of them doth also manifestly declare. *Archigenes* in this disease, commandeth to lay on lime with the fat of a goose, and with Rosin, *Terebinthina*, which is the right Turpentine. The same *Archigenes* also did oftentimes use that medicine made of the stone called *Lapis Achates*, as *Paulus* reporteth. But *Oribasius* used very often this medicine. ℞. of Ceruce, *Resinæ picæ*, old oile, ana ℥. j. of Ammoniacke, *Thymiama* and *Galbanum*, ana alike quantity,

Compressio & attritio

Lupiæ curatio

Lamina plumbea.

Unguentū Rogerij.

Ganglij curatio ex Philagrio.

Lupia & ganglion is all one evill.

Archigenes lib. 4.

Oribasius his medicine to mollifie Ganglia.

quantity, of waxe ℥.iiij. The ſame medicine is to be ſeene in *Ætius*, but the quantity doth vaty in certaine things, as thus, ℞. of Ceruſe, old Oile, and *Reſine piceæ*, ana ℔.j. of Waxe, ℥.ij. of *Ammoniacum*, *Thymiama*, and of *Galbanum*, ana. ℥ j. boile the Ceruſe with oyle till it loſe his ſtraining faculty, then bray the Ammoniack, and caſt it into the Ceruſe with the oyle, afterward caſt in the *Reſina picea* and the Waxe, and laſt of all the *Galbanum*, which firſt muſt be made very ſoft and tender. Moreover that famous Phyſition of Greece, I meane *Oribaſius*, did not apply any plate of lead, as *Philagrius*, *Avicen*, and other late Chirurgians were accuſtomed, but he did lay and bind unto *Ganglium*, a thick round peece of lead like unto a wherve, which doth hang upon womens ſpindles to make them turne round, which was more large and ample for the diſeaſe. For truly, ſaith he, with the weight thereof, it doth more ſpeedily diſſolve the evill. Therefore in the cure of *Ganglia*, it is farre better to uſe ſuch mollifying and diſcuſſing medicines, then the diligence of the Chyrurgian (with exciſion of the tumours,) eſpecially when they doe grow in the legges, or in the armes, or in the principall parts of the body. For it is to be feared, that if they be cut off, the member is made lame and unperfect. But thoſe diſeaſes which do occupie the head or the forehead, may ſafely be cured with the hand, that is, may be cut off or pulled up by the roots. Therefore divide the outward skinne with a penknife, and then (if the tumours be ſmall) lay hold on the foundation of them with a paire of pinſers, or ſome ſuch like inſtrument, and cut them off from the roote. But if they be great, thruſt them through with a hooke, and lift them up and wind them round about, untill you have plucked and drawne them forth: laſt of all, ſew up the ſides or brims of them together, and uſe thoſe medicines which are appointed for bloudy ulcers. But theſe things belong unto the fourth canon. The ſecond canon (becauſe I will be ſilent in thoſe medicines which are appointed for flegmatick and œdematous tumours, which we have deſcribed already, and yet together with theſe remedies following, they be very profitable and expedient for theſe Abſceſſions whereof we now intreate, and alſo for all kind of *Hernia*) is finiſhed by the applying of a certaine Emplaiſter, which is deſcribed of *Galen libro ſexto de compoſitione medicamentorum κατὰγένη*: which Emplaiſter (as he himſelfe teſtifieth) doth digeſt through breathing, and doth repell *Phlegmone*, and is effecturll againſt the diſeaſes called *Strumæ*, *Pani*, and *Parotides*: it is availeable alſo againſt the gout, and it benefiteth many other diſeaſes. The Emplaiſter is this, ℞. of old oile, ℥. 100. *Spumæ argenti*, *Picis ſiccæ*, ana. ℥ 50 of *Ladanum* ℥ 52. of *Æruginis raſa*, ℥ 8. of *Galbanum*, ℥ 4. let *Argenti ſpuma* which they call *Lithargirum*, be braied & boiled in the oile, and when they are ſomewhat thickned together, put in the pitch and the ruſt of the ſcourings of braſſe, commonly called verdigreace then the *Ladanum* and *Galbanum*. Afterward powre them into a mortar, and bray them and mollifie them, and reſerve them to your uſe. Some to make it have a good colour, and to looke ſomewhat brown, do commixe with them alſo the offal of braſſe, ℥.viij. for otherwiſe it would be very black. This Emplaiſtet is found otherwiſe deſcribed in *Guido* his commentaries, under this forme, ℞. of old oile, ℥.xij. of the ſcourings of braſſe, ℥.xiiij. of dry Pitch, ℥ vj. of *Ladanum*, ℥.iij. of

Verticillum plumbeum.

Ganglionum per Chyrurgiã curatio.

Secundus canon.

Diſcuſſion by digeſtives.

Emplaſtrũ

Diachylon *Lithargirum.* ℥ xij. of *Galbanum*, ℥.iij. For the same purpose *Diachylon* also which is called *communæ & treatum* doth profit much, whereof you must take one pound, and commixe therewith the powder of the roote of *Ireos*, ℥ j. The same effect hath that *Diachylon*, called *magnum Mesues*, whose description shall afterward ensue. Some counsell us for the digestion of these absc[illegible]ons to apply unto the aggrieved place, the old dung of a Goate with hony and vineger, which must be heat over the fire untill they be well incorporate together, and then brought to the forme of an emplaister: also an emplaister made of Fenugreek, of the seed of flaxe, and of coleworts, with the scraping of the roote of *Alibæa*, which medicine (if there be any hope of suppuration) doth ripen it notably. *Haly Abbas* also for the same purpose doth greatly commend this emplaister following. ℞. of Beane meale, and Barley meale, ana. ℥ v. of the roote of Liquorice, of the roote of *Althæa*, and pitch, ana. ℥ x. of white waxe, goose suet, ana. ℥.x. bray them, and mingle them together with old oyle, and with the urine of a child that hath not yet tried Venus sports, and over a soft fire make an Emplaister. Another out of *Avicen* which *Guido* used. ℞. of Oxes dung, ℥.ij. of the roote of Coleworts, of the roote of Capers, of the fish called a shrimp, of fat Figges, ana. ℥ ß. of Hops and *Bdellium*, ana ℥.ij. of Vineger, Hony, Sowes tallow, of the dregs of old oyle, of each as much as is sufficient, whereof make an Emplaister. *Brunnus* approveth this remedy, following, whose opinion *Theodoricus* also doth confirme. ℞ of Ammoniacke, *Bdellium*, *Galbanum*, of each a like quantity: steepe them three daies in Vineger, whereto (when they be dissolved) you may add of small bran as much as shall suffice, and make an Emplaister. *Rogerius* was wont to use this remedy for *Strumæ* (which they commonly call *Scrofulæ*,) ℞. of the roote of brakes of Daffadil, or of Walwort (if you please) of each as much as you thinke good, let them be boyled in the best wine, and then brayed in a mortar, and add to them a little quick brimstone, and make an Emplaister. *Guido* his master *in Monte Pessulano*, hath often tried this emplaister to be most effectuall, which is made of xij. Snailes (which they also call *Limaces*) boiled in wine or in lye made of ashes, commonly called *clavelata*. But that which is more profitable, he did minister every day to the sick to be eaten one Snaile, either drie or otherwise prepared, and as they terme it, made ready to chew. *Paulus* also was wont notably to discusse *Strumæ* with unslaked lime, steeped in hony, or in the filthinesse of mens bodies that doth arise either in exercising themselves, or in bathes, or else in oile, or Sowes grease. The like vertue, saith *Ætius*, hath the filthinesse of exercising places scraped from the walles, which must be well beaten together and spread upon a linnen cloth, and applyed after the manner of an Emplaister. For the same purpose this helpeth effectually. ℞. of lime and *Nitrum*, ana. a like portion, of *Cardamomum* and Fenugreek, foure times as much, with hony, and apply it after the manner of a mollifying plaister. Also the meale of bitter Hops boiled and annointed with *Oximel* doth discusse *Strumæ*. For the same purpose also Oxes dung boiled in vineger and annointed, doth notably availe, which being applyed after the manner of a Cataplasme, doth marvellously dissolve all hard and scirrous tumours. Rath ripe Figges also, especially of the wild

Stercus caprinum vetus.

Haly Abbas emplastrum.

Emplastrũ Avicennæ.

Brunni & Theodorici emplastrũ ad strumas

Rogerij emplastrũ.

Emplastrũ præceptoris.

Guidonis ex limacibus.

wild fig-tree, applyed with Hogs-greaſe, to diſcuſſe all kinds of tumors. Therfore by this our method of curing, you ſhall heale all kind of *Strumæ* which are but newly begun, & not yet inveterate, as well in children as in them which cannot abide manuall practiſe, even by the applying of ſuch medicines as can diſſolve, and digeſt, and diſcuſſe. But firſt you muſt labour to mollifie, and afterward to diſſolve, or elſe uſe ſome medicine of a double quality, which can worke both theſe effects together, of which kind are all thoſe remedies almoſt which are before deſcribed. Now if digeſtive medicines ſhall nothing prevaile in theſe Abſceſſions, they muſt either be brought unto ſuppuration or conſumed, or elſe cured by Chyrurgery, (as it ſhall be ſaid hereafter.) But here we muſt not omit that thing which is recorded of ſome very diligently: namely, that they which are diſeaſed with *Strumæ*, & with any leproſie, are marvellouſly holpen by the uſing of Vipers and Serpents, and by drinking of the gumme called *Laſer*, every day faſting to the quantity of a cich peaſe. Therefore caſt the dead Serpent into a pot, and ſtop the mouth thereof very juſt with ſome plaiſter, and ſet it in the fire, then take the aſhes of the burned Serpent, and mingle them with the like quantity of Fenugreek, and uſe them in wine. For this doth exceilently helpe them which be ſtrumous. Alſo in them that labour with *Strumæ*, you muſt provide that the belly be made ſoluble, and a ſlender diet obſerved: you muſt daily provoke vomiting, & endeavour to purge fleame upward: you muſt drie the head, and apply Cataplaſmes to the fore-part thereof, which can raiſe up litle puſhes in the skin, as is, the root of Capers, with *Polenta*, and other ſuch like things. And you muſt uſe purging medicines and fine powders that be of like vertue. We alſo do generally diſpatch the declaration of the third rule, by the uſe of the former remedies: for all mollifying and reſolving medicines, if they find any place of matter diſobedient unto reſolution, they doubtles do ripen the ſame matter, and bring it to ſuppuration, eſpecially if the ſaid matter be gentle and tractable, or commixed with bloud. But *Haly Abbas*, that he might bring theſe kinds of Abſceſſions unto maturity, miniſtred a plaiſter made of Barly meale, pitch, and *Olibanum*, and of the Urine of a young child, al well incorporate together. But *Avicen*, to repreſſe the vehemencie of the heate, willeth to commixe the decoction of Corn inder with the foreſaid Urine. But if theſe things do nothing helpe, and there be required a more effectuall remedy, take of Myrrhe part j. of *Licium*, part ij. and mingle them with the afore-ſaid decoction. This medicine under-written, doth bring *Strumæ* unto ſuppuration, which medicine is recorded of *Paulus Æ ineta, lib. 4.* ℞. of Myrrhe, ℥. x. of *Ammoniacum Thymiama*, ℥. vij. of *Oſcus quercinum*, ℥. viij. of *Galbanum*, ℥. iiij *Propelis*, ℥ j beate them in a mortar. But when theſe Abſceſſions be ripe, & brought unto ſuppuration (which you ſhall eaſily perceive by theſe tokens of matter) they muſt be opened and cleanſed with that ointment commonly called *Unguentum Apoſtolorũ*, which is an ointment of great efficacy in malignant and ulcerated *Strumæ*. To this purpoſe alſo the ointment called *Unguentum Ægyptiacum*, is very profitable, & the *Emplaſtrũ de ſuccis* (which they call *Diachylon* & *Diapalma*, which the Greeks cal ῥοιτικὸν whoſe deſcriptions are to be found in other places. But if theſe Abſceſſions ſhall poſſeſſe any member, wherein there ſubſiſteth any putrifaction; and cor-

The uſing of vipers and ſerpẽts doth marvelouſly helpe them which are ſtrumous.

3.

Tertij Canonis declaratio.

Suppuration ẽ ſeu maturantia.

Pauli medicamentũ ad ſtrumas ſuppurãdas

Detergentia.

Unguentũ Apoſtolorum

Unguentũ Ægyptiacum

Diachylon

Diapalma

ruption of the bones, or any evill symptomate shall have accesse to them, they must be cured after the manner of ulcers, with which they have some affinity and acquaintance. Concerning our fourth Canon, you shall cure gentle, obedient, superficiall, and curable *Strumæ*, very cunningly and shortly, after this sort. First, command the sick to lye downe: for that when he sitteth, his heart will quickly faile him. When he is thus layed, bind his legs surely together, and tye them to the bedsted, and charge the servants about him to hold his head very hard. Then cut the skin that compasseth the tumor, either with a right or a little overthwart section, but that incision which is drawne overthwart in the neck, is altogether unprofitable, because in it the vessels and sinewes are extended right forth. But you shall not cut the whole thicknesse of the skin hastily at one time without ceasing: for our mind is to use no violent thing in this our work. And truly in little tumours, that is, in small *Strumæ*, make but a simple incision, or divide them with a small line: but in great Abscessions cut the skin to the forme of a Myrtle leafe, then those vessels which are uncovered, (as the veines and arteries) put them softly and easily aside. After these things distend and stretch out the sides of the section, or the edges of the divided skin with pinsers, or with other such instruments, and pluck out the filmes within, either with your fingers, or with some other instrument appointed for that purpose, and so by litle and litle pick out *Strumæ*, where it appeareth bare and unfolded from the tunicles. But if *Strumæ* shall be wound about the vessels, you must handle the cure with great attention, lest through negligence there followeth a copious profusion of blood. Therefore in dispatching this cure draw one onely side of the section at once with the pinsers, and so by little and little separate it with the point of a penknife, from the other parts thereunto adjoyning: and when you have drawne and loosed the connexion on the one side, do the like also on the other side, & then cut out the whole foundation or ground work, because of the sinewes and vessels lying underneath. But in those *Strumæ* which do change about the arme-holes, and about the privie members, you must make an overthwart incision, by reason of the doubling of the skin. Moreover, in that section which is made in *Strumæ* that possesse the necke, you must have a singular care, lest either the arteries, which they call *Carotides* or the quivering sinewes be touched and hurt. But if by the cutting of any vessell when you make incision, the profusion of blood doth delay and hinder your work, either take up the vessell with a small cord, or (if it be not very great) cut it quite off, (as *Paulus* counselleth) or else, (if it bursteth not out with great violence) apply such remedies as are appointed to stanch the bloud. Afterward returne againe unto your enterprised labour. Therefore when the foundation of *Strumæ* is brought into a narrow roome, cut it cleane off cunningly and handsomely, and then put in the fore-finger, and search the place diligently whether there be any other *Strumæ* thereunto adjoyned or not: which (if there be any found) you must also draw forth after that manner which we have before expressed. Moreover, you shall easily represse a meane flux of bloud by applying those things which have power to dry up, as flaxe, sponges, or liniments made of cotton, infused in cold water, or in Vineger, or in a mixture of both, (which they call *Oxycraton*) & afterward.

4. *The way to cure and destroy Strumæ, out of Albucasis and Leonidas.*

ward wrong out. But if the section shall continue without bloodshed, fill it up with the powder of Frankinsence, and apply Liniments, and for the longer preservation of the Liniments, bind to wool dipped in wine. But if any ful veine worthy the speaking of be conne xed within the root or bottome of *Glandula* or *Struma*, or some such like tumour, it is not convenient to cut it off at the very ground, but to take it up and bind it with a small cord, that it may fall out of it owne accord, peece by peece without danger. In which fall the cure must be followed with Liniments: but the cord must be of some matter which will not easily putrifie, as are those threads which are called *Serica*, or smal Lute strings: for those bands which do quickly rot do soone fal from those members whereunto they are tied. But if when the worke is finished, some of the skinne which covereth the matter of the former Absceſſions, or some other strange thing shal remaine behind, *Albucasis* willeth it to be drawne out, first, by filling the wound with cotton, or with some other like thing dipped in salt water. But *Guido* to draw out those relicts which remained behind, did fil up the gaping ulcer, first with the white of an egge, and with Alume sprinkled over it, afterward with *Unguentum Ægyptiacum*, or with some of those corrosiving medicines which are described in the Antidotary. Moreover in all these operations, you must apply such medicines as can lenifie paine: but amongst al other things, we do commonly lay on flaxe dipped in the white of an egg, and in oyle of Roses. You shall finish the scope of our fift rule after this sort: breake the skin with some burning hote medicine according to the greatnesse of the absceſſion: But while you attempt that thing, you must give diligent heede, lest that the scalding medicine do touch the other parts lying about the tumours. You shal notably dispatch this labour, by applying some hot medicine made of lime or sope, which things do happily execute their affects within the space of twelve houres: but though they remaine somewhat longer, yet there wil ensue no danger or discommodity thereby. The skinne therefore being thus broken by some burning medicine, and the crust procured in the place thereof, you shal divide the tumour with a straight line al along through the middest of the crust: but you must make incision somewhat deepely almost to the very quicke, and then lay upon the cut or gaping wound, a Liniment striked with some consuming or eating medicine, as is, the powder of *Asphodelus*. Moreover although many do apply a great number of medicines in these absceſſions, yet Arsenicke in this case obtaineth the preheminence, so that a man know how to use it aright. But the certaine quantity of using the same cannot be described (as *Galen* hath noted in *libro tertio Therapeut.*) It is not therfore to be used rashly, because it is a medicine vehement and violent without measure, exciting Feavers, and procuring many other vicious symptomates. Besides that also the ministring of a small quantity doth performe a marvellous and almost an incredible effect: notwithstanding the common measure or quantity therof, is the mediety of one graine of wheate in a strong body, and in those members which are farre off from the principall parts: but in weake natures, and in those places which are situated neare unto the principal members, a lesse quantity must be applied. But to be short, it is better, and

What is to be done, if a veine be annexed unto Strumæ.

Cords made of silke.

Albucasis.

Corosio & mundificatio.

Causticum ex calce & sapone.

Arsenicum

Quantitas Arsenici.

more safe, to minister a little at once and often, then at one time to apply an immoderate quantity. The operation or effect of Arsenick remaineth three whole daies, in all which time the sick must use the diet of them that are feverous. But the affected member, & the parts lying about it both for the owne defence, and to stop the fluxe (which immoderate heate may cause) ought to be annointed, and all to washed with the ointment called *Populeon*, with water also, or with the juyce of Night-shade, and with vineger, & with other refrigerating remedies of the like kind. But when you are certainely assured, that *Glandula* is destroyed and wasted away (which you shall know by the hardnes and swelling of the procured crust) then the crust must be resolved even from the quick, by washing it with butter, & by applying a litle wheat meale thicked together, and by some other fat and unctuous thing that is not salted, as swines grease, and such like. But when the crust is fallen from the tumour, if any thing either of *Glandula*, *Lupia*, or *Strumæ* do yet remaine behind, it must be fetched out with some gnawing medicine, as with powder of *Asphodelus*, with *Unguentum Ægyptiacum*, or with some such like thing. But if there remaineth nothing behind, it must be brought unto a scarre, after the manner of other ulcers.

Quando crusta à vino re, olvenda.

6. *Ligaturæ & evulsio*

But now that we may also accomplish the intention of our sixt Canon, these abscessions which have very narrow bases or foundations, must be fast bound either with a cord of silke, or with horse haire, and they must be bound daily more and more, either with the former bands, or with other new cords, untill they appeare very dry, and voluntarily do fall away of their owne accord, (as we have said of those Abscessions which are deepely planted, and folded about the great vessels) But the band must be ayded with some consuming & drying medicine. The paine also must be asswaged with the white of an egge, with oyle of Roses, with *Unguentum Populeon*, or with some other remedy that can mitigate paine. But when the cord shall fall off alone of it owne accord, the tumour must be cured after this manner which we have before expressed. And thus much generally concerning those Abscessions which universally consist above nature, especially of them that have their originall of fleame. Now we have here thought it convenient to set downe the proper and particular method of curing *Melicerides*, *Steatomata*, and *Atheromata*, which diseases are alwaies & often incident to mens bodies, and do comprehend under them, other certaine kinds and differences of tumours beside nature, called of the late Physicians, after certaine new titles and names, which among the ancient sort were never heard of, as *Talpa*, *Testudo*, *Nacta*, and others of that kind, which we have expressed in our former Chapters: in those three kinds of Abscessions which do most frequent mens bodies (I meane in *Steatomata*, *Atheromata*, and *Melicerís*) there is one generall order of their cure, namely, that the matter which is contained in the tunicle which they call *Cystis*, may be discussed, or that the whole tumour together with the very tunicle may be consumed by medicines, or taken away by section. But some of those tumors require a three-fold method of curing, as those which containe a more liquid humour, as is *Melicerís*. Some againe are cured two waies, as *Atheroma*, which is destroyed by section, and consumed by medicines. But *Steatomata* can neither be discussed nor consumed, but it is cured by the only labours of the hand, that is, by section,

Curatio Atheromatis, Steatomatis & Meliceris.

How many waies these Abscessions Meliceris. may be cured.

section onely. Moreover, of medicines which in these affects have power to discusse and dispersse, you shall find plenty among those remedies which wee before have set downe for the cure of *Strumæ*. But *Paulus* doth particularly and properly discusse *Melicerides* with that medicine, which containeth of presſed Grapes (the kernels being taken out) xx. of the scourings of Brasse, ℥.iiij. which medicine must not be applyed before the member be nourished with foments. Another Emplaister appointed for *Melicerides*, which *Ætius* reported unto *Leonidas*. ℞. of presſed Grapes (the kernels being detracted) ℔ j. of Comin seed beaten very small, ℥ vj. of *Nitrum*, ℥.ij. bray altogether in a mortar, and bind them to the tumour. Another discussive medicine expressed of the same writer, very profitable against *Melicerides*, ℞. *Salis ammoniaci*, of the scourings of silver, and of Ceruse, ana. ℔ j. of Waxe, *Terebinthina*, *Chalbana*, *Opoponax*. ana. ℥.j. of *Rubrica sinopica*, ℥ vj. of Vineger, ℥ vij. ß. boyle the scourings of silver, Ceruse, and salt beaten very small all together, then cast in the *Rubrica sinopica*, which first must be steeped in Vineger, and melt them together: last of all, when they be all boyled together, and colde, commixe therewith *Opoponax* and *Chalbana*, both dissolved in Vineger, and conserve them to your use. But if in such kind of Abscessions you mind to wast the humour by applying of gnawing medicines (which the Grecians call *Sephetica*) it is expedient first to uncover them (as also in *Strumæ*) by hot burning medicines applied to the skinne, whereof (saith *Paulus*) the best remedy is that which consist th of quick Lime, that is, which is not yet quenched with water, of Sope, and of the ashes of Lye that are made in a stillatorie. There is another more diverse remedy which may be kept a long time. ℞. of unslaked Lime, ℥.iiij. of *Sphecle*, that is, of the burnt dregges of Wine, Liquide *Nitrum*, parched in the fire, ana. ℥ ij. of *Minium*, or *Rubrica sinopica*, ℥.j. Let them be brayed with the distilled ashes of Lye, and when you have brought them to the thicknesse of liquid Hony, heate them thrice over the fire, that it may be of a meane substance, and lay on *Pixis plumbra*, with the distilled Lye above, lest it drie up too soone. Therefore first break the skin that is beset, with such medicines as can procure a crust: but when the crust is fallen off, apply consuming remedies, among which this remedy following doth notably wast without gnawing & byting, ℞. of the offal of brasse, ℥.iij. of *Sandaracha*, that is, of red Arsenicke, and of *Helleborus niger*, ana. ℥.ij. apply them with oyle of Roses. Another remedy very effectuall for the same purpose, ℞. of a burnt Hedge hog, of *Testa sepia*, and of Orpine or Arsenick, ana. an equal proportion, commix them with oyle of Roses. But the parts which lie about the tumour and are adjacent thereunto, let them be first annointed with Ceruse and oile. But if we purpose to cure these kinds of Abscessions by making incisions, that is, by Chyrurgery, truly in that method of curing (whether it be a mealy humour, or a hony, or a fat humour, or of what substance soever it be, which is contained in them) wee must observe one onely and principall intention, namely to take away the tunicle wherein the tumour is included.) But in enterprising the same, we must be very attentive and wary (as we have said before of *Strumæ*) that we rashly hurt not and teare in pieces the filme or tunicle, whereupon the humour which was contained therein, gushing

Lib 4. Curatio per digerentia.

Lib. 15.

Curatio per excedentia.

Lib. 4.

A medicine to wast without byting.

Curatio per Chyrurgiam.

gushing out plentifully, doth both hinder our operation, and some portion thereof also remaineth still behind. For if (when the tunicle is divided, and the humour issued) the tumour shall sinke downe, the tunicle will hardly be plucked away and cured. But if any remnant of the humour be left behind in the Abscession, it is to be feared that the disease will grow againe (as doth *Strumæ*) when as any portion thereof sticketh behind. But if any such thing doth happen, it is not expedient to sew together the Abscession, but to draw out the relicts thereof, either with those consuming medicines which we have before expressed, or by some such remedies. Now if *Steatoma* hath a very broad top, and a very narrow and slender foundation, then (setting aside all other superfluous medicines) you must cut it up quite even by the very roote, for so the labour of the Chyrurgian may be quickly ended, the ulcer made plaine and equall with the other parts, and the cure shortly dispatched.

Ætius. lib. 15.

CHAP. XXV.

Of hard and Scirrhus tumours, engendred of melancholy.

WE have hitherto discoursed of those tumors which are caused of blood choler, and fleame: of *Verrucæ* also, and of the abscessions which are excited through a watérish humour, and a flatuous vapour: of those Apostemes also which have their beginning of a flegmatick substance, and of other tumours generally consisting above nature. Now it remaineth that we intreat of those Abscessions which do proceed of a melancholick humour, as are *Scirrhus*, indurated cancerous tumours, which they call *Cancerosi, Apostemosi*. To *Scirrhus* therefore (as also to *Phlegmone, Erysipelas*, and *Oedema*) there is assigned of the late Chyrurgians, a double difference, which notwithstanding is comprehended under the same title, *videlicet, Scirrhus verus, & Scirrhus non verus*. But a true and lawfull *Scirrhus* is said to proceed of naturall melancholy. Also naturall melancholy is the dregs of good bloud, and as it were a certaine slimie superfluity, and very grosse bloud, whose colour is black, but the taste thereof sharpe and sowre (as it is not unknowne to them that do vomite the same:) it is lodged in a certaine bloody corner, wherein all the humours are contained, and appointed of nature to nourish the melancholick members. But an unlawfull *Scirrhus* after the opinion of the late Chyrurgians, is that which is engendred of unnaturall melancholy. And unnaturall melancholy is that which differeth from the former description of the naturall humour, and yet it keepeth within the precincts of his liberty, which if it shall once pretergresse (they say) it is no longer to be called melancholie, but some other humour. But melancholie (to enter into the generall definition thereof) is a cold and dry humour, proceeding (as *Guido* saith) of a very grosse portion of that which we call *Chylus*. But of unnaturall melancholy there are commonly appointed foure differences. 1. The first is, when as that melancholick humour which is called naturall, and doth daily engender in the body, even when a man is in perfect health, is in his owne proper essence, burned, putrified, and become exquisite melancholie. For

Scirrhus duplex.

Melancholia naturalis.

Scirrhus illegitimus Melancholia non naturalis.

Differentiæ 4. non naturalis melancholiæ.

that

that (as *Galen* saith) it is ingendred of a black humour that is vehemently burnt, and it glistereth like unto Lime or Pitch. But this is soure, & being powred upon the ground, it is hot like Vineger, and it riseth up like leaven, it is also very unpleasant to all creatures living, so that neither mice nor flies will tast thereof. It sheweth likewise like unto abundance of Salt, wherein no living thing can uphold his life, as the Sea which is said to be dead. Furthermore, this black kind of choler is then ingendred, when as that flimie blood (which we have said to be naturall melancholy) doth continue long in the body, and is purged out neither by any sensible nor secret fluction, but is transformed, corrupted and rotten. For truly this humour (saith *Galen*) when it waxeth vehemently hot, either because of the corruption thereof, or because of a burning feaver, it causeth melancholy: which truly is cold, because it resembleth the nature of the earth, but yet it is not void of heate, as is ashes and Vineger, and when it is purged downeward (as it happeneth sometime to them which are diseased with *Dysenteria*) it appeareth more glistering and more black then that thick and black blood which we do call a melancholious humour. *Lib. 4. Aphor. Lib. 14. Therap.*

2. The second *Species* or difference of unnaturall melancholy is that which commeth through the adustion of other humours, as that which proceedeth of choler vehemently burnt, which is of so great malice and rancour, that it raiseth the earth, and lifteth it up on high, after the manner of exquisite melancholy. But the flies also do abhorre it, as in a true melancholy. If blood also or fleame shall be vehemently heated in the body, and burnt, there is also called a melancholike humour, which *Avicen* because of the adustion, termed to be unnaturall: but these two last kinds, which do come of the adustion of blood and fleame, *Avicen* hath thought to be very mild and gentle: yet *Galen* writeth, that the kind of melancholy which is engendred of burnt choler, is a great deale more dangerous then that which hath his generation of grosse blood, which is like unto the dregs of Wine in the bottome of a vessell, or in proportion resembling the dregs of oyle; for this is more gentle and mild, yea and especially when as it tarrieth not long within the body with an abundant heate exceeding nature. But before it be changed into exact melancholy, it passeth first into a yellowish forme, secondly into a leekie substance, and thirdly into a rusty colour. *2. Melancholy commeth by the adustion of other humours. Com 29. lib. 3 prædict Hip.*

3. The third *Species* of unnaturall melancholy, is that which borroweth his originall of a certaine stony concretion, as when through the ignorance of unskilfull Physicians or Chyrurgians *Erysipelas*, and those inflammations which the Grecians call *Phlegmone*, or any other tumours proceeding of naturall humours, are too vehemently cooled and bound by the applying of extraordinary medicines: or else when those medicines which do mightily draw and digest, are ministred to the same tumours. For then (the whole substance which was very small in them, being dispersed) the grosse matter which remaineth, being exceedingly dryed, will resemble the hardnes of a stone, and be converted into a melancholious humour. *3. Bilis atra per congelationem (ut vocat) & indurationem.*

4. The fourth difference of unnaturall melancholy: which thing when as some other humour is mixed with naturall melancholy: while it happeneth it is made sweet, and doth waxe mild, untill such time as one burnt choler or other be commixed therewith, for then it waxeth sharp & bitter *4. Melancholy through admixtion of other humors.*

bitter, and is made partaker of immoderate gnawing. We may gather therefore by our former words, that the 4 differences of tumours above nature, do proceed of melancholy: for first, of naturall melancholy (which we have said to breed daily in sound bodies) there is caused a true and lawfull *Scirrhus*, called of the Arabians *Sephiros*, of the Greeks, σκίρρος and σκίρρος ἐκ ἀκρίσης, that is, *Scirrhus*, or *Scirrhus non exactus seu non exquisitus*; which kind of tumor truly is very hard and void of paine, but yet not altogether insensible: *Avicen* calleth it *impurus*. Yet *Galen lib. 14 Meth med* pardoning them which do contend about the names of tumours, calleth it a tumour conflated of a melancholious humour, and then properly *Scirrhus*, when as notwithstanding it is expert of any feeling or sense: but if it be not yet made altogether insensible, it is rather to be called a scirrhus tumour, then *Scirrhus* it selfe. Secondly, of unnaturall melancholy through the admixtion of other humours, there doe grow three other differences of tumours, that is to say, *Scirrhus phlegmonódes, œdematódes*, and *Erysipelatódes*, which diseases are here rehearsed for one only difference. Thirdly, of unnaturall melancholy, caused through a certaine stony hardnesse and concretion, there is engendred an exquisite *cirrhus*, hard, and void of sense and paine: it is called of *Avicen, purus*, which evill admitteth no cure. Fourthly, of unnatural melancholy, through adustion, are all these kinds of cankers ingendred, as well ulcerate, as not ulcerate: of the which kind is *Scirrhus cancrosus*. *Scirrhus* therefore properly is a tumour very hard and without paine, but yet not altogether without feeling; proceeding of a naturall melancholy, and uncorrupt humour, which definition the late Chyrurgians have assigned thereunto. The causes of *Scirrhus*, as of other tumours besides nature, are three. First primitive, as an evill diet, ingendring and gathering grosse and melancholick bloud. Secondly antecedents, as a melancholick humour collected in the body, which is drawne from the spleene (whose dutie it is to purge the liver from that grosse and muddy bloud) and yet is not expelled without the body (as it ought to be.) Thirdly, *Conjuncta causa*, is the melancholike humour it selfe, compacted in the affected member. The signes of *Scirrhus* his presence (as *Guido* reporteth) are these, a hard tumor, and mighty resisting, a middle colour, betweene a red and a black, which is a browne colour. This *Schirrus* when it happeneth in the parts of the body, many of the Physicians (as *Galen* saith) do call it *Pelidnon*, that is to say, black and blew. Moreover if the affected member hath any manifest veines appearing in it, you shal see them puffed up and swolne by the meanes of thick and black bloud, such as is sometime purged downeward in them which labour with the disease of the liver, but then it is called *Scirrhus impurus & cancrosus*. For these signes which *Guido* doth here ascribe unto *Scirrhus*, do properly agree with the signes of Cancer, as *Galen* writeth, 14. *Meth. med.* And truly they may very fitly be attributed unto *Scirrhus*, if this one thing be excepted, namely, that *Scirrhus* hath not such swelling and full veines as Cancer hath, except *Scirrhus* (as wee have said before) chance to be *cancrosus*: for *Scirrhus* doth oftentimes degenerate into Cancer, and that not without great cause, seeing that both proceed of one matter, that is, of a melancholick humour. The proper signes therefore of a lawfull *Scirrhus* are these, an hard and stony tumour, very obstinate and resisting touching

Foure differences of tumours caused of melancholy

Verus scirrhus non exquisitus.

Scirrhus phlegmonódes, œdematódes, erysipelatódes.

Scirrhus exquisitus.

Scirrhus cancrosus.

Scirrhus propriè quid.

Causæ 3.

Scirrhi legitimi.

Signa.

14. *Meth. med.*

Guido notas Cancri tribuit Scirrho.

ching, wherein there is present a very dull sense. There do appeare many other signes which do testifie the dominion of a melancholy humor in the body. Such tumors as are truly *Scirrhi*, in their beginning and first conception are wont to appeare very small; but in processe of time, they do grow and increase by little and little, and become great and mighty, whereof some do annoy one only member, but other some of the said tumors do leave that member which they did first infect, & afterwards do passe over into the possession of another, which thing when it happeneth, then *Avicen* calleth the evill *Ferinos*. Furthermore these kinds of melancholious humors if they be rightly handled, they are commonly cured by resolution; oftentimes they continue indurated and hard, and many times (which is worst of all) they degenerate and change into *Cancer*. *Indicia Scirrhi.* *Ferinos.* *The cure of a true & lawfull scirrhus, yet not exquisite, and grown into a stony hardnes, altogether insensible.*

But now we will prosecute the absolute cure of these kinds of hard tumours above nature, which are called true *Scirrhi*, and not *exquisiti*, by three speciall intentions. The first prescribeth a convenient order of diet. The second admonisheth us to take away the antecedent matter, which is ready to procure the disease. The third warneth us to enterprise the vacuation of that conjunct matter (as they call it) which now causeth the evill. Therfore (to speake generally) you must appoint to them which are diseased with *Scirrhus*, a sober and moderate diet, and such a one as declineth unto heate and moisture in those things which they call *Res non naturales*, as before. Give him therefore meates of good juyce, and which can ingender good blood. Let his bread be made of wheate, well kneaded, and baked in an Oven with a soft fire, and let it have some leaven, and Salt as much as shall suffice. Let his drinke be small Ale or Beere, give him rere egges, the flesh of Chickens, Capons, Hennes, and the brothes of them. Let him also eate the flesh of Partriches, Pheasants, Quailes, young Kids, sucking Calves, and of weathers of a yeare old. For pot-herbes, let him use that which the Arabians call *Aspanar*, but we somewhat altering the name, do call it Spinach, also Lettuce, Hops, Borrage, Bugloss, and other herbes of that nature which can purge forth bloud and make it more pure. To conclude, let him flie and avoid all those things, which naturally do engender melancholick bloud, which things *Galen in libro tertio de affectis capite sexto* hath described unto us, as are, the flesh of Goates, and of Oxen, and of Buls, but especially the flesh of Asses, and of Camels, of Foxes, and of dogs, of Hares also and of Bores. Furthermore, Snailes, (if they be accustomed to be eaten) and the flesh of all terrestriall creatures, seasoned with salt. The flesh also of fishes, as of Tunie, of the fish called *Balnæa*, the Sea-Calfe, the Dolphin, the Dog-fish, and all kind of Whales. But of pot-herbs, Coleworts are wont onely to engender this kind of bloud. The buddes also of Trees, when they are seasoned either with Brine or with *Oxalme*, especially of the tree called a Mastixe tree, of the Terebinth, of the Brier, and of the wild Eglantine brier (which the Greeks call *Cynosbatos*.) But of all kind of pulse, lintels chiefly are accounted amongst the number of melancholicke meats. Bread also made of Branne, and that which is made of Rye and of other corrupt and naughty seedes, which other Countreys do use in stead of Corne. Moreover, thick and black Wines are very fit to engender a melancholious humour: especially, if one drinking them abundantly, doth by occasion keepe his body in great heate. *Victus ratio.* *Euchyma.* *Panis.* *Potus.* *Ova.* *Carnes.* *Olera.* *Carnes.* *Limaces.* *Pisces.* *Olera.* *Oxalme is made of vineger and salt.* *Leguminis panis.* *Typha.* *Vinum.* *Caseus.*

Finally,

Finally, old cheese when as by chance it shall be exceedingly hot in the body, doth easily breed this kind of humour. These things have we hitherto recited out of *Galen*. Furthermore, you must diligently beware of meates that are burnt, rosted, and fryed, which do vehemently dry up; of salt meats also, and those which are sharp and sowre, as Onions, Garlick, Pepper, Mustard, and of other things of that kind which do burne the bloud. You must also eschew anger, wrath, sadnesse, watchings, heavinesse, carefullnesse, and immoderate exercise. Quietnesse and tranquillity of mind, with mirth and gladnesse is greatly to be desired: and you must diligently endeavour every day to empty the belly. Hitherto concerning the first scope. 2. Now that we may accompish that which our second intention doth propound, let us somewhat consider the precept of *Avicen*, who willeth us to evacuate the whole body both by bloud-letting, if too black and grosse blood shall appeare, and also by some purging medicine, which can expell melancholy, as are those which follow out of *Mesua*, *Epithymum*, *Sene*, *Polypody*, *Fumus terræ*, which of the Grecians is called *Capnos*, or *Capnios*, (of the Latines *Fumaria*) *Lupulus*, and the herbe called *Volubilis*. Also *Cassia fistula*, *Mirobalani Indi*, *Lapis lazuli*, which the Greeks call *Cyaneus*, the Romans, *Cæruleus*, *Diacene*, *Diacatholicon*, *Hiera*, *Rupbi*: all which things do purge forth melancholick humours. But these things which pertaine unto Physick, do exceed the bounds of Chyrurgians. Omitting therefore the professors of the art of Physick, we will hasten to the third scope, which we shall very speedily dispatch, if we labour to emptie out all that matter, which unnaturally is compacted in the aggrieved member. Which truly is the generall and principall indication of all tumours which consist above nature: in which that leeky matter (as we have said before) is not yet engendred. But this is the only and proper way to evacuate them, about the which the Chyrurgian ought to be very circumspect, and attentive. For truly the matter of such kind of tumors, is naturally so malignant and stubburne, that it will turne into a stony hardnesse if it be rashly resolved. Againe, if it be mollified more then is requisite, it is greatly to be feared that it will putrifie and corrupt, and that *Scirrhus* will degenerate into *Cancer*. We must therefore in this case follow the counsell of *Galen* and *Paulus* (who wrote of this thing long before *Avicen*) namely, that in such Scirrhous affects, we must not apply any vehement, hot, and drying medicine, neither any thing else which hath the power only to mollifie and moisten. For that tumour which hath a superfluous humour, it doth nothing at all dissolve: but that which hath a small fluxe, it doth more dry up then need requireth. Hereupon *Avisen* did well admonish us, to apply to these indurated tumours by turnes, sometime mollifying, and sometime digesting remedies. But because that order was very tedious and hard to be done, it pleased *Galen* to use for the cure of those evills, such medicines as had a mixed and double faculty; which device was more safe, and lesse dangerous. For by this meanes we shall both mollifie and digest the indurate and hard substance all at one time: yet in the beginning we must commixe something with them which can moderatly represse. For this purpose *Avicen* hath set downe many kinds of remedies, which because they are rather appointed for these *Scirrhi* which proceed of *Phlegmone* and *Erysipelas*, when they

Sanguinē adurentia.

Animi pathemata.

Exercitatio.

2. *Vacuatio materiæ antecedentis.*

3. *Vacuatio materiæ conjunctæ.*

Materia scirrhorum cautè tractanda.

Gal. 2. ad Glauc.

Medicines good for scirrhus.

they be exceedingly cooled (as we will declare in the chapters following) we will omit them, making choice of that medicine which *Razis in libro septimo ad Almansorum* hath described, using notwithstanding at the beginning some equall repression of the flowing of humours: (by applying some moderate repelling remedy.) The forme of the medicine is this, ℞. of *Bdellium*, *Ammoniacum*, and *Galbanum*, of each a like quantity: beate them in a mortar with oyle *de ben*, which the Greeks call *Balanum myrepsicum*, the Latines *Glans unguentaria*, or with oile of Lillies. Then take of the hith of Fenugreek of Lineseed, and Figges, the weight of the former things, bray them all together till they be throughly incorporated the one with the other. *Galen* for this cure, doth greatly commend the barke of the roote *Althea*, which the common sort (saith he) doth call *Anadendro malache*, as though one would say *Arborescens malva*, melted with the fat of a goose, or of a cock, and then beaten together and brought into the forme of a Cataplasme. But if the tumour doth belong unto suppuration, you must be very wary, lest the affected member be incended or stirred up with hot medicines, or by any other meanes, for so *Cancer* should easily be procured: but if the tumour be opened, and the substance thereof already turned into matter, you must use the helpe of that ointment which is called *Diachylon*. Againe, if it shall degenerate into a stony hardnes, you must straightway repaire unto those remedies which shall be described in the Chapters following.

Razis medicamentũ ad scirrhum emolliendos & discutiẽdos.

Galeni cataplasma. Therap. 14.

If Scirrhus wil matter.

But now, when as through the unskilfull neese and ignorance of Physicians, those inflammations which the Grecians call *Phlegmone* or *Erysipelata*, are exceedingly refrigerated, or else rashly resolved, through the ministring of such medicines as can vehemently draw and digest by their vapour, then all that substance which is any thing thinne and slender in them, is dissolved, but that which remaineth behind, being as it were congealed together, & marvellously dryed up, doth take unto it a stony hardnesse, and at the last commeth to that disease which is called of the Greekes *Scirrhus*. But it chanceth sometime, that some member is hardned through extention of the flesh, which commeth by reason of wind, or by some watrish humour (as wee have said before in our Treatise of flatuous and watrish humours.) Oftentimes also there ariseth up in certaine members a stony hardnesse, caused of the privation of the moisture of the body, and through too much drinesse, as it hapneth in the hardnesse of the joynts, and in the pores of the body, when the goute or such like diseases do raigne. But here we will only discourse of *Scirrhi*, or of other hard tumours, which have their originall from *Phlegmone* or *Erysipelas*, or else from *Oedema*, when as they be often refrigerated and cooled, which tumours we have termed not without some reason *Scirrhi ex coincidentia procreati*, that is, *Scirrhi* proceeding of an unity, being as it were a double disease incident both at one time. The signes and tokens of an unlawfull *Scirrhus* which is not exquisite or perfect are these: a hard tumour, scarce sensible, that is, as though it were without feeling and paine, perfectly representing the colour of the body, drawing his beginning from unnaturall melancholy. This evill is not altogether incurable, and yet it admitteth no easie cure, neither is it easily remedied. For that humour whereupon this evill gathereth his force,

Scirrhus illegitimus & nonexquisitus. Quando generetur.

The causes of hardnes in the parts of the body.

Scirrhi ex coincidentia procreati.

The signes of an unlawfull Scirrhus.

is

Indicia. is clammish, glewish and thicke, or (as *Galen* saith) a partaker of both kinds, which when it is stuffed in the hard members, it doth obstinatly withstand resolution, and when the humidity thereof is throughly resolved, then that which remaineth behind is dried up, and made as hard as a stone. But an exquisite *Scirrhus*, and such a one as is altogether insensible doth not receive any cure. But if it may be holpen any way, it must be done by some moistening medicine. That hardnesse also which commeth through too much exsiccation, and when the moisture of the body is cleane extinguished, is also incurable, for it is sufficient if you stop it, that the drinesse may proceed no further.

Scirrhus exquisitus curationem non admittit.

Scirrhi incurabiles.

But those *Scirrhi* also, wherein there do grow certaine haires, and which are great and very hard, and doe resemble the colour of the body, are neither cured, nor yet changed at any time into any other disease, as *Avicen* hath declared.

Summa in curandis scirrhorum

The common and generall declaration of curing these tumours, is in this order described, namely, to evacuate all that matter which unnaturally is contained in the member. For the onely way of evacuation (as *Galen* hath noted *lib* 14. *Meth.med*) is this, even to cleanse and draw out that corruption which stubburnly doth cleave unto the humour. But if any man shall assay to make evacuation by those medicines which do vehemently draw and digest, neither shall mollifie and soften with any drying and moistening remedies, the cure shall seeme to him within very few dayes greatly to have prevailed: for *Scirrhus* will manifestly appeare to be diminished, but that which remaineth of the disease will be incurable. For truly when the whole substance which is very thinne in the tumour, is digested or dispersed, then that which remaineth behind, is turned into a certaine stony concretion. For this cause therfore there is no medicine that doth vehemently heate or drie up, meete and convenient for these hard and scirrhus affects, but such remedies onely which can fitly both mollifie, and also digest, as are these things following: the marrow of a Hart and of a calfe, also Goats suet, Bulls suet, the tallow of a Lybard and of a Lion. Among the fat of birds, Goose-grease is greatly commended, next that the fat of a Cock and of a Pheasant. Also *Ammoniacum Thymiama*, *viz. Suffimen*, perfume, *Galbanum*, and *Bdellium* of both kinds, but rather that which is called *Sythicum*, because it is somewhat moist *Styrax* also which is something moist and fat. Moreover the roote of *Althea*, and of the wild Mallow, which groweth almost every where, the leaves whereof must be moderately boyled with Goose or Cocks suet, or if there be none of these at hand, you may use Swines grease: these remedies are greatly profitable for this intention. But *Avicen* warneth us not to commixe any Hogges tallow that is salted, with the former things, and to use Mastick, *Labdanum*, oyle of wooll, *Strigmenta gymnasiorum* (which they call the filthinesse of baths) Asses dung, and the dreggs or oyle of Lillies, of oyle of *Alchanna*, which they call *Cyprinum*, and of *Oberva*, which of the Greeks is called *xiruey* but of the Latines *Recentum* But that cure which is administred by Vineger, is profitable for this evill, that is, for *Scirrhus* which is full growne, and when the member is prepared to receive mollifying medicines, as *Galen* also hath declared: for truly saith he, the force of Vineger, if it be used moderatly and in due time, is very wholesome

Medulla cervi.

Adipes. Gal. 14. Meth.med.

Anadendro malache.

Oleum recinium

14 Meth med

Usus Aceti

wholesome in these diseases, because it doth devide and resolve the grosse humors included in them: but if it be applyed immoderately and out of a convenient season, it violently consumeth the thinner parts, and maketh that which remaineth behind to become very hard; also if it be used long, it will diminish and corrupt the very substance of the sinewes. For this cause therfore we must not very often nor at the beginning, nor any long time, apply those medicines to the great sinewes or cords of the body, which are compounded and made of Vineger Wherefore *Galen* did cure the child of one *Cercilius*, who through too much cooling and vehement binding of *Erysipelas*, had a hard and scirrous tumor remaining in his thigh, after this manner. First, he annointed his thigh with *Oleum sabinum*, which of all oiles is most thin, in stead whereof they use in these daies *Oleum sambucinum*, oile of Elder, which the common sort call *Iasminum*. When he had thus washed and annointed the member, he applyed *Ammoniacum Thymiama*, which must be grosse and not very old, commixed with the aforesaid suets and marrowes Afterward he annointed his whole thigh round about with very fat *Ammoniacum*, dissolved in exceeding sharpe Vineger, and commanded the child to hop on the other legge, that so the more nourishment might be brought unto it. By such medicines therefore as could release and mollifie the tumour, and by digesting or resolving remedies also, and by the moderate and right use thereof, he perfectly cured the child. But in those great sinewes and ligaments of the body, which are drawne together and covered with *Scirrhus*, you must use Vineger after this sort as *Galen* councelleth us: Take a stone and heate it very hot in the fire; and quench it in very sharp Vineger: if it be possible, let the stone be that which we call *Pyrites*, but if there be no plenty thereof, take the stone called *Lapis molaris*, which the Greeks call *Mylites*: then let the affected member be holden over the hot vapour that riseth up from the stone out of the Vineger, that it may receive the steming vapour, which doth dissolve *Scirrhus*; and afterward lay on againe some mollifying medicine: yet the affected part must be every day even from the beginning throughly annointed with oyle and not with water, which oyle must not be astrictive in any case, but of a thin substance, as is oile of Savine. But sometime you may boile in oile the roots of *Althæa*, and of the wild Cucumber, and other things of that sort. By this method of curing, many men truly have beene perfectly healed in a short space, so that some have thought it (as *Galen* saith) to be done by the art of Magick. By these things therfore it doth plainly appeare, that with that cure which we accomplish by mollifying remedies as well in the sinewes, as in the ligaments of the body, you must commixe some medicine that can cut, dissolve and devide, among which number Vineger is chiefly the principall. Now as concerning other medicines which can mollifie the hardnes of these tumours, we have spoken nothing, hoping that they may easily be gathered out of our former discourse. Now followeth the summe of the cure of *Scirrhus* tumors, which we have drawn into a compendious forme hereafter ensuing. 1. That kind of *Scirrhus* which having all his humidity and moisture consumed and wasted, is growne into a stony hardnes, and is altogether destitute of sence, (as is that which *Galen* calleth *exquisitus Scirrhus*) of such a *Scirrhus* I say, attempt not the cure, but leave it as an evill.

Historia. Lib. 2. ad Glauconē.

Oleum sabinum.

Suffimentum.

The cure of Scirrhus, sinewes, & veines, out of Galen and Paulus.

Lapis mylites.

Lapis pyrites.

Oleum sabinum.

2. ad glauconem.

The summe of curing Scirrhous tumours.

1.

2. evill incurable. 2. To *Scirrhus non exquisitus*, which is not altogether insensible and yet scarce feeleth any thing, apply such medicines as carry with them a marvellous heate, and a meane moisture, that is to say, which by mollifying
3. can also moderately digest. 3. Unto such members as are infected with *Scirrhus*, minister no remedies which do vehemently digest, and immoderatly dry up, for in them their small humidity is quickly resolved, and then that which abi-
4. deth still behind, is dried up, and turned into a stonie hardnesse. 4. In hard and grosse members, which are annoyed with *Scirrhus* (as are the great vessels of the body) and in other places also, where the evill is inveterate, you must commixe such medicines as have power to cut and divide, as is Vineger, with
5. those remedies which can mollifie and moderately digest. 5. Also command that this scirrhus member which is hard and grosse, or any other part besides, which is affected with *Scirrhus*, be holden over the hot vapour of *Lapis molaris*,
6. burnt in the fire, and quenched in Vineger, and let this be done often. 6. Furthermore let the aggrieved member be every day annointed with some thinne oyle, wherein either the roote of the wild Cucumber, or of *Althæa*, or greene
7. and fresh Dill, or some such like thing hath beene boyled and infused. 7. Apply unto the afore-said scirrhus members, such medicines as can drie, divide, and resolve the grosse humours moderately, that is to say, neither often, nor any
8. long time, nor out of convenient season, that is, not at the beginning of the disease, to prevent the use of mollifying remedies. 8. To conclude, all such scirrhus tumours as are not indurated and of a stony hardnesse, let them be
9. cured with such medicines as can fitly digest and mollifie. 9. Last of all, commit the cure of a Scirrhus spleene and a lapidous liver, to the wisedome of the Physician.

CHAP. XXVI.

Of a Cancerous tumour, which they commonly call Cancer Apostematosus.

Cancer pertaineth unto two kinds of diseases.

THe name and title of the disease called *Cancer*, among the Physitians and Chyrurgians hath diverse and sundry significations: for the notifying or declaration thereof, is extended unto two kinds of diseases, that is to say, unto a cancerous tumour (which they commonly call *Cancer Apostematosus*, as well that which is evident and appeareth in the outward members, as that which is hidden, and lyeth in the inward and secret parts of the body; as in the hips, the roofe of the mouth, and in the pappes of a woman.) The other signification, pertaineth unto an ulcerate *Cancer*. But both these evils are ingendred of melancholy, that is to say, of such a humour as resembleth the dreggs of Wine, and the filthinesse of oyle, which thing *Galen libro decimo quarto Therapeutices*, and in his little book, *De tumoribus præter naturam*, doth plainely testifie. Now this afore-said humour, when it is quiet, milde, and gentle, it engendereth a secret or an inward *Cancer* without any ulcer. But if it happeneth to be sharp fierce and malignant, it gnaweth the skinne, and causeth a Cancer with an ulcer. But here we will openly discourse of that kind of Cancer which hath his residence in the outward parts of the body, and of that which is not

1.

2.

Of what humour Cancer is ingendred.

Cancer sine ulcere.

Cancer cũ ulcere.

yet

yet exulcerate, which also sometime (as *Galen* affirmeth) is said to be a privie Cancer. That Cancer therefore whereof we now intreate, is a hard tumour, unequall, round, having the veines round about it swolne and puffed up: it is blew or browne, and (as *Paulus* saith) it is more blacke in colour then an inflammation: it is also hot, but yet not so vehement as inflammations are; it suddainely increaseth, and greatly wearieth the sick, and afflicteth them almost with a continuall griefe: in the Greeke it is called καρκῖνος, and καρκίνωμα, which title as well the Latines as the Grecians have assigned to this disease of the fish called a Crabbe, because the veines about this evill are filled and stretched out, very like unto the feete of Crabs, descending from the round compasse of their bodies. But some have given it this name, because it is very hardly pulled away from those members which it doth lay hold on, as the sea Crab doth, who obstinately doth cleave to that place which it once hath apprehended. Moreover this tumour doth also represent the colour of a Crab, whose hew is very black. But the first beginnings of these Cancres are sometime so confused and so small, that the common sort may be ignorant thereof: for when they do begin, they do scarce resemble the greatnesse of a pease or of a beane. Wherefore it is no marvell (saith *Galen*) though the common sort do not know them, for they be like unto the little roots that arise out of the earth, which are not discerned but of skilfull husbandmen. But afterward they grow up into such huge greatnesse, and do bring with them so vehement, great, and manifest symptomates, that a child may easily discerne them. Let no man therefore doubt of the name thereof, seeing all men with one consent do terme this kind of disease *Cancer*, because (as we have said) the veines in this evill do swell on every side, and are greatly stretched out, and they do represent the forme and likenesse of a Crab. A cancerous tumor (as we have said before) is hard and unequall, which by the touching of it doth plainely appeare. It hath a blew or browne colour, which is a meane betweene red and black, called of the Greeks πέλιδνον. About the place where Cancer is lodged, there is felt a certaine beating or pulse, and as it were a pricking, sometime also (as *Celsus* saith) the tumour is asleepe, and as it were dead. It maketh the veines round about it to swell and rise up, like unto the Cancer in the armes. Oftentimes also in some they are secretly hidden, and when the place is touched, it is felt in some very painefull, but in othersome it is contrary. This tumour also is marvellously stout, and resisteth touching. Moreover it hath in it a certaine strange and extraordinary heate *Cancer* or *Carcinoma* generally is a grievous and pernicious disease, for it can scarcely be healed any way, by reason of the groseneſſe of the humour, neither can it be represſed or discussed, neither will it yeeld to any purgation, though it be throughout the whole body. The malice also of this disease is so great, that it contemneth all gentle and easie remedies, putting forth but the middle finger to them, (as the proverbe is) but it must be stirred and chafed, and overcome with very vehement remedies (as we are wont to do in the evill called *Crabro*.) This disease is wont to happen in every part of the body, but especially in the upper parts, about the face, the nostrils, the eares, the lippes, and about the pappes of women, and those chiefly, which are not naturally purged of menstruis.

Cancrosi tumoris descriptio.

Cancri nomen à Cãcro aquatico.

Cancri notæ per initia confusæ & obscuræ Lib. 14. Therap.

Notæ Cãcri evidentis non ulcerati.

Indicia. Lib. 14. Therap.

Celsus lib. 5.

Gal.lib.2. ad Glauconem.

But Cancers do also commonly haunt men, whose accustomed purgings are suppressed through hemorrhoids growing in the fundament: for by them that grosse and thick bloud (whereupon this evill taketh his first beginning) is wont naturally to be purged out. Moreover when this melancholious humour, resembling in proportion the dregs of wine, doth descend and flow into any member, and there abideth compact together, it causeth sometime the disease called *Varices*, and sometime it breedeth a Cancre, as when the same is somewhat cooled. But when it is thrust out to the whole skin, it causeth that evill which they call *Elephans. Cancer* therfore is a certaine particular *Elephantiasis*, which the common sort call *Lepra*, the Lepry. But the thicker and the blacker the bloud is whereof Cancre proceedeth, the more dangerous will the disease be. Now when Cancre is full growne (as they say) and inveterate, it admitteth not any cure, except it be plucked up by the roots, either by section or by adustion: but those Cancres which have their constitution in the inward parts of the body, doe not desire any such kinde of cure, as the ancient *Hippocrates*, simply the Prince of Physitions, hath taught us very well in the Aphorisme following, saying that it is not good to cure all inward Cancres: for when they are cured, they doe soone perish againe, but when they are not cured, they remaine a long time For experience hath taught us, as *Galen* witnesseth in his Commentary upon this Aphorisme, that they which enterprise the cure of these Cancres either by section or ustion, do rather increase their fury then abate it, whereby they shortly destroy those men whom this evill hath attached. Those Cancres therefore are onely curable which do stick in the outward part of the body, and which are exulcerate, and so do weary the sick, that they willingly desire the diligence of the Chyrurgian: and these tumours also do consist in those parts, which a man may cut and seare off by the rootes. Now when I name the rootes of *Cancer*, I meane as *Galen* affirmeth, those veines which are full of melancholick bloud, and which every way are extended toward the places lying about the tumour. But of an unulcerate Cancre there often proceedeth an ulcerate tumour, when as in processe of time the humour doth putrifie, and the disease is couched in the vessels of the body, or else when it is stirred and made worse by medicines unadvisedly ministred. This exulcerate Cancre of all other is thought to be most vile, because it doth altogether resist the true cure, which attempteth and worketh all things to bring the sicke member unto health; for this tumour, to cure it perfectly and absolutely, doth require gnawing, sharp, and vehement medicines: howbeit by such remedies, as we have said, it is the more provoked and stirred to anger, and therefore it cannot be, that it should either be lenified, or cured by them. It shall therefore be sufficient to hinder the increasing of unulcerate Cancres, which as yet do occupy the outward parts of the body, especially those which be great and inveterate, withdrawing our skill from any perfect cure, which thing *Hippocrates* also admonished us of in his former Aphorisme. For those tumours which do weary the sicke without exulceration, *Galen* also hath called them secret and inward Cancres, wherein both their vehement heate and their great pulse beating, do threaten or foretell exulceration to ensue. The cure of a Cancre which is not yet ulcerate, but newly begun, hath three principall intentions.

Apho. 38. lib. 6.

What Cãcre must be rooted out, and what not.

An exulcerate Cancre worst of all.

What things do foretell exulceration.

Curatio cancri non ulcerati.

tions. 1. The first is to stop the generation of the melancholicke humor. 2. The second is to empty out the melancholious humour dispersed throughout the whole body. 3. The third is to digest the humour which possesseth the affected member, and to strengthen and confirme the diseased place. The first intention is finished by a just and due observation of that kind of diet, which is before described in the Chapters *de Scirrho legitimo*. But among other things this is chiefly and principally to be observed, namely, that such nourishments be given to the diseased, as have vertue to refrigerate and moisten, and which do engender good and slender juyce, as are these; the juyce of Barley steeped in water and pressed, fishes of gravelly places, birds of all kinds, save those which live in fennie grounds, the yolkes of egs, but specially of rere eggs (which the Grecians call ὑόφτα) and other things of that sort. But if any extreme heate shall infect the aggrieved place, and yet without a feaver, you may safely give him heifers milke, from the which the butter is taken, or else the whey of milke. Pot-herbes also which have a coole and moistning nature as Mallowes, Orach, Spinage, and when time serveth Gourds. Citrons also and Borage may be given him in meate. The second scope (which is to purge the whole body from that melancholy humour, whereof this evill proceedeth is accomplished by the applying of purging medicines, which are appointed to evacuate melancholy, whereof you may find plenty in the Chapter of *Scirrhus*: among the which *Epithymum* (which the Romanes call *Involucrum*) as a present remedy, doth obtaine the preheminence, whereof you must take foure drammes steeped in the whey of milke, or in *Mulsa* (as *Galen* commandeth *lib* 14. *Meth. med*) But this quantity of *Epithymum*, or somewhat more, must be offered every third day, that the melancholicke humour which is gathered together in the veines, and causeth the generation of Cancre, may by little and little be emptied and purged out, because it is impossible to evacuate all at one time. But we cannot alwaies prohibite the fluxe, lest afterward the like humour be engendred in the body, and compact together in the veines. The purging therefore of the antecedent matter must be attempted at the beginning, as it were by turnes, by the applying of some simple medicine: afterward (if the matter so requireth, and the ministring of simples doth little availe) you may use the helpe of some compound remedies, as is that medicine of *Galen* dedicated for the purging of melancholy, which consisteth of two and thirty simples, as *Hiera Ruffi*, or *Hiera Avicennæ*, which is made of black *Helleborus*. But you must not desist from those former rehearsed purgations, untill the whole melancholious humour which is stuffed in the veines be brought out, and until the member which is beset with this cancrous tumour, be throughly reduced to his naturall state. But if nothing do let it, as age & strength, it shal not be amisse in these Cancres to let bloud, and then to purge (as we have said before) and if they be women, you must labour to purge menstruis, if they be not above fifty yeares old (as *Galen* hath taught us *lib. 2. ad Glauconem*) This second indication (saith *Galen*) is the first and chiefe of all, for that which is put in the first place, doth rightly challenge the second degree. The generall manifestation therfore (saith he) of the cure of a Cancre, consisteth in the speedy emptying out of that humour whereof this evill groweth, and in the prohibition and

Primus scopus.

Victus ratio tenuis sit & probi succi.

Secundus scopus.

Humoris melancholici vacuatio.

Epithymū.

Hiera Ruffi, Hiera Avicennæ.

Sanguinis missio.

Lib. 14. meth. medendi.

stopping thereof, and to foresee, (if it be possible) that this melancholious humour be not collected in the veines by the meanes of another. But if that thing cannot be brought to passe, you must evacuate the humour by turnes, now some and then some: and you must also endevour to strengthen the member, lest the abundance of the humours do plentifully flow unto it. 3. The third intention, which is generall to all such diseases comming of the flowing of humours, doth will us to digest the humour which lurketh in the affected member, and to roborate the same, lest the humours abundantly have accesse thereunto: moreover you must appoint a convenient time to repell that which is flowne, and that in the beginning, as well in the very time of purging, as before; but now when the whole body is throughly purged, then may you lawfully endevour to digest, and if there went before but a small & meane purging, then you must apply some remedy which hath a mixed faculty, that is to say, which can both represse and digest. Now, that we may justly accomplish these intentions, we must make choise of those medicines which are of a meane force, and of a gentile quality, for such remedies are most convenient for these diseases For those which carry with them a weake and feeble power, do work no effect (as *Galen* saith) but are easily overcome: but such remedies as are strong and mighty, do vehemently either digest or thrust backe the thinne bloud which lyeth in the veines, but the grosse and melancholicke parts, which we have likened before to the dreggs of wine, they neither purge forth nor represse, but rather do make them more obstinate and more hard to be dissolved and discussed. Therefore to cure these Cancers but yet beginning, you must use medicines of a meane and moderate strength, which neither for their imbecility can be vanquished, nor for the vehemencie can mightily thicken the bloud. Furthermore you must apply (as it is said) such medicines as are gentle, and which do not gnaw or bite, because the malignity of the evill through such vehement medicines is stirred and provoked, and made more fierce and savage (as we commonly terme it.) But when the matter whereof these Cancres do come, is for the most part grosse, and thick, and disobedient to resolution, and partner also with many other vicious humours, we shall deale sufficiently in this case (especially when we feare the danger of Chyrurgery, & that the evill cannot otherwise be cured) if we by the use of the former remedies, which are made of burnt and washed mettals (as *Galen* counselleth) shall stop and hinder their growing and increasing, especially if they be great tumors: or else after the opinion of *Avicen*, if we seek to defend them from ulceration For the which intention, *Galen lib. 2. ad Glaucon.* doth greatly commend the juyce of Nightshade, and that medicine which is made of *Pompholygos*, or that which consisteth of *Chalcites* commonly called *Diapalma*, Therfore *Theodoricus* also for the same purpose, appointed the ointment named *Diapompholygos*, which is made of oile of Roses, of white waxe, ana. ℥.v. of the juyce of red Pomegranats, & of Nightshade, ana ℥ iiij. of Ceruse washed, ℥.ij of lead burnt and washed, of *Pompholygos*; which is commonly called *Tuthia*, ana. ℥. j. of Frankinsence, ℥.ß. *Galen* also reporteth *libro primo de compositione pharmacorum secundùm locos*, which book is entituled of the ancient interpreters *Myamis*, a certaine ointment invented of *Apollonius* for ulcers appearing in the

Tertius scopus.

Quod aptum medicamentum cancris. Lib. 14. Ther.

Succi Solani Diapompholygos.

Diaphenicon seu diapalma. Unguentum Diapompholygos Theodorici

the head which the Greeks call *Achoræ*: which oyntment he affirmeth to be very effectuall against the cancrous tumours. The medicine is this: ℞ of oyle of Roses, or of unripe Olives, *Hemina*, which the Greeks call *Cotylæ*, viz. ℥.vij. ß which must be infused or put into a leaden mortar, and stirred up and down with a leaden ladle, or els brayed with a leaden pestil, so long till it wax thick and black resembling the very colour of lead: then beat by it selfe *Lythargirum* ℔ 1. of Ceruse as much, and commix them with the oyle, and make an ointment. Moreover how great the force of lead is in all such cancrous dispositions, especially that which is burnt and washed, all men may sufficiently know, which have had some experience therof, and which have studiously perused those things wich *Galen libro nono de simplicium medicamentorum facultate*, doth wright of lead, which he himselfe calleth in Greek *Molybdos*. For this cancrous disease *Paulus* and *Avicen* do greatly commend the Emplaster made of sea Crabbs, especially if it be mingled with an equall quantity of the scourings of brasse. Take therfore of sea Crabbs burned, and of the offal of brasse an even portion, beat them to flower and strew them upon the tumour, or els lay on the ashes of the Crabbs with a seare cloath or cerote. But the same *Avicen* willeth to pluck up these little cancres hard by the roots, or els to cut them off, and then to wring and crush out the thick blood on every side, and afterward seare the place with some hot instrument. For this doth dissipate the relicts of the matter, and consumeth them, it strengtheneth the member and stoppeth the flux of blood. *Galen* also before *Avicen* his time, did allow that cancres might sometime be cured by Chyrurgery. But truly although *Galen* and *Avicen* do permit this manuall cure by Chyrurgery, yet to avoid the danger of immoderate flux of blood and of ulceration, yea and of the life of the sick, omitting those things, we ought to follow the prescript rule of curing, which is only accomplished by gentle and mild medicines, as a more safe way and lesse troublesome, and to content our selves with that only method: because that if such a cancrous tumour which is grown to a mighty bignesse, should be cut round about in those places which are joyned to the whole parts, the danger of immoderate profusion of blood would straight follow, by reason of the greatnesse of the vessell and wideneſe of the arteries, which parts (saith *Galen*) if you should take and bind them with cords, the other members by reason of their neare acquaintance would be troubled and greatly grieved. Moreover *Celsus* saith, that although *carcinomata* be cut off, and brought to a scarr, yet they will return again, and give occasion of death. But if you intend to seare off the roots of this evill, yet truly you cannot do this neither without hurting of the next parts, especially if you make exustion neare unto the principall members. Great Cancres therfore, and those which are inveterate must neither rashly be burned with any instrument, nor cut off with a pen-knife, but rather handled gently and mildly (as we have said before.) For many men not by the applying of any forcible or vehement medicine to take away this evill, but by the only ministring of easie and gentle remedies, which can, as it were please or delight, have so hindred the tumours, that they could not attain unto any perfect age or ripenes. Now followeth the summe of the cure of *Cancer*

Appolonij medicamentum.

The force of lead is marvellous in cancred tumours.

Paulus lib. 4 ex Archigene.

Lib. 14. Meth. med.

Chyrurgery not rashly to bee used in cancres.

Lib. 5.

Capita curationis Cancri non ulcerati.

cer non ulceratus, which is yet in beginning, and doth occupy the outward parts of the body, briefly in these words. 1. Inprimis in a Cancre which is but newly begun, and which consisteth of no very thick humour, nor causeth the veins to swell greatly, purge out the melancholick humour which causeth this evill universally throwout the whole body, 2. If age and strength do suffer it, cut a veine in the elbow, and draw out as much bloud as need requireth. 3. Afterward minister to the sick such medicines as can purge melancholy dowawward: in the beginning let them be gentle and easie, but afterward somewhat vehement, increasing their force by little and little. 4. If the purging of menstruis in women before fifty yeares of age, or if hemorrhoides both in them and in men be suppressed, that bloud aboundeth not at times now and then, you must provoke them by all meanes possible. 5. In the meane time appoint unto the sick a thin diet which can ingender good juyce and cause no melancholick bloud. 6. If you cannot avoid it, but that a grosse and melancholious humour be gathered together in the veines, you must evacuate the same by turnes, both with simple and compound medicines. But these former Aphorismes do pertain unto the Physition: now we will declare the duty of a Chyrurgion. 7. Apply unto the affected member both before purging, and in the very time of purging, such medicines as can repell and drive back: but when the body is universally purged, than use digestive remedies, but let them be such as are of a moderate strength and of a gentle nature. 8. Therfore minister to the aggrieved place juyce of Nightshade, or the medicine made of *Pompholigos*, or that which consisteth of *Calcites*, commonly called *Diapalma*, and other remedies of that sort. 9. But if by the art of Chyrurgery you dare enterprise the cure of *Cancer* you must first (taking the Physitions counsell) purge forth the melancholick humour, and then cut the corrupted tumour cleane off, and suffer a good quantity of blood to come forth, and wring the thick blood out of the adjoyned parts, and afterward cure the disease after the manner of other ulcers.

1. 2. 3. 4. 5. 6. 7. 8. 9.

The end of the fifth Booke.

THE SIXTH BOOKE,
CONTAINING THE CVRE OF THE DISEASE CALLED *MORBVS GALLICVS.*

CHAP. I.
Of the diverſe names of the griefe which I minde to ſpeake of, and where it had beginning.

HAving promiſed to write of all the infirmities in mans body, and now ſpying many faults in the firſt print and in the ſecond, I will performe my promiſe, and amend the faults eſcaped in all the books, for the benefit of my country: and being prevented by the Printer, this Book was left out, wherin is contained a grievous paine and trouble, which doth reigne in all the world at this day, in great fury and raging manner: in ſo much that it ſpareth none of what degree or calling ſoever they be of, (if they ſeek for it) be they Kings, Lords, or Ladies, it ſearcheth them. This griefe hath gotten many names, and ſo many as come to my memory I will rehearſe, and wher they were firſt begotten. Firſt the Spanyards borrowed it of the Indians, and brought it home in ſtead of their gold, and afterwards *Charles* the eight King of *France*, who was a man of great power, and delighted much in ſhedding of bloud, ſparing neither man, woman, nor child; in ſo much that he ſpoiled a great part of Italy, and ſubdued the Dukedome of *Millan*, with great hurt, ruine and ſpoile to all the common-wealth of *Florence*: and at the laſt he came to *Rome* and *Naples* with his whole hoaſt, ſpoyling all as he went with great cruelty: and for his hire, this diſeaſe began firſt to ſhew it ſelfe plentifully among his people, and ſpecially becauſe his ſouldiers were much given to Venery. The *Frenchmen* at that ſiege got the buttons of *Naples* (as we terme them) which doth much annoy them at this day. But the firſt finding of this grievous ſickneſſe, was brought into *Spaine* by *Columbus* at his comming Home, ſo that all *Chriſtendome* may curſe that King and *Columbus*. This griefe at the firſt was ſo extreme, cruell and ſo mercileſſe, that it moleſted thoſe which were infected therwith, even the Head, eyes, noſe, palate of the mouth, skin, fleſh, bones,

ligaments, and all the inward parts of their bodies. Then *Columbus* travelled again, and brought with him litle gold, but all his men were well infected with this griefe: insomuch that the Physitions in those daies did not know what to make of the griefe, nor how to help the people. So for want of knowledge many were spoiled. After (as I told you before of the siege of Naples) the Spaniards for friendship they beare to the Frenchmen, sent to them of their curtizans infected with this griefe, minding to let them have some of their jewels, which they brought out of the Indian countrey. The Frenchmen (not knowing their kind hearts) fell in love with them, and (being ravished with their beauty) dealt with them to their great cost and trouble to this day Now to the variety of the names. First, the Italians call it *Morbus Gallicus*, and some call it *Variolam Gallicam*, because it first appeared amongst the Frenchmen at the siege before named. The French call it *Scabiem*, or *Morbum Italicum*, because they had the victory, and for that they had this sickness And they also call it *Scabiem Hispanicam*, because the Spaniards first brought it out of the Indies. The Germains call it *Menium*, why they should so terme it I know not wel, unles *Menium* do signifie the privy parts infected with this disease. Some of them call it also *Scabiem Hispanicam*. In Spain they name it *Morbum Neapolitanum*: the cause I told you before. They of Naples call it also *Patnysa paradneptur*, that is, the proper name at home in India. Some interpret it *Violentum morbum*, or thus, a great foule and vehement disease. Other some call it *Pendenlagra*, because it first infecteth the privy parts both of men and women: and we in our country call it the French disease But howsoever it be called it skilleth not, so that we know how to help it, which I mind to declare hereafter by Gods grace.

CHAP. II.

Of the signes.

But first I mean to declare the signes how you shall know those that are infected with this griefe, and then the nature of this French disease; as by the effects following it may appeare; and after the cause therof is shewed to be nothing els but that contragion, it resteth that we now say somewhat of the signes, wherby you may understand and perceive those which are infected with this disease: and because signes do proceed and are taken either of the nature of the effects, or of the causes of the sickneſſe, or also of some symptomates or consequents therof; and because it chiefly beginneth in the Liver, and cannot be looked into, let us not look for any signe as *Analogia morbi*: for all signes that can give certaine testimony and shew therof, are contained under the affects, and consequently of the disease. Of these there be two sorts, some are *Symptomates*, and some be *Morbi*, or affects of nature. *Symptomata* be these, falling of haires, ach in the head and members, and small infection of the skin. Those which I call *Morbi*, be more sore and vehement ulcers, tumors of the shins, and other parts of the body, with pustules, *&c.* which follow this disease, even as the shadow waiteth upon the Sun. But because long diseases have their times, to wit, beginning, increase, state and declination, and this French disease is one kind of long disease, great reason there is why it should have his distinct times, and according to the diversity of those times there happe-

happeneth divers *Symptomata* For one kind of symptomates happen at the beginning of this disease: another kind to the state or vigour, *&c.* And therfore I will devide all symptomates into two sorts, to wit, those that follow and properly belong unto this grief, beginning at those which follow the same being inveterate & confirmed; and these next ensuing be of the first sort. Straight wayes after a young man is infected, he feeleth in himself a certain lassitude or wearines come upon all his members without any outward occasion, as walking or moving, *&c.* which foreshewеth this cruell disease and happeneth unto them which are most strong and lusty before. There is perceived also a lumpish heavines in the whole body: a dulnes, faintnes, lithernes, or slowns to move in all the members. The occasion of this, is the infection of the naturall spirits, which are the immediate instruments of the faculty sustaining and giving livelinesse to the whole body: by whose infection, the body waxeth more heavy and wearisome than it was before. Moreover, there is a certain pain or ach, which wandereth throwout all the body and parts therof. After this lassitude of the body, the head aketh: and again by and by it leaveth the Head and goeth into the shoulders, and from the one shoulder into the other. Out of the shoulder it fleeteth into the legs, the one of them or the other, & in like sort may it be said of all other members. The cause of this is a certain vapour which beginneth to rise up from the Liver. The evil humour of this affect is not yet begotten: but by reason of that fervent heat of the Liver caused by infection there is ingendred a certain smal vapour, wherof do grow these wandring or fleeting pains. Thirdly, when the disease hath begun, & hath a litle prevailed the color of the face is changed; you shal see the most beautiful, lively, and clean cõplexion of the skin, in three or foure daies space change it into a much worse course than before, and what manner of motion this is, I cannot tel. But certes their face differeth not a litle from that it was before, the colour is altred, the lively spirits in the eyes be changed, the mouth, lips, and cheeks sometimes are changed from their natural comlines. And marke you this (which may much further your judgement and knowledge therin) there is under the eyes a wan-coloured or blewish circle, such as appeareth in women when they have their naturall purgation, or before it. Noting and finding these things in him, consider with your self whither he passed measure in drinking, in watching, or sleeping, or have vexed his mind with care; and if it happen not throw one of these, than may you judge he is taken with this disease. Fourthly, there is wont to break out a notable heat in the palmes of the hands, and the soles of the feet, yea even in the Winter time. This appeareth through vaporous spirits, taking their beginning of the Liver; which being infected, the face also is affected, and the extreme parts or uttermost members are sore distempered with heat. Fiftly, you may add a drousines, or a disposition to sleep oftentimes interrupted: And this is caused through a turbulent vapour, which is increased through the infection and he it. Sixtly, you may adde heavinesse, and sadnesse of the mind: for though a pleasant and merry nature should be infected with this disease, yet he shall straightway be sad, and given to pensivenes, and even grone therwith. This infection increasing, burneth the blood, which sendeth up troublous and noysome vapours unto the head, and

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7. and ſeat of the mind. Seventhly, the patient ſometime hath a Feaver, becauſe of the heat which is about the diſtempered parts: but this ſeldome chanceth:
8. The eight is the appearance of ſome putrified matter, and this is *Signum Pathognomicum*, a ſigne to diſcover the malady. Therfore as oftentimes as you ſhall ſee this putrified matter, yet ſmall in quantity about the privy place, and know no occaſion to have gone before, you may pronounce it to be the *French* diſeaſe. And what is the reaſon? This *caries* or matter cannot happen but of two cauſes: either becauſe the corruption of the womans matrice hath eaten and gnawne the fine skin of the yard; or els becauſe the contagion is communicated and imparted unto the Liver by the naturall ſpirits, and the Liver expelleth thoſe infected ſpirits and ſanious matter unto the privy parts. Of this *caries* how it may be known when it commeth of *Morbus Gallicus*, and when it is cauſed otherwiſe, I wil ſpeak afterwards. In the ninth place ſucceedeth
9. *Bubo*, and that not great, as thus; A yong man had to do with a woman, after which act there came upon him an heavineſſe of his members, and a ſadneſſe of the mind, and after two or three daies there appeareth *Bubo parvus*, that is to ſay, a ſmal tumour in the arme-holes or ſhare, which is painfull, not grown to any greatneſſe: this ſignifieth that the diſeaſe is yet gentle, and in the beginning, but the cauſe of this is the greatneſſe by the purging places of the Liver, and therfore the Liver disburdeneth himſelfe by ſending the diſeaſe unto
10. them, and hereof commeth *Bubo*. The latter ſigne of this diſeaſe at the beginning is *Gonorrhoia Gallica*, which bewrayeth unto us the nature of this Proteus. After the firſt comming of this diſeaſe, for the ſpace of forty yeares, there was not joyned with it *defluvium capillorum*: but the nature of this diſeaſe is to be changeable and divers, for *Gonorrhoia Gallica* hath not bin ſeene above theſe five and thirty yeares. Therfore we may look for new and ſtrange *Symptomates*, I pray God they be light and eaſie to be holpen. Now how this *Gallica Gonorrhoia* is to be diſcerned from that which is not *Gallica*, I will hereafter declare, to avoid tediouſneſſe in this place. The cauſe of this *Gonorrhoia* is *labefactatio ſpirituum*, weakning and ſubverſion of the ſpirits which rule the naturall facultes or vertues of the teſticles and ſpermatick veſſels, by reaſon wherof the ſtrength of thoſe parts is diſſolved: ſo that they cannot keep their ſeed but it continually droppeth foorth. But now let us ſpeak of thoſe ſignes which are appropriated to the diſeaſe in his progreſſe or confirmation: and firſt of hard puſtules in the whole body, and the ſame grievous and deformed in the Head and beard, ſometime with ſanious matter, ſometime without it. And know you, the diſeaſe cannot be above the age of five or ſix moneths at the moſt when theſe *ſymptomates* appeare. And if the diſeaſe beginneth in the Winter, it ſhal bring forth his cruſts in the beginning of Sommer: if it begin in the Spring time, his cruſts appeare in Autumn, *&c.*

CHAP. III.

Of the cauſes of the breaking out of Puſtules.

1. AND the chiefe cauſes of this breaking out of puſtules are theſe: Firſt be-
2. cauſe the matter infected is ſent thither from the Liver. Secondly, becauſe the parts infected do not digeſt and expell (by way of tranſpiration) his excre-

ments

ments, and therfore they remain in it still, and grow unto cruſts. The third 3.
ſigne of this diſeaſe confirmed, is callous ulcers about the privy parts, which either be callous at the beginning, or become callous afterward: and therfore as often as you ſee the *cartes* in the privy parts healed, and that there remain *Calli* or hardneſſe about the place where it was, be you aſſured that this is *Gallicus Morbus* confirmed. Therfore I wiſh that you remember this, when you take in hand the cure; for thoſe hardneſſes be moſt manifeſt & certaine ſignes of this diſeaſe confirmed. The fourth is hanging down of the *uvula*, the *uvula* hanging down in the further part of the mouth, and if it do ſo 4.
much moiſture commeth to the mouth by reaſon wherof happeneth *raucedo vocis*, a great hoarſenes of the voice. Therfore open their mouth, when you ſhall heare them ſpeak thus hoarſely, and you ſhall perceive the *uvula* full of moiſture, and (if the patient have no catarrhe) ſay that it is *Morbus Gallicus* confirmed. The cauſe of the Humectation or moiſtnes of the *uvula*, is the naturall ſpirits infected and changed, which is carried with the bloud of the veines, throwout the whole body, and becauſe it is ſo infected and weakned, therfore the function therof is weak and feeble in the ſtomack and maketh evill digeſtion. Therfore the ſame ſtomick aboundeth with flegme in the brain, and it doth not his function. Therfore in the brain there is ingendred *Mucus*, that is, a skinned cold moiſture in the veins, by reaſon of the weaknes of the ſpirits, ingendred of flegmatick blood, with unnaturall humours. If they be afterward by acceſſe of heat aduſt, the diſeaſe becommeth very grievous and vehement. No marveil therfore, if this aboundance of moiſt humours fall to the *uvula*, and be preſſed down with moiſture: and if the bloud be ſharper then the skalls break foorth in the skin, the roots of the Haires be conſumed, ſo that they fall: it exulcerateth the mouth, the palat, and the noſe, it periſheth the ſcalpe of the brain, and is the occaſion of many other *Symptomates*. The cauſe of hoarſenes of the voice, is humidity and excrements which do ſtop and let the waies of the voice. Fiftly, you may add the tumours 5.
of the glandules in the further part of the mouth; and when you ſee this, be you out of doubt, that the infection of the diſeaſe is now confirmed. For the infected matter is now ſent unto the head, which is expelled by his *emunctory* 6.
places, that is, glandules. And ſixtly, add therunto the corruption of the palate of the mouth, and of the teeth: and when you ſee theſe, looke not to any greater ſignes of the confirmation of this evill. In the ſeventh place I put 7.
outragious and continuall pain, making the patient even to cry out: this beginneth at the two and twentieth houre of the artificiall day, & continueth not fully until midnight; and theſe moſt orgueilous and extreme paines are cauſed of a very moiſt and maligne vapour, which riſeth up from the Liver, and from the excrements be acquired and gathered by evill nouriſhment in every part, and eſpecially above the *perioſtion*, that is, the rims which cover the bones 8.
of every part. And in the eight place, I remember corruption of the bone in the Head and in the armes, before there appeare any ulcer. How you may 9.
know the bones to be corrupted, the skin remaining whole and ſound, I will hereafter ſhew. In the ninth place you may add tumours *atheromatous*, that is tumours which yeeld a tough ſlimy matter. Theſe of ſome writers are

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called *Bumbata* or *Gummata*, by a similitude taken of trees. For in *Morbo Gallico* tumours do grow like the gumms which issue out of trees, and this happeneth either because the party himselfe is not well nourished, and heapeth up undigested excrements, or els because the Liver communicateth and sendeth
10. unto it infected matter. We may add here in the tenth and last place, maligne ulcers in all the parts of the body which ulcerate the whole skin, head, and all parts through aboundance of offensive matter. To conclude, there succeed this disease sometime their effects, as *Asthma*, which when it is come upon a patient, it declareth him to be past cure. Therfore never put such a one to pain by medicines or other meanes, for you shall never heale him. Now will I teach you in processe of time following, the waies how to asswage and cure all the *Symptomates*, which although they be very hard and rebellious to remedy, yet I undertake unto you that I have found out such waies and meanes by medicines, as will assuredly, speedily and without danger (as much as is possible) help and cure them by Gods grace.

CHAP. IIII.

Of the cure of Morbus Gallicus.

NOw after we have declared the names, nature, causes, and signes of this affect, it remaineth that we proceed and declare also the cure. And understand you, that the waies of curing therof are manifold and divers, because the nature therof is not comprehended in any method of curing, but was alwayes opened by the experiments of Empericke; for *Hap* and *Hardy* have given us medicines against this disease. And because divers medicines have bin found out by chance, therfore there be divers wayes of curing this affect, of the which one is light and easie, that is, great moving and exercise of the body, which is in youag men, strong and lusty, able to endure sweat, either in wrastling, leaping, darting, dancing, or playing at tennis, or such like, hath bin a sufficient remedy for this evill in the beginning: for by it the heat so groweth, and the excrements therby be so abundantly expelled, that the spirits be renewed and made more pure and apt to overcome the infection: and therfore it is not to be marvelled, if by this meanes the Liver sometimes purgeth himselfe, when the disease hath taken no deep root in him. Why doth *Febris putrida* cease and take an end without medicine? Because perdy, it is not in the sound parts of the body. But in *Febris hectica* the patients are healed by medicines alwaies which coole and moysten, because the affect consisteth in the sound parts. Semblable, in *Morbo Gallico*, when the disease is in the beginning, and not confirmed or fixed in the inward parts it is possible that the spirits may be restored of themselves, for this affect is in the spirits. Therfore to return to our purpose, some indeed by procuring a great sweat have bin cured, but this was in the beginning of the disease, in very strong bodies, and yet it hath not had in all such successe neither.

CHAP. V.

Of Fumigations.

THere is another way that Empericks have used to cure this disease, and that is *per Suffumigia*. The Antients cured indeed divers affects by suffumigations

migation: but the Empericks trying alwaies to helpe this affect, at length found out an excellent Suffumigation, *ex Cinaberi*, yet this oftentimes hurteth: albeit it is counted amongst the waies of curing this diſeaſe, and ſometime doubtleſſe it healeth them.

CHAP. VI.
Of purging of Morbus Gallicus.

HAving thus farre proceeded in this matter, we will now come unto the firſt ſcope propoſed, I meane evacuation of the matter preſent *in ſubſtantia*, wherewith is joyned *fervor*, out of the which groweth a hot diſtemper and excrementuous matter; firſt therefore naturall, and that whenſoever you go about to cure this diſeaſe: for the very Empericks doe that ever at the beginning of their cure. And becauſe the preſent humours may offend either in quantity, or in quality, or in both, you ought to uſe diligent conſideration therein. For if they offend in quantity onely, firſt we muſt give him a lenitive medicine, either of *Caſſia*, or *ſyrup. Roſ. ſol.* and after that open a veine, that the ebullition of bloud in the liver may ſo be tempered and aſſwaged. Secondly, abate and diminiſh the matter, which requireth firſt to be altered by medicines, and afterwards to be expelled. Thirdly, for as much as the diſeaſe happeneth by contagion, which contagion infecteth the liver, unto the which as their fountaine all the humours have their recourſe, it behoveth revulſion to be made from the inward parts unto the outward, as in bloud-letting it is. I omit the greatneſſe of the diſeaſe, which alſo indicateth Phlebotomy: but the three firſt only we take as indications of bloud-letting, and the veine that is to be opened is *Hepatica*, in the right arme, becauſe it is direct unto the parts affected. But underſtand that ſometime we may not uſe this evacuation, becauſe in the beginning of the diſeaſe (for the moſt part) the patient is wont to have *Bubones*, which *Bubones* becauſe they come from the Liver, expelling the ſuperfluous or unnaturall matter unto his emunctory place, if we ſhould cut the veine the patient having them upon him, we might haply thereby divert and turne backe the matter againe unto the Liver, to the danger of the patient. So that in this caſe it is determined among learned men, that a veine ought not to be opened, leſt the matter (as I ſaid before) ſhould be drawne againe unto the Liver, and the diſeaſe made more dangerous and painfull.

CHAP. VII.
Of the preparation of humors.

AFter the patient hath beene let bloud, as his ſtrength may permit, the time well ſerveth to prepare his humours: and for as much as in the beginning of the diſeaſe, there is not alwaies the ſame mixture of humours that is in the end, in which there is *pituita* and *exuſta materia*, this *pituita* ought to be prepared, firſt by thoſe things which have power to attenuate and ſcoure, and to open obſtructions, of which medicines you ſhall finde plenty in the former bookes, for the avoiding of cholerick, flegmatick and melancholick humors and mixt humors, and then let us come to the cure.

CHAP.

CHAP. VIII.

Of the certaine and true medicine for the diſeaſe.

IN the cure of this diſeaſe, after evacuation is made, the ſtate and temperature of the inward parts by convenient meanes altered, the body prepared by the medicines before ſufficiently, and purged, and afterward confirmed, and comforted againe as before we have declared: if we ſee the diſeaſe continue ſtill, and not yeeld to all this miniſtration, we ought then to come unto that which maketh the true and certaine alteration of the inward parts, and that of it ſelfe hath a knowne vertue, both to alter and reſtore the Liver to his naturall eſtate: and this is the decoction of *Lignum Guaicum*, otherwiſe called *Lignum Indicum*, and *Lignum Sanctum*, which medicine was found out by chance, and confirmed by great experience to cure this diſeaſe, the patient obſerving a very ſlender diet, and drinking the decoction, in which there is a vertue to attenuate, and power to overcome this diſeaſe.

CHAP. IX.

What ſort of that wood is to be choſen as beſt for this purpoſe.

NOw ſithence it is determined that for this purpoſe to uſe this wood is beſt, it is neceſſary to ſhew alſo the manner of uſing this wood, concerning
1. which you ought to obſerve theſe things. Firſt what manner wood, and what
2. 3. manner rind is to be choſen for the beſt. Secondly the preparation. Thirdly the
4. way of giving it, Fourthly the order of diet to be uſed in miniſtring it. Firſt concerning the election or choiſe of the wood, I ſay it is not to be doubted, alwaies to chooſe that which is of moſt vertue, and that is *Lignum Sanctum*, which is yellowiſh and fat, having no blackneſſe in it: and if we cannot have this, let us uſe *Guaicum*, whereof there is more plenty. Moreover, in both kinds of this wood the meane ſort is beſt: we may have it of a tree that is old, or of a yong tree, or of a tree of middle age. I call that the meane ſort, which is not altogether black, nor for the greater part white, neither ſlender, nor groſſe. I chooſe this middle ſort, becauſe it hath more unctuoſity and oyliſhneſſe in it then the other which is growne unto age. For if the ſame unctuoſity doth more abound in the yonger wood, it is more inconcoct and excrementous. Moreover, we ought to chooſe that which is beſt in reſpect of the diſeaſe, to wit, in a confirmed diſeaſe, the moſt vertufull and efficatious, as is *Lignum Sanctum* of middle age: but if the diſeaſe be not ſo greatly confirmed, but light and eaſie, we may uſe that which is of a more weaker operation, both in *genere* and *ſpecie*. Furrthermore, regard muſt be had alſo of the patient his age, for in an old body, the old plant is moſt convenient: for one that is yong, and
5. ſtrong, the middle ſort is to be choſen. Fifthly, in chooſing this wood, we muſt conſider of the time of the yeare: for in a cold ſeaſon, as in the Winter, we ought to uſe the hotter, ſharper, and bitter kind, which we may judge by our ſenſes: in the Summer time, that which is leſſe ſharp, and leaſt of all bitter, either of an old or yong tree; And the markes whereby we may diſcerne the beſt from the other, of the wood of the old tree, which hath in

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it great quantity of blacknes, are these: it is very bigge, and hath a grosse and thicke rinde, which so cleaveth unto the wood, that unneath it can with a knife be separated. For as often as you see the rinde to come easily from the wood, it hath been moistned with salt water, and is of the worst sort. In the middle sort of this wood, all these things appeare in a meane. Besides this, I would wish you to rape a little of this wood, and if in so doing you perceive not a smell proceed from it, you may be bold to say, that it is either very old, or else corrupt. The third signe to choose this wood by, is, if in raping it appeareth oylish, so that the dust thereof doth somewhat glister. Fourthly, you may taste of that you have raped in your mouth, and if it biteth the tongue forthwith, and afterward yeeldeth a bitternesse, it is good. Fifthly, take and rape it, and if there appeareth in the substance thereof manifest pores and small holes after you have raped it, and the superficies remaineth not equall and sound, it is of the worse sort: and if you make your decoction thereof, it is cleare, and neither bitter nor sharpe in tast. Sixthly, it ought to be chosen very pondrous and heavie. Seventhly, see that it be such as hath not the whitish colour inclining to dimmednesse, neither having the veines of the white part black, but greenish, and of dimme pale colour: for if it be otherwise, it is a token of corruption. The last proofe of this wood is, to boile the rapings thereof, and if the decoction be thicke, very bitter, and sharpe, it is good. The signes of goodnesse in the rinde are these: First, that it be taken of a tree which is old, or of middle age, for that which commeth of a small bough is naught; and we know when it commeth of a middle age or old tree, for it hath great peeces, and large cavities. Secondly, it is required, that the rinde be very thicke. Thirdly, that it be very hard. Fourthly, that on the inside it seemeth as it were black, sprinckled with an ashe colour: and this is the colour of the most excellent barke. If withall in breaking it appeareth black, but not like unto *Ebenus* be ye sure it is of the best sort.

CHAP. X.
Of the decoction of Guaicum.

THe wood being thus raped, we come to his boyling, which we call decoction. And touching that, we shall note that the common use is, for every ounce of raped wood, to add a pound of water. But truth it is, if we deale with a ladde or stripling of tender yeares, of hot complexion, and that in Summer season, we must use for every ounce of the wood, to take one pound and a halfe of water. But the common custome is (as I said) for every ounce of the said wood, to take one pound of water. Therefore in making the decoction we are wont to take one pound of the raped wood and twelve pounds of the water, except in the Summer season when the syrupe cannot be kept: and then we take *Lignum*, ℥.vj. of waters ℔ vj. Also in the Winter time we take of the wood raped, ℔.j. ß. of water eighteene pounds. In the middle seasons or times betwixt both these one pound of the wood, and twelve pounds of water. But you must take and macerate or infuse the wood twelve houres before, or sometimes more, sometimes lesse while. Some infuse the wood in cold water,

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but I like not that way: for if you marke the difference which is betweene the decoction made after the infusion of cold water, and that which is made after the wood is infused in hot water, you shall find the last far more sharper, more bitter, and more thicke. Therefore hardly let it be infused in water which is made even seething hot. Moreover, I wish that you stoppe your pot very closely, and set it in a place amongst Branne, covering it up even unto the middle part in the said Branne: for by this meanes it long time retaineth his heate. Besides this, encompasse it round about with linnen clothes, that it may be perfectly macerated, and the decoction have his requisite strength, and to be boyled in a vessell of stone, or of earth well glased within; those vessels of glasse are best of all. And note you furthermore, that this decoction may be made two diverse waies, to wit, by drie fire, or in *Balneo Mariæ*, which is the more excellent way: for the decoction will be farre better, and work better effect, and sooner. Also choose your vessell having as small a mouth as may be, and boile your liquor therein, the top being close stopped, and keep it in boiling continually: let it boile till halfe be wasted, as the common use is: some will boile it till three parts be consumed, to have it drie more. This is the rule for boiling this decoction, which when it is boiled, sometime is suffered to coole before it be strained, and some straine it whiles it is yet boiling hot, that the wood make not the decoction thick or grosse with his substance. I think it no matter whether it be cleansed hot or cold, and this is the making of this first decoction. The spume or froth thereof must be gathered for that purpose, which hereafter I will declare. The second decoction is made in this wise: we take the same wood (without macerating it any more) and boile it againe in the same quantity of water (as custome is) that it boile unto the consumption of the third part: so that of twelve pounds, after boiling there remains eight. But in the second decoction we use to increase the quantity of this water: for sometime we add eighteene pounds of water, sometime fifteene, and this we are accustomed to doe when we have a patient that is given to drinke much. Secondly, we increase the *dosis* of the water, if it be in the Summer season, for then the patients are compelled to drinke betweene dinner and supper. And this is to be drunk at dinner and supper, or (if need be) at any time of the day. Nevertheless ye shall understand, some Physitions do give the first decoction even at dinner and supper also, and so they make but one decoction onely: but this use *is* but rare, and when they will drie vehemently. One thing I must add, which is this, that in leane and weake persons we use to prepare this wood to be given with the broth of Veale, of a chicken, or a bird, so that the broth be not fat. It is boiled after the manner aforesaid: and this I thought necessary to let you understand. Thus much may suffice the simple for making of these decoctions.

CHAP. XI.

Of making the compound decoctions of this wood.

THis *Guaicum* is boiled not onely single and by it selfe, (as I have shewed before) but also diverse other things in boiling are mixed and compounded

ded therwith diverſly. First I will declare unto you thoſe decoctions which be made of this wood moſt ſingly: afterwards others, which becauſe they have more things added unto them, are called compound decoctions of this wood. The moſt ſimple or ſingle decoction is made of the rinde of the wood, and pure water only. And this ſimple decoction the beſt Phyſitions do uſe, when they will make the decoction ſtrong. The forme of making it is this. We take the ſame quantity of the wood *Guaicum*, & the ſome of water which is declared in the Chapter before, and we add unto the ſame the bark or rind of *Guaicum*, which hath no determinate quantities: for ſometimes we put 2. ſometime 3. ſometime 4 ounces unto one pound of the wood, and for halfe an ounce of the rind we add 4 pounds of water: as for example, admit the quantity of the wood be 1 ℔. the quantity of the rinde ℥ ij. the quantity of water ſhall be 16. pounds. But when we will have the medicine of great operation and ſtrength, we take of the wood 1. pound, of the rind, ℥. vj. of water, ℔. 18. We beat the rind into groſſe powder, & afterward ſteep it in the water 24. houres, then boyle we it to the conſumption of the 3. part, in ſuch wiſe as is ſaid of the ſimple decoction. In certain places they prepare and make this decoction with wine: the forme of preparing it is this. ℞ *Guaici* 1. pound, *corticis ejus* half a pound, water ℔. 18. let theſe be infuſed together according to art, afterward boyle them to the conſumption of 2. or 3. parts, ſo that 6 pounds only of the decoction do remain. This done, they add thereto of ſtrong white wine, which they boyle a little, and then ſtrain it and uſe it as before. Sometime it happeneth (by the weaknes or vice of the patient his ſtomack) that the whole decoction is caſt up again: therfore that it may pierce the ſooner, we adde wine therto, but if the patient can receive and retain it without wine, it were the better way. Yet have we another decoction of this wood which is more compounded, which is this, ℞ *ligni Guaici* ℔ *j corticis ejus*, ℔. ß. *aquæ* ℔. 18. theſe be infuſed according to art, then they boyle to the conſumption of the 3. part: then we add to it *Carduus-Benedictus*, which is much uſed, *Camedrios*, *Betonicæ*, of each of theſe herbs a handfull. Again they boyle it even till the one halfe be waſted: ſo that of the whole decoction remaineth no more then 6. pounds. Then we add therto again of wine 3. pints, and after 1. walme or 2. boylings we cleanſe or ſtrain it. ℞ the ſame wood, the ſame rind, and the ſame water in quantity, infuſe and boyle them after the ſame manner: then add of Roſemary, *Fœniculi*, *Stœchadis*, *Betonicæ*, ana. M. j. *Scine*, Anniſe, ℥. j. let theſe boyle to the conſumption of the halfe part: ſo that there remain of the liquor but 6. pounds, and therto add 3. pints of wine, after the manner aforeſaid. Laſtly we make it another way, as thus, ℞. the ſame quantity of the wood and rind whereof we ſpake before, and add of the rootes of *Enula campana*, of the roots of *Althæa*, of the dry roots of *Ireos*, ana. ℥. j. of Maiden-haire, of Liquorice, *Stœchados*, ana. ℥. ß. Boyle theſe together to the conſumption of halfe, then put unto it three pints of wine, and ſo the decoction is made perfect by boiling, as is aforeſaid. And theſe be the formes and deſcriptions of thoſe decoctions which are uſuall with practitioners and others. They which uſe to miniſter theſe manner of decoctions, make no ſecond decoction, but prepare ſome other liquor for their dinner and ſupper at their diſcretion. I my ſelfe have been

wont in this decoction to put purging medicines, and specially to those which have such stomacks as cannot have purging medicines. I have used the foresaid compound decoctions, but not alwaies, but especially in cold griefes, as *Asthma* and coldnesse of the stomack, *Sciatica*, and Palsey, in Fistulaes, and other foule sores and pains in the joynts, and in affects of the feet comming of cold distemper: in these cases I have used the said decoction with good successe. But the most simple decoction, I say, doth best against *Morbum Gallicum*, so that there be no compound disease joyned with it, then the compound decoctions are chiefly to be used according to the direction of them which do practise.

CHAP. XII.

Of the time convenient to give this decoction.

But at what time is this decoction to be given? Certes the most meet time is the Spring time; for although we require in the working thereof, heat, sweat, and much digestion of excrements, yet the heat of Sommer is too great, the bodies are therby resolved and made faint. Therfore the middle Spring, and the beginning of Sommer is most convenient. Next unto the Spring is the Autumn; as for the Sommer and Winter they be seasons unfit for it, the one for his great heat, and the other for his excesse of cold. And if of these two I must needs chuse one, yet I would rather chuse the Winter, for in the Winter season we may have good fires; the chamber may be made close and warme. Therfore concerning the time remember alwaies the Spring is best, the Autumn next, the Winter next, and the Sommer worst of all.

CHAP. XIII.

Of the place where this decoction is to be given.

We may not conveniently give this decoction in every place. Our ancestors the Physitions that lived before the last 40 yeares, were wont to keepe their patients in darknesse, as it were in a dungeon, for the space of 40. daies, pining them unto bones: and they did well, so cruell, so fierce, and outragious was then this disease. But now sithence it is become more meek and tollerable, Physitions ought not to deale so hardly with all. Therfore we keep our patients in a chamber, where is somwhat deier ground, not open unto the winds, the windowes closed in with paper or linnen cloaths, the dores not altogether kept close.

CHAP. XIIII.

What quantity of the decoction is to be taken at once.

In measuring the quantity we observe these things. First, how great the affect is; for if it be great and rebellious, then must a great quantity of this potion be given: if the affect be not great, the quantity should be lesse. Unto a child we minister a smaller quantity then to one of full growth. Also consideration ought to be had of the complexion of the patient; if his temperament bee hot, a little quantity; if it be cold, a great quantity is to be given. If the stomack be weak, we give a very small quantity; if the stomack be strong, we give a great quantity. This quantity is given (when it is large) by a sirupes, but whē it is litle by one syrupe only: our limits are frō ℥iiij. unto ℥ x. In a child, from 4. unto 6. ℥

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if he be strong & valiant of stomack, you may proceed to ℥ viij. In the strongest person, the disease also being rebellious, we proceed not above ℥ x. and that quantity we seldome use in any. Moreover, you must observe another rule, that is, to give a greater quantity alwaies of the syrupe in the morning then in the evening, because in the morning the stomack is empty: and in the night, because of sleep, the force therof is greater. Again, this is to be observed, in the 1. and 2. day we give no more, but each day once of the day, which is in the morning and likewise in the end of the diet But after we give the syrupe twise a day, to wit, morning & evening, at a certain hour, without failing or breaking of time.

CHAP. XV.

How many daies this decoction is to be received.

THe question hath beene to give the decoction of *Guaicum* the space of forty daies, because this *Morbus Gallicus*, is *Morbus erronicus*, a long disease, requiring therfore a long cure. But this time serveth when the disease is in a meane betweene confirmed and beginning. If it be but *Morbus incipiens*, we scarcely prolōg the use of this decoctiō til the thirtieth day, or the five & twentieth day; but when the disease is inveterate, we cast not to give it in *Veratro*, untill the 60. day. Wherby shall we know certainly when to leave the use of this decoction? Truly when we see that all *Symptomata* be ceased and gone, and if they be ceased at the fifteene dayes end, let us leave the use of the drink: if not let us continue it stil, untill the *Symptomata* be all gone. But if after we have given it forty daies, the *Symptomata* cease not, yet leave not off as yet for all that, but continue it still, prescribing to the patient *victus nobilium*, and let him till an hundred daies be expired drink of the decoction, lest the disease return or be confirmed more. And ye shall understand, there be two rebellious *Symptomata*, which if they remain, hope you not for any perfect cure. The one sort of these be certain callous and hard scarrs, we English men terme them the buttons of Naples, for they be certain scarres like indeed unto buttons, and except the patient continue this decoction till these be perfectly cured, it is alwaies to be feared, that the disease will again return. The other rebellious *Symptomata*, is *Gonorrhœa Gallica*, which if it ceaseth not through the use of the decoction or other medicine, of which I will speak hereafter, the disease also endureth. Therfore see that after forty daies, yet they drinke one of the decoctions.

CHAP. XVI.

Of the time of giving the decoction, and things to be observed therein.

NOw comming to speak of the time of giving this decoction, I say that the Physitiōs give it in the morning before dinner, the space of three or foure houres, and for the evening after supper three houres. And if it so chanceth that we give but one sirupe only, the time is not so much to be regarded. Moreover, remember that the decoction ought alwaies to be taken very hot, to the end it may provoke sweat: again, that it ought to be received of the patient

lying in his bed. The ſirupe being drunk, the patients do uſe to ſleepe upon it, and this they muſt attempt to do, that it may the better be digeſted and diſtributed into the habit of the body.

CHAP. XVII.

Of things to be eſchued of him that receiveth this decoction.

CHiefly *Venus* muſt be ſhut out of the doore quite, eſpecially while this decoction is in giving. Some by committing this act but once in this cure, have failed of remedy through the fault. There be divelliſh women deſirous to be handled & dealt withall, who will be nothing themſelves, to inflame mens hearts to luſt towards them; abandon theſe your company, and thruſt them out of the doores and houſe: let none of that hue be ſeen in your diet, beware again of perturbation and chafing of the mind, which to avoide, fly cards, dice, and all manner of games, which may provoke anger, and nourish fraud and covetouſnes, which doth inflame the bloud and ſtir choleric humours.

CHAP. XVIII.

Of things to be corrected, or Symptomates to be oppugned in this cure.

CErtain accidents alſo in this cure are to be corrected and holpen, among the which, one is a certain loathing of the ſtomack, or diſpoſition to vomit, called of the Latins *Nauſea*. This comming upon the palat, letteth him to receive his potion. This is reſiſted and helped by mixing pleaſant things with the decoction, as is ſome pleaſant Julep to be mixed with the decoction according to the humour which is the cauſe thereof: ſome having a hot ſtomack do abhorre it; therefore let him uſe in the decoction cold waters, as *Cichory*, and ſuch like, to make it more thin. Some cannot eat their biskes, in which caſe we permit unto them good common bread, made of the beſt floure of the beſt wheat. Moreover ſharp and grievous pains are wont to happen unto the patients after the fourth day, or the eight day of their begun diety untill the fifteenth day be paſt; which we endeavour to qualify and lighten two waies. Firſt by perſwading with the patient to ſuſtain them patiently, telling him it is the nature of working of the wood, and that they will ſoone be at an end, to his great commodity and much comfort. Secondly, by fomenting the parts, and annointing them, wherof I will ſpeak more at large, when I treat *de doloribus*. Another inconvenience that followeth this cure, is coſtivenes, and the patient commeth into laſſitude or wearineſe: this is holpen by clyſters given every third day. Again, ſome do abhor clyſters unto ſuch we give once in the day of the ſirupe *cum duabus radicibus*, or, *mellis roſacei*. And if it be ſuch a perſon as will not be ſcoured by common *mel roſaceum*, then in ſtead therof we add unto the ſirupe *roſ. ſoluti*, ℥j. Some uſe to give pils of Aloes, but *mel roſ.* in my judgement is beſt. Alſo otherwhiles it happeneth that the patient fainteth or ſwoundeth; and this happeneth after foure and twenty daies, through the ſlendernesſe of

the

the diet. Then grant him a large diet, as an egg every day, morning and evening, or some other thing at your discretion. And otherwhiles the cause of this their faintnesse and swounding commeth, for that they are not nourished, or because they take litle of their bisket, in which case (as I said) we help them with a draught of ale, or an egg reare. But if their stomacks will not digest bisket, let them have good fine bread. And you shall know this weaknes of the stomacks digestion by these signes: When either the said solutive sirupe or clysters be given them, (if their stomack be so weak) there is brought forth with it a great part of the decoction, yellowish somewhat resembling the color of the yolke of an egg, and somewhat thick or troubled, in the which ye may see crums and small peeces of the bisket swimming whole. And when this appeareth unto you, use a remedy for it betimes, that is, permit unto the patient a large diet, and let him have a lesse quantity of the decoction, with which if you do mix also some Iulep, it is the better. These be the *Symptomata*, and the means to remedy them by.

CHAP. XIX.

Of Excrements.

NOW am I come to that part of my Treatise wherin I have to speak of excrements. And concerning this matter, first you shall understand, there be two kinds of Excrements, which are to be regarded and considered of. The one is *Excrementum siccum*, that is to say the ordure, wherof I have spoken. The other kind of Excrements wherby the body is purged, being of three sorts, is avoided sometime by urine, sometime by sweat, sometime by purging medicines. Although (in this case) it be not necessary that the matter be purged, but that the inward affected part be altered, yet evacuation is good by the way of urine: very good it were indeed, but no Physitions have attempted that way. For (be it never so good) they have thought it inconvenient to send such hot matter unto the reynes, especially if the patient have *Gonorrhoia*: for then assuredly the disease shall be exasperated, and more hurt than commodity will therupon ensue. To drive forth by sweat, Physitions do their diligence, for a large sweat dissolveth the matter of that disease. Some therfore do further and provoke this sweating after the most simple and common way, that is by covering the patient well with cloathes, covering the patients Head, by laying him in a hot bed, and giving him his decoction warme to drink (the Head of the patient being covered, I doubt whither that will do hurt or nay) I can commend it in such patients as have not the Head very hot and sweating already: also such as have pustules, and do feare the shedding of their haire. Others take bread hot out of the oven, and apply it to the back and sides of the patient, that by the moist heat therof, they might the more easily sweat. I like not this device, for the bread is infected therby, and therfore this is not good. Some use to lay a warme brick sprinckled with wine or verjuyce, and wrapped up in cloathes, and this is a good commendable way, observing yet this rule for the use therof, that you omit it in such persons as have *Rhagades* in their feet: in such you must lay no brick to their feet in any wise. The last way of voyding excrements, is to expell them by the siege. And the *Guaicum* potion is wont

sometime to work that effect, but sometime it doth not. The most part of Physitions do (in this case) commend evacuation made with convenient distance of time by purgative medicines: wherfore if very great evacuation be made by sweats, let them every eight day be purged: if they sweat not plentcously, then purge them oftner, every third or fourth day, in the Name of GOD: and the purgations which we in this case do use, be according to the humors which do most abound, as sometime with pils, with *Sena*, *Epithymo*, *Hermodactylis*: and sometime with Electuaries, as *cassia fistula*, *Hamech*, *Diacatholicon*, and such other like, as you may find plenty in the first and secõd books, if you look carefully in them for medicines for the purpose which you would have avoided.

CHAP. XX.

Of Diet to be observed in this cure.

NOW are we come to speak of the diet to be used while this decoction is in taking. This diet is ordained always slender touching the quantity, and drying: and it consisteth in bisket, which we give unto the patient first and before other things, to the intent the meat taken after it might the lesse moisten, (and so it helpeth much to the cure of the tumours which belong to this disease) and also because this bisket bread tarieth longer in eating, and yet the patients appetite is somewhat stayed: and if the stomack be very weak, permit him to eat common bread of the very best. His meat must be rosted and excellent good, Chickens, Rabbets, Mutton, Partriches, and such like. And when he doth purge, let his meat be boyled that day: once, twice, or thrice in the week let him have to his supper bread and great Raisins, as you like his strength. Some do minister Corants, which I commend. But when the excrements of the body are daily avoided by abundance of sweat, so that we may hope the patient shall that way be perfectly purged, then I thinke best to give no purging medicines; for nature it selfe expelleth them to the skinne, to be evacuated that way by sweat, whose work should by purgative medicines partly be hindered. If his sweat be not sufficient, then it is best to use purging of what kind you think best (as before) For his ordinary drinke at meales and other times, let him use the second decoction, wherof let him take as much as he will But do not you beleeve, the more they drink the sooner they shall be cured of this disease. And if they cannot drink the second decoction, we must suffer them to take some ale or beere, but let it not be very strong in any case. The time of the dyet being expired, we ought forthwith to observe whether the Liver be too hot yea or no: if it be so, then prescribe a medicine to qualifie the distemper, as thus. Take conserves of Roses, of Borage or of Violets or such like, wherof you may find plenty in our former books.

CHAP. XXI.

Of the root of China.

NOW have we to treat of the root of *China*, wherof some Physitions do make very great account, not only for *Morbus Gallicus*, but also for the cure of *Phthisis*, ulcers for the Lungs, consumption of the members. In *Lepra*

Græcorum

Græcorum.i.ſcabies; Elephantiaſis,i,Lepra, proceeding of the melancholick humour; *Podagra* (in all which effects they uſe it) the Spaniards do bring over this root, but from what place I cannot learne. I could never attaine to try the vertues therof this way, but uſe it profitably againſt the Dropſie: alſo to repreſſe and temper the melancholick humour, for bleare eyes comming of a hot diſtemper: moreover, in an exceeding hot diſtemper of the ſtomack and liver. But in the cure of *Morbus Gallicus*, I will not uſe it againe; for I have proved it it three or foure times, and could yet never bring any thing to good perfection: to finiſh their cures they take two pounds therof.

CHAP. XXII.

The way of making the decoction of the root China.

THE decoction is made in this wiſe: we take this root and cut it in thin peeces, afterward we take ℥,ij. therof, and xij. pounds of cleare water: we heat the water, and infuſe the *China* in it, for a whole nights ſpace, or foure and twenty houres. Afterwards we ſet it to the fire, and boyle it to the conſumption of halfe, ſo that ſix pounds and no more remaine. We make but one decoction, which forthwith we cleanſe, and ſpread out the ſaid thin peeces upon a table, that they may be dried in the ſhadow, becauſe they are reſerved to uſe again. The decoction is kept warme in a pot, ſet either upon the embers or the hot coales, for if it remaineth not luke warme, it waxeth ſowre. But obſerve that the decoction be made in a veſſell with a very narrow mouth: and the ſame ſtopped exactly with corke, while it is in boyling. Of this decoction we give in manner of a ſirupe in the morning ℥,x. or xij. in the evening as much. The ſtomack liketh well therof, for it is a pleaſant drink: ſometime we permit the patient to drink wine if he have been accuſtomed to wine, or els to common ale at his meat, if he be weak, or els not. Their diet is common bread of the beſt, and fleſh both ſodden and roſted in moderate quantity. No purging medicine is to be given before the end therof, and ſo the decoction is daily made: for of two pound (which, as I told you in the end of the laſt Chapter, is the full *Doſis* of the root) we take daily two ounces, and ſo the whole laſteth twelve dayes. Afterward we take again of the ſame root dried, and boyle again of the ſame every day, ℥,iiij. and ſo it laſteth ſix daies more, til the ſpace of eighteen daies be finiſhed. Now if we wil miniſter it longer, if need be, we do as before. *Diet.*

CHAP XXIII.

Of the election of China.

IF you will chuſe the beſt *China*, take that which is rough in colour and ponderous, not worme-eaten, nor corrupted. And be diligent in this, for among an hundred rootes, unneath you ſhall find foure good; for commonly they have two faults: one, that they be ſpongious and light, another that they be corrupt and worm-eaten. And if you can have none without both theſe faults, (as few there are indeed to be found) rather chuſe thoſe that be eaten with

worms, for that they are leſſe evill of the two. And ſpongious roots ſoon putrify, and have in the decoction no ſtrength to profit the patient any thing at all. And this is the ſecond way or manner, wherby ſome Phyſitions indeavour to vanquiſh this evill.

CHAP. XXIIII.

Of another manner of making of the decoction with Salſa and the wood, and without the wood, and ſometime with the barke.

IHave alwayes obſerved and followed this rule: J take of *Salſa periglia*, ℥ iiij. of water x. pints. I cut the *Salſa perglia* into ſmall parts: afterwards infuſe it in hot water, by the ſpace of foure and twenty houres. When it is infuſed, it is boyled to the conſumption of the one halfe, afterward it is ſtrayned, and this decoction kept for the ſirupe. Then we take the ſame *Salſa* again, and put therto of water fifteen pints, and without any more infuſion, we boyle it unto the conſumption of the third part: and this decoction is good to be drunk at Dinner and Supper. Truth it is, I ſometime make the decoction with wine, in this wiſe: The firſt decoction being made (as I have before declared) I take of water fiftеen pounds or pints, and the ſame quantity of *Salſa*, and boyle them together till halfe the liquour be waſted; then before I take the veſſell from the fire, I put therto of white wine not ſtrong, but pleaſant in drinking, one quart, and after it hath boyled a little, J cleanſe it out. and this wine I uſe to put unto it when I ſee the patient not much infected, and ſo he may walk abroad if it pleaſe the patient; or els when his ſtomack is much infeebled. Moreover ſometime I uſe to mix the wood, and ſometime the rinde, and than I take of *Salſa*, ℥ iij. of the *Guiacke* wood as much, and ſometime of his rind, ℥ *ij* (but not both at once, very ſeldome) Sometime I uſe the one and ſometime the other, after this forme. ℞. *Salſa* ℥ *viij ligni Guaici*, ℥ *iij*. ß. or els of the rind, ℥ ij. to which J put of water thirteen pints, and let them boyle together till halfe be waſted. Again, to make their drink for Dinner and Supper, I take of water eighteen pints, and boyle it the conſumption of the third part. When I uſe the barke, I take eyen to the ſame quantity of water, although there be of it but ℥ ij. Now when it chanceth me to have a patient very delicate, and therfore will not give him theſe decoctions, in this caſe J boyle the *Salſa* in thirteen pints of water, unto the conſumption of halfe: And when it is thus boyled, I have a veſſell either of the raped *Guaicum*, or the powder of the rinde, which I beſt like of, and into it I cleanſe the decoction of *Salſa*, as hot as is poſſible; and ſo it is infuſed for thirteen houres, and then I ſtrain it, and thus I prepare this ſyrupe. At dinner and ſupper, I give only the ſecond decoction of *Salſa*. The reaſon why I thus admix them, is becauſe the decoction of *Salſa* doth little offend the ſtomack, but ſometime it mooveth the belly, therfore I mix *Guaicum* therwith. Another cauſe why I mix them, is to eradicate the diſeaſe, wherfore *Salſa* is needfull. Thirdly, when I have one that hath had this diſeaſe long time, J uſe both *Guaicum* and *Salſa*, yea and ſometime the rind, but

but that I do very seldome, and I use this decoction in all points as the other in quantity and time. And sometime if the patient be very full of ulcers, I use this decoction following; I take *Guaicum* ℥.vij. of *Salsa*, ℥.iij. and infuse them in fourteen pints of warme water, foure and twenty houres; than boyle them until there be left seven pints, and towards the end of the boyling, add two of Liquorice, ℥.j. Raisins of the Sun the stones picked out, ℥.ij. the roots of *Consolida major*, ℥ ij, ß of the seeds of *Carduus Benedictus*, ℥. ß. and when it is cold strain it. This decoction take for the first morning and evening, ℥ viij. at a time warme, and every morning procure him to sweat if it be possible. For the second decoction, take that which is strayned, and add thereto of fresh *Guaicum*, ℥ ij. of *Salsa*, ℥.j. put of water sixteen pints, let it infuse thirteen houres, and boyle them to ten pints, and add in the end of the boyling Barly. ℥ ij Liquorice and Raisins of the Sun, the stones taken out, ana. ℥ j. Violet flowers, ℥ ß. & than when it is cold, strain it and drink of it at his meat; and at any other time of the day, remembring to purge the body once in foure dayes, if there be need. And let him take this decoction thirty dayes, or five and twenty dayes at the least, as you see cause, and as the ulcers do heale, remembring to wash or bath the places grieved, morning and evening with the first decoction warme.

CHAP. XXV.

Of other faculties or vertues which this Salsa hath.

BUT you shall understand, that this *Salsa* doth not cure and put away this *Morbum Gallicum* only, but the same is good for many other affects, as in a Catarre or distillation from the Head, being sharpe and Salt, in Cancers not ulcerate, and in tumours which are hard to be resolved: and I have found by mine own experience, that it yeeldeth good effect in the cure of *Scrofulæ*, commonly called the Kings evill I minister it in this wise: for the space of forty dayes, I take of the powder of *Salsa*, and the powder of *Ruscus*, called of some *Bruschus*, of both a like portion, and every day I give of this powder, ℥ j. with white wine, or ale, as I see cause, and it commeth well to passe therby, sometimes purging the body as I see cause, and let the patient go abroad at his pleasure I have proved this powder in the tumor of the Spleen, but I add therto the just quantity of *Tamariscus*, which maketh it the better.

CHAP. XXVI.

Of Suffumigations which some practitioners use.

THis disease sometime is cured of practitioners by Suffumigations, otherwise called perfumes, which way of curing is not to be recommended amongst those wayes before named. The cause is this, often and many times sore inconveniences come therupon, and it cureth not with so small danger to the patient Wherfore, I have alwayes held it the best (as much as may be) to shun this way of curing, for as much as in some it is extremely evill and dangerous, as in leane persons, such as have a hot and dry temperament

perament; also in those which have streightnesse in the breast, either through obstruction of the vessels, or somewhat distilling from the Head. Moreover, it is pernicious unto them which at any time have spitted bloud: Furthermore, such persons as have *Peripneumonia*, if they use suffumigations, it costs them their lives. To be short, all such as are troubled with *Dysenteria*, or any other kind of Flux, ought to forbeare these suffumigations. I my selfe never used them, but in one case or two at the most, and marvell you not therat, for I utterly mislike of them. But I will speak a litle of Suffumigations; they have in them these faculties, and strengths. First they open all the conduits of the body: for their nature is such, that immediately they pierce the body, in piercing they alter it; they mundifie or scoure the inward parts, and first the Heart. And the braine it selfe is altered, for by the Lungs it is communicated unto the heart, by the nostrils unto the braine, as by the veins the same also is communicated unto the Liver. And this appeareth by experience; for *Suffimenta* alwayes loosen the belly, and bring excrements unto the bowels, even as a purgation, therfore it must needs be that they pierce or penetrate.

CHAP XXVII.

Of the manner of perfuming of the whole body.

FIRST, there is none so ignorant or fooliſh an Emperick, but he purgeth the body before the use of these Suffumigations, by one, two or three purgations, with respect of the humour abounding, the habite of the body, and the sicknesse. And if the disease be confirmed and inveterate, the purgations ought to be strong; which rules of evacuation you may find before in their convenient place, where we treated of purging the body, both in the beginning and the ending. And first to begin this work with him, even about that houre that the Sun riseth, they give the patient a couple of rere egs, & straight after he hath eaten them, a sop of bread infused in Malmesey, then they let him drinke a litle quantity. Lastly, after all these they let him take ℥j. of *Saccharum ros.* and lye still after that a quarter of an houre. In the mean time they prepare a litle chamber which they make very hot, and therin they make a pavillion or tent, which is made of a thick and close cloath, within the which they set a pot full of burning coales, and the patient himselfe also sitteth naked under this tent on a litle seat for the purpose. And they have their things ready at hand, which by litle and litle they strew upon the coales, and the smoake therof being closely kept in, flyeth about the tent, drying and drawing out of his body. And when that which they have already cast upon the coales faileth and is gone, they strew on more, and that divers times, and there they let the patient continue (if he can) the space of a whole houre, or halfe an houre, as he can abide it. But let them alwayes take heed, so long as he is under the pavillion that they talke with him and aske of him how he fareth; for somtime they swound and fall down within the tent, which is very dangerous: and if he answereth very faintly, take him out in all the haste you can, then wrap him in a warme linnen sheet, and lay him in bed, and there covering him with cloathes, let him continue there two houres space.

And

And this is the way which they use or ought to use: they use to perfume them three daies together, and rest one day; and then other three daies, and so to nine dayes. Sometime we use this Suffumigation more dayes, even as the disease requireth: for if we see that the palate of the mouth is exulcerated, or sore in the third day, and that the matter floweth out, forthwith we leave off; or if a laxe commeth upon the patient, we cease: yea though it be in the third, fourth, fift, or sixt day. If once in the day, we use suffumigation still, and that is in the morning, afterward dry up the sweat, and let him eat his meat, and drink thin ale. In al other things, let his diet be at large, and at his pleasure, to his best liking.

A good signe to know the time to leave off.

Diet.

CHAP. XXVIII.

Of Symptomata which sometime happen in this way of curing.

THis way of curing by Suffumigations is endangered to certain evill *Symptomata*, as sometime laxe of the belly, sometime corruption of the roofe of the mouth, sometime loosenes and shaking of the teeth. All which are wont to follow the annointing with quicksilver; and when we shall come to treate of that way of curing, we shall speak our mind concerning these *Symptomata*.

CHAP. XXIX.

Of Suffumigations made of a matter benigne and harmelesse.

I Told you before that there are two sorts of Suffumigations; one sort is compounded and made of things gentle and benigne, another sort is made of things venimous and maligne. First, let us speake of those which containe a matter benigne and void of malice, amongst which this is: (the first forme of one which is mighty indeed of operation, but yet of the gentler sort.) 1. ℞. *Thuris masculi, Aloes, Mirrhæ*, ana. ℥.j *Cinamomi, Storacis siccæ, Spica nardi, Moschatæ*, am. ℥.ß. *Ambræ vel Charabæ*, ʒ j *Moschi*, gra. ij. These are mixed together and lightly beaten unto powder, and with a little spoone it is strewed upon hot burning coales, Another is described thus. 2. ℞. *Santal alborum, rubrorum, & citrinorum*, ana. ℥.j *Nucis moschatæ, Maceris, Squinanthi, Cariophyllorum, Camphoræ, Asari*, ana. ℥.ß. *Corticum mali apioli, siccatorum ambra*. ana. ℥.ß. They are mixed and beaten into powder, and with *Terebinthina* made into a paste, which paste is afterward divided into round bals, which by litle and litle are laied upon the fiery coales. The third composition being yet more strong is this. 3. ℞ *Storacis siccæ, Belzoni, ligni Aloes, Gallæ moschatæ*, ana. ℥. ß *gummi Hederæ*, ℥.j *Ladani*, ʒ ij. *Squinanthi, Cinamomi*, ana. ℥.ß. *Albi animæ Charabæ* ʒ ß *misce*. These are beaten, and with *Storax liquida*, made into a paste, which paste is made into litle round bals, *ut suprà*.

CHAP. XXX.

Of maligne Suffumigations.

MOrbus *Gallicus* is overcome by Suffumigations, which piercing through the whole body, do dry the brain, the Heart, the Liver, and the whole habit:

habite: these be of two sorts, the one sort particular, the other common. Of which some be light and easie, some strong and vehement, some of a matter more benigne, some of a matter more maligne. Which they be that consist of a benigne matter, we have declared in the former Chapter; now we have to speak of the composition of those which do consist of a matter maligne. Of this sort I will set down three in number which are now in use, and the principall things in them be *Cinaberis artificialis*, *Sandaracha Græcorum*, and *Auripigmentum*; and these be those, which (for as much as they be poysons) of their own nature, do inspire a certain venimous vapour into the body. But to be briefe, you shall understand that the whole effect consisteth in *Hydrargyro*, or in some other matter of like nature unto it, as is *Arsenicum*, *Sandaracha*, and *Cinaberis artificialis*, or *Præcipitatum*. These things be mixed with Aromaticks to strengthen the inward parts, for otherwise they should be much offended by them and hurt; and the chiefe of these Aromatick things be *Resinæ* and divers kinds of gums. The first forme of this sort is this ℞. *Cinaberis*, ℥j, *iij Myrrhæ*, *Thuris*, *Masticches*, ana ℥.j. *Aloes hepaticæ*, *Sandarachæ Arabum*, *Stiracis siccæ*, *Belzoni*, ana. ℥ *iij*. These be beaten grosly, and therof is made a powder, which is sprinckled upon the fiery coales. The second forme is this: ℞ *Cinaberis*, ℥iij *Sandarachæ Græcorum*, ℥ j ß. *Mirrhæ*, *Thuris*, *ligni Aloes*, *Ladani*, *Ammoniaci*, ana ℥.j. These be beaten in grosse wise, and mixed with *Terebinthina*, and therof are made small bals to cast upon the burning coales. The third forme of maligne Suffumigations is this. ℞. *Cinaberis*, ℥.iij. *Auripigmenti*, *Sandarachæ Græcorum*, ana ℥. ß *Præcipitati*, ℥ iij. *Thuris*, *Aloes hepaticæ*, *Masticches*, *Myrrhæ electæ*, *Belzoni*, *Stiracis siccæ*, *Ladani*, *Ammoniaci*, ana ℥. ß *Miscentur*. Of these make a grosse powder, which is strewed upon the burning coales. And these be the descriptions of those Suffumigations which have a venimous faculty, and do expel by the malignity of their nature.

CHAP. XXXI.

Of the cure by annoynting with Quick-silver.

THe first way that experience found out to heale this disease in *Italy*, was by *Argentum vivum*. For when this disease began to spread in that country, Chyrurgians attempting all things for the cure therof, because they had read that Quick-silver should be of great vertue against an old rebellious scab (for at the first cōming in of this disease, it had alwayes ulcers joyned therwith) they thought good to try that *Argentum vivum*, and that with good successe, for some therby gathered great riches. Many fell into *Marasmus* by this annoynting, many lost their teeth after it: some had the palate of their mouth rotted away, some had the bones of their Head eaten, which so doth continue stil; one hath his mouth in like sort, another his face set awry therby. For if it healeth not: it driveth the whole channell of vicious humors into the Head. I have taken in hand some, who have bin annoynted with this oyntment three yeares before; and when they have had sores (called *Gumata*) upon their skins, wherby the bones have beene discovered, I have seen the *Argentum vivum* gathered within the place: for this cause I commend not this medicine, I have used it sometime when I could not attain my purpose, by the said wayes of curing, called

Harmes following the use of quicke-silver.

called *Regia*. I saw once a young stripling that had *Morbum Gallicum*, upon whom all the aforesaid *Regiæ curationes* had been practised, and he never the better therfore; yet he afterwards was cured by the wayes of annoynting. Wherfore in such as have rebellious affects, and are to be despaired of, I use it, when I have proovved alwayes, and all sorts of medicines before. And when I use it, I observe this order. First, to purge the humour that doth abound, and if the humours be mixt, then all the body: I give the *decoctum Guaici* by the space of ten or twelve daies to strengthen the inward parts, as the Head, brain, and Liver; and then the venimous medicine hurteth not so much. And after I have thus prepared my patients, I annoint them in this sort: First three daies if the Symptomates do not appeare; then foure, five, six, yea tenne daies, till I see the Symptomates do appeare: then I annoint no more. Of these *Symptomata*, some happen commonly very much, other some very little: it commonly happeneth that after annoynting, the patients have their palate swelled and raw, their tongue grow the bigger, so that sometime they can neither speak nor swallow down any meat: their tongue is exceeding sore by reason of great inflammation; and such abundance of corrupt and stinking spittle flowing upon it; all their teeth are loose in their head, and do shake, sometime they loose some of them. Finally, such a quantity of corrupt matter is gathered and brought to the mouth, that sometime the teeth are quite covered therwith. This medicine of his own nature flieth altogether to the mouth and there seeketh to break forth. In this case you ought to appoint the patient a diet of things easie to be digested, as some quillet of delicate flesh. Let the drink which he drinketh be pleasant, and if he hath been used to drink wine let him have it, and let his diet be large enough, of broth, and good store of fine bread in it, and so nourish him largely and plentifully: for the evacuation which he sustaineth is great, so that I have been compelled to cut the *Cephalica* veine for the swelling of the tongue.

CHAP. XXXII.

To correct the Symptomata which happen in the mouth in this way of curing.

AND amongst other things this also is to be observed, as much as is possible to draw out the *Hydrargyrum* which lieth soaked in the palate and the teeth. The way to do it is this: Let the patient hold and keep in his mouth a ring of fine gold, and draw it forth twise or thrise; and if it chance to look white, lay it on the coales, and it will come to his colour as before: and then put it in and so keep it at his pleasure. But if the patient have great paine, we use to wash his mouth with this. If the paine continue, I use Barley water and syrupe of Myrtle, or *Diamoron*, or *Nenuphar*, and sometime we use *aqua Solani*, or Plantain. Sometime we use of repercussive juyce, as *succus foliorum Rubi, foliorum Plantaginis*: sometime of the juyce of Vine leaves. Sometime we use Barley water, with *mel rosa*, syrupe *Myrti*, *Diamorum simplex*, to scoure withall the mouth. Another *Symptoma* yet followeth upon this way

of

of curing, and that is, immoderate lake of the belly; for sometime the patient voideth by the siege pure bloud, or strings of blood, as we see in *Dysenteria*. In this case (if the patient his strength may well sustain it) let us not stay the flux, but moderate it, and cause that the excoriation of the bowels do not therby increase. First by ministring clisters of milke, wherin have been quenched red hot gaddes of steele, or litle black flint stones; or by the injection of the juyce of Ptisan, or pure milk. Sometime (the patient being weak) we come to the use of astringent things, as *oleum Myrtinum*, or, *oleum Omphacinum in clistere*, also the juice of Plantaine, or of the hip Briar. Sometime we put in our clisters also *Bolus Armenus*, or, *Lapis Hæmatitis*. Moreover, we use astringent waters: sometime we open a veine, sometime we use ligatures and other meanes or waies of revulsion: now if none of these *Symptomata* shall come upon them, we nourish them with good meats (as it is said) and so end the cure.

CHAP. XXXIII.

Of the diverse compositions of ointments which be used in this way of curing.

1. THere be divers kinds of unguents: I will set forth but two of them. ℞. *oleum Petroleum* ℥ ß. *olei Lumbricorum, olei spicæ nardi, olei Tartari albi, olei Turpentini* ana. ℥ j. *unguentum Dialthææ, ungu Marciaton, Axungia Texsion, Storax liquida, Turpentini*, ana ℥ ij. *Axungiæ porcinæ*, ℔ ß. *Armoniaco, Opopanacis, Bdellij, Elemnj, Ladani, Styracis, Calaminthæ, Beltoni*, ana. ℥ j.
2. *Tartari albi combusti, Aluminis combusti*, ana. ℥ iiij. *Vitrioli Romani combusti*, ℥ j quicke silver, ℔ j. *Minium*, ℥ ß. mix all, and beate them in a mortar 2. houres at the least (if it be three it is the better) without ceasing. ℞. *Pinguedinis gallinæ, Axungiæ porcinæ, Axungiæ ursinæ*, ana. ℥ iiij. *olei Liliorum albi, olei Laurini*, ana. ℥ ij. quicke silver, ℥ viij. In this composition, the fats are not melted at the fire, but the filmes cleane taken out, they are beaten in a mortar very diligently; then by litle and litle the quicke silver is put into the mortar, and the medicine is wrought in the mortar, by the space of two or three houres at the least. Afterward put in these powders: *Thuris, Mastiches, Myrrhæ, Ammoniaci, Styracis, pulveris Salviæ, pulveris Stachados, Lythargirij, Ceruſſæ*, ana. ℥ ß. Of these is made a very fine powder, which by litle and litle is put into the mortar, continually beating til al be well incorporated. Thus these two ointments be made, the first is strongest and best. If there be many ulcers, and at the fourth or fift annointing commonly the *Symptomata* wil appear, they use no more annoynting.

CHAP. XXXIIII.

Of Precipitatum given by the mouth.

FUrthermore you shall understand, that some practitioners use to cure this disease, not only by annointing (wherof we have spoken before) but by giving *Precipitatum* by the mouth. Some give the common *Precipitatum* so prepared: It is given in weight ℈ gra. seven, or tenne at the uttermost: *Dosis.*

they

they mix this quantity with medicines to alter the colour; that it may not be knowne. Some mix it with *Aloes*, *Myrrhe*, *Mastiches*, gr. iij. some mix it with conserves of Roses, some with *Mithridatum*, and such like. But there is a more safe during then this, by *Turbith mineralis*, which the *Chymists* have invented in stead of *Præcipitatum*, which I better allow of, and this very dangerous for the better sort of men: of the which I mind to speak hereafter as followeth. First the use of *Turbith mineralis* is betwixt grains xviij and xx. grains, or xxv. grains at the most, after the strength of the patient: they use in it this manner. First they take the dose as they themselves best like, and mix it with *Mithridatum*, one part or two as they will: some mix with it conserves of Roses, so that there be not in all past ℥. j. or ℥. j. ß. at the most. They make it into a bal, some make three or foure pils and guild them, other some rolle it in powder of *Diambre*, or such like. The patients body must be prepared by some easie meane, and eat a light supper: let the patient receive it early in the morning: after he hath received it, let him lie in his warme bed an houre at the least, and sleepe after it, if it be possible, then let him arise and apparell himselfe warme, and sit by the fire. Let his chamber be very warme, so that he may sweat temperately. Within foure houres after he hath received the said Bole, cause him to eat some warme broth, and let him not come out of his chamber till he be throughly whole or cured. Let his diet be very good warme meats. Two mornings next following, give him a little *Mithridatum* in clarified Mace ale, and cause him to sweat an houre or two in his bed. The third morning next following, give him the *Turbith* as before, and let him keep the order aforesaid: and if his mouth grow not sore in the meane time, give it him the third time in the third morning next following the second time: do so till his mouth be sore, then seek in the former Chapter to heale his mouth, as is taught there. Thus have you all the waies and meanes to helpe this pernicious griefe.

The dose of Turbith mineralis.

Libri sexti finis.

THE VII. BOOKE,

TEACHETH THE FORME AND RULE OF MAKING REMEDIES AND MEDICINES, WHICH OUR PHYSITIONS DO COMMONLY

use at this day, and to know after what sort their proportion and quantity is distributed and noted, with the names of each medicine.

CHAP. I.

Of Suppositaries.

A Suppositary is a remedy, whose, longs and roundy which is put into the fundament, that it may avoid the pricking, and moove and provoke the vertue repulsive to the avoiding of the excrements, compost, or ordure. We do use Suppositaries especially for three causes, the first is, for bringing out ordure, which when it lieth in the sighe bowell, it requireth no clister. The second is, when one of two clysters have been put into the body, and do not come out again at the fundament, as it doth chance in passions of the cholicke, then it is very perillous to put in other clisters. The third cause is, when the sick person is so weak that he may better suffer a suppositary then a clyster. A suppositary is made of hony that is boyled so long, till it doth waxe thick and hard; oftentimes common salt is mixed with the hony, but if you will make it more sharpe and quick, take of salt Gemme, the dung of a Mouse, Agarick, or els *Hiera simplex*. ℞. a Suppositary made of Hony, which if you think so weak that it will not moove the compost or ordure, add to these following. ℞. to make a common Suppositary, of sharpe Hony, *sal Armoniacke*, ℥.ß or of salt Gemme, ℈ ß. or of Mouse dung, ℈.ß or ℈.j. or of *Hiera simplex*, ℥. ß. Also make Suppositaries of white sope, tallow of beasts, fat of bacon, candles, the stalkes of Beets, or Mercury, or their roots annointed with oyle or Hony, and strewed with powder of salt, specially for children and sucking babes, for whō one corne of Salt put in is sufficient. ℞. Thime, or *Cyclaminum*, or Wormwood, or Sothernwood, stamped in a mortar, ℥ j. or ß. of boyled Hony so much as sufficeth, and make a Suppositary. Suppositaries are good against the Palsey, made of Pellitory & Pepper, Napy (that is, a kind of rapes called a Navew) Centory, Bitumen, that is a kind of lime, the root of *Panex*, Hysope, *Galbanum*, mixed with dry Rosin, or Pitch and Wax. Let a Suppositary be round, and 6, 7, or 8. fingers in length. We do use no Suppositaries to them which have the hemorrhoides, or any other swelling in the fundament.

A suppositary to bring forth the ordure.

A suppositary against the wormes called Lübrici.

CHAP.

CHAP. II.

Of making Nodulus.

NODVLI be those which are called of *Aetius* in Greek προσθήκαι; they are good for those which have clefts and swellings in the fundament. These do avoid and take away the hardnesse of Suppositaries, because sometime we are compelled to use flocks in their steads. Their matter is the same that Suppositaries be. ℞ Flocks mingled or beaten with hony, and put into the tuell: and truly that *Nodulus* is best and sweetest which is made of Salt and the white of an egg in cloth or wooll, made in the forme of a Beane, and put into the tuell with a threed hanged at the end, that it may be drawn out again.

CHAP. III.

Of making Pessaries.

A Pessary is a medicine which is made of soft wooll, or such like thing, and it is put into the privities of women. The figure or shape of it is like a Suppositary, but that it is longer & thicker, because it must be put into the wombe. It is made of Wax, or of cloth or cotton, or of lint first dipped and wet in an oyntment, or in a medicine meet and convenient for the cure. Afterward wind them in silk, and hang a threed therunto, that it may be drawn out the more easily. It is put into the tuell and into the wombe to cease the inflammations and ulcers of them both. Privatly it is put into the wombe to provoke the menstruis and the secundine, or to stop immoderate flux of menstruis, or to mollifie the hardnes of the wombe, or to cure other diseases of the wombe, ℞ a pessary dipped & wet in *Unguentum rosarum*, and put it into the place. To this sometime is added *Opium*, that is, where the inflammation causeth great paine, *Opium* by his coldnesse maketh astonied, therfore his quantity ought to be small, as from halfe a scruple to a scruple, and let it be holden a litle time, lest through his coldnesse the parts which are sinewy be hurt. It therfore may be holden halfe an houre ℞. a pessary dipped and wet in *Unguentum Pomphol ygos*, put it into the tuel or into the matrice that is grieved. Pessaries to bring forth menstruis are made otherwise. The medicines are taken in silk cloth, that is as thin as sindall, and let the forme and fashion be thicker, which may bring out with his powder, as thus: ℞ *Hierapicra composita*, ℥j of *Euphorbium*, and the apple of *Coloquintida*, ana. ℈. ß. mix them and make a Pessary. Annoint it with *oleum Nardinum*, or with the juyce of Herbs that provoke menstruis. Such Pessaries be made oftentimes of brayed Herbs provoking menstruis: as, ℞ Mercury, Neppe, or Mugwort, or Sothernwood, M. ß. bray them, and rolle them in silk, and make a Pessary. If the menstruis have endured with swelling and pain, first make a bath, for that doth mollifie and moist: the paunch ought first to be emptied, and the bladder to be unloden, because the matrice is in the middest betweene them: for these being filled, and pressing the matrice, the menstruis for overmuch straightnesse may be retained and made slow in comming out. If immoderate menstruis do flow, do thus: ℞ a Pessary wet in *Unguentum comitissæ*, and put it into the matrice: or thus: ℞. of Plantain, or Knotgrasse, or Brier, of Mirtle, or other that can

To cease inflammation.

To dry ulcers.

To bring forth menstruis.

stop menstruis, M.ß. bray them, and roll them in silk, and make a pessary. Pessaries mollifying may be made of the marrow of a Calfe, and a Hart, of Rosin, Terebinthine, fatnesse of a Goose, or porke, and of gum Armoniack dissolved in water.

To mollifie the hardnesse of the wombe.

CHAP. IIII.

Of Clysters or Enema.

A Clyster or *Enema*, is a kind of medicine the which is cast and put into the bowels by the fundament, liquid and thin, and it is profitable for eight things. 1. To mollifie the wombe restrayned with hardnesse 2. To provoke the violence detestable and astonied 3. To avoid any kind of humours. 4. To put away ventosities. 5. To cease dolours and paines 6 To bind and restrain the belly. 7. To make clean ulcers of the guts or bowels. 8. To make sound the same. There may be also added to alter and change, as here followeth. ℞. of Lettuce, Scarioll, *Rostrum porcinũ*, leaves of Sallow, ana M j. flowers of Violets, and Nenuphar, of each a litle handfull: make a decoction of one pound. In the strayning let one ounce of *Cassia fistula* be dissolved, oyle of Violets, and of Nenuphar, ana ℥ j. ß. Camphire, ℈ j. and make a clyster. ℞ the foure kinds of remollitives, or mollificatives, Pellitory of the Wall, an. M j ß. the roots of the Mallowes called *Althæa*, and white Lillies, an. ℥ j. seed of Flax, Fenugreek and Annise, an. ℥ ß. of fat Figs, iiij. make a decoction of ℔ j. in weight. In the strayning therof dissolve therin of *Cassia fistula*, *mel Violarum*, and fresh butter, an. ℥ j. oyle of Violets, ℥ ij. and make a clyster. If you will make a clyster mollificative lacking the things aforesaid, do thus. ℞. oyle made warme ℔ j. and make therof a clyster, or thus. ℞ oyle and fresh butter, an. ℔. ß. and make a clyster, ℞. the foure remollitives, an. M. j. seed of *Carthamum*, ℥ j. of Annise, Fennell, and *Careum*, an. ℥ ij. and make a decoction of ℔ j. and in the straining dissolve *Hiera simplex*, or *Benedicta*, or *Diaphœnicon*, or *Electuarium de succo*, or *Electuarium Indi majoris*, ℥ ß. of clarified Hony, or juyce of *Squill*, ℥ j. or common Salt, ℥ ij. or salt Gemme, ℈ j. or ℥ ß. Many do add to clysters, ℥ j. of the juyce of Beets, which do moove and grieve the belly, or juyce of Beets and Coleworts, an. ℥ ß. of common Salt, ℥ ij. or ℥ j. which bite and gnaw the belly, or lesse, but the just weight must be as you conjecture to be easie or hard for the sick. Also such a clyster expulsing the detestable faculty or matter, may very well be made only of Hony, or hony with juyce of *Squilla*, or other things decoct. And if that the vertue expulsive be astonied and dull through the hardnes of the ordure, then make a clyster partly of mollificatives, and partly of expulsives aforesaid. Clysters which avoid humours are made so, that they vary according as the humours differ. For when the humour is grosse and cold, evil disposing the bowels, let it be made thus. ℞. the foure remollitives, an. M j. Cammomil, the tops of Dil, Origan, Calamint, Sothernwood, an. M ß. Annise, *Careum*, Comin, Ammeos, Seseleos, an. ℥ ß. berries of Lawrel, seed of Rew, an. ℥ ij. make a decoction. In the strayning dissolve *Catholicon*, and *Diaphœnicon*, an. ℥ ß. or *Diaphœnicon*, or *Benedicta*, ℥ vj. or of both, ℥ ß. of red Sugar, and *mel Anthos*, an. ℥ iij. or ℥ ß. oyle of Dil, and Cammomil, an. quart ß. or oyle of Rew, ℥ j.

A clyster mollificative.

A clyster provoking & making void the violence astonied.

A clyster avoiding humors.

oyle

oyle of Dil, ℥ ij. or oyle of Lillies, ℥ ij. make a clyster If ventosity be present, add Calmatives. If pain be present, take a medicine releasing griefe by provoking sleep, as hereafter shall appeare by examples. If a cholerick and gnawing humour must be brought out with a clyster, then let the clyster be made of such things as will avoid that humour, and mix it partly with such helps as do ceate inflammation, as thus: ℞. Mallowes, Bismallowes, Violets, Pellitory of the Wal, Endive, Succory, Lettuce, Purslain, an. M. j. and if there be so much need of coldnes, take the foure great cold seeds bruised, an. ʒ iij. or ℥ ß of whole Barley, p. j. make a decoction of one pound. In the strayning dissolve *Cassia fistula* and common Sugar, an. ℥ j. the white of one egge or two, oyle of Roses, or of Violets, or common oyle, quart. j. make a clyster. If such a passion commeth of a melancholick humour, make it thus. ℞ the foure mollificatives, the leaves of Bugloss and Borage, the tops of Dil, *Lupuli*, and Fumitory, an. M. j. Melilot and Cammomil, an. M. j. seed of *Carthamus*, and Polypody of the Oke, ana. ℥ j. Annise and Fennel, ana. ʒ ß. make a decoction. In the strayning dissolve *Hiera Ruffi* which is not in use, or *confectio Hamech*, ℥ ß or *Catholicon*, ℥ j red Sugar, or *mel Rosarum*, or Violets, ℥ j oyle of Dil, Lillies, and Violets, ana. ℥ j make a clyster. ℞. Mallowes, Bismallowes, Pellitory of the Wal, Origan, Calamint, Cammomil, the tops of Dil, ana. M. j. Annise, *Careum*, Comin and Fennel, ana. ℥ ß or ℥ vj. of Laurel Berries, ℥ j. or ℥ ß seed of Rew, ℥ ij or iij. and make a decoction. In the strayning dissolve *Benedicta*, or *Diaphœnicon*, or *Electuarium Indi majoris*, which we do not use here, ℥ ß confection of Lawrel berries, ℥ iij. or ℥ ß. red Sugar, ℥ j oyle of Dil, Cammomil and Rew, ana. ℥ j make a clyster. Into these clysters which put away ventosities, oyle of Nuts is wholesome to put in, and also (as *Galen* saith) *Vinum malvaticum Cretense*, may wel be mixed with a clyster as is aforesaid. The signes of ventosities and wind contained in the bowels, be often farting and noise in the guts, because it chanceth as often as burbles are broken in the bowels. Bowels wherin be burbles (as *Galen* teacheth *Particula 2 Aphorism. strangulati nondum mortui, &c*) be caused of ayre shut and enclosed with the humour. Clysters to cease pains are made many wayes. For if the cause be an hot gnawing humour, the example is shewed afor by cold things, where he intreateth of a clyster to avoid humours. If the pain be of a cold cause take the same that is given against ventosity last before. if the pain do come of moe causes, make a clyster of many of those things which are meet for the causes: and when the cause of the paine is not knowne, make it thus. ℞. flowers of Cammomil, Melilot, the toppes of Dil, an. pug. ij make a decoction in milke. In the strayning dissolve therein white Sugar, because the red is biting and pricking, ℥ j. ß whites of eggs ij. oyle of Dil and Cammomil, an. quart ß and make a clyster. Or thus ℞ oyle of Cammomil, Dil, and Violets, an. ℥ iij. cast it in with a clyster, and when we want such oyle, we make it of quart ij or ℔ j of o le Olive. ℞. milke sodden quart. *ij*. or ℔ i *Amylum sive Amydum*, halfe a dramme or a dram, at the most, Gumme Arabique, or Tragacanth, or both, a little burnt, an. halfe a dram or a dramme, or two drammes, Bolearmoniacke, and *Sanguis Draconis*, ana. ʒ ij. oyle of Roses and Cammomil, an. one ounce and an halfe: make

A clyster to put and drive away ventosities

A clister to cease pain.

A clister restraining

A Clyster profitable against an hot humor gnawing in the bowels.

a clyster. ℞. the juyces of Plantain, *Arnoglossa*, that is a kind of Plantain; Knot-grasse, and Purslain: let these juyces be cleansed either by seething or rescidence; take of all these, or of one of these, as much as sufficeth for a clyster, adding of the powder aforesaid, and with those oyles make a clyster. Note that when there is need, then you may make clysters of those Herbs sodden, or of the waters distilled out of them, adding Rosewater, as: ℞. the water of *Arnoglossa*, of Plantain, of Roses, of Purslain, of Knotgrasse, as much as sufficeth, and dissolve some of the aforesaid things therin. It is to be noted, that sometime there are put into the aforesaid decoctions, seeds and fruits that be stiptick, to make hard, and to bind, so that they lacke sharpnesse, because els they would prick, provoke and expulse; therfore we can mix together the seeds of Myrtle, Sorrell, of Purslain, Plantain, Cypresse, *Cauda equina*, Horstaile, and such like. Moreover note, that oyle must never be put into clysters if the bowels be ulcerate, as they be in *Dysenteria*, (which is a flux in the body) yet many do neglect that, not knowing that oyle is an enemy to ulcers (as *Galen* intreateth *tertio & quarto Methodi*.) Truly wine is a speciall friend, the creame or curde of a Hare or of a Goat, in weight ℥iij. *Sorbus*, Proynes,

A Clyster to scoure and cleanse ulcers in the guts

Medlars, Quinces, ana. ℥ j. more or lesse, do restrain and bind: ℞. of whole Barley, p. ij. of red Roses and Cammomill, and Plantain if pain be present, ana. p. j. make a decoction. In the strayning dissolve therin *mel Rosarum*, ℥ j. the white of an egg or two, make a clyster. Such a clyster is to be given alwaies before clysters restrayning, binding and consolidating, by meanes wherof the things is made prompt and easie.

A Clyster consolidating, that is, making sound of ulcers.

A clyster consolidating, is made when the filthinesse of the bowels is not purged and tryed out, because that is deadly: and therfore there needeth no clyster, but that prognostication is sufficient. ℞. of the juyce of Plantain, *Arnoglossa*, and Purslain, ana. ounces three, of Bolearmoniak, *Sanguis Draconis*, and *Amylum*, ana. dram one and a halfe: or the tallow of a male or female Goat one dram, or one ounce and a halfe, and make a clyster. And because Goats tallow cannot well dissolve, but almost alwayes it congealeth and hardneth together in the bowels of the sick, therfore it may be and ought to be dissolved with a litle oyle of Roses, and then it need not be feared for ulcers. Also ointments consolidating (as is *Unguentum album*) sometime are made liquide and mixed, and specially when the ulcers be nigh, or in the great guts. Sometime in the stead of juyces may clysters be made of milke very well for his whey portion, which doth restrain and consolidate. Oftentimes both in these and in restrayning clysters, the white of egs hard sodden are dissolved. And thus finisheth the making and use of clysters or *Enema*.

CHAP. V.

Of making Syrupes.

A Syrupe is of medicines a juyce with Sugar or Hony molten therin, decoct and boyled unto the measure of that Sugar. Practitioners do put a double understanding in syrupes, that is; *simplex*, which is called usuall; and *compositum* which is called magistrall. Simples or usuals be these, syrupes of Violets,

Violets, of Roſes, of Endive, of Nenuphar, of Mayden-haire, of Wormwood, of Mints, *Oxymelſquyliticum*, ſirupe of *Eupatory*, of *Epithymum*, and of *Byzantijs*. They are called ſimples, as well becauſe they conſiſt in one ſimple medicine, as alſo becauſe they are ordained for one ſickneſs and for one uſe. *Syrupus compoſitus* which is called megiſtrall, is compounded of divers medicines, being good for ſundry diſeaſes; as in example: if any man compound together ſirupe of Wormwood and *Stæchados*, being taken in even portions or quantity, there would come therof a ſirupe good for the ſtomack, becauſe of the Wormwood, and good for the head becauſe of the *Stæchados*. A Syrupe is good and profitable to digeſt humours before a purgation, that they may the eaſier and better obey the purgation. Therfore they are uſed of many Phyſitions to be given before medicines, although we have not read that old practitioners did obſerve it, but they did commit the digeſtion of humours wholy to nature. Look the comment, *Aphorijm. 9. Lib. 2.* When any man will purge the body, it behoveth to make it flowing. Truly *Hippocrates* would do thus, ſaying, that the concoct and digeſt matter ought to be healed and moved, and not the crude and raw matter. And *Galen ad Glauconem libro primo*, ſpeaking of the cure of *Tertiana Notha*, would not have Wormwood to be given til the ſeventh day. Therfore it doth appeare for a truth that ſirupes ought rather to be given for the humours left after a purgation, then for their digeſtion and coction. But many do obſerve and uſe, that humors being groſſe and clammy and viſcous, may by ſirupes that do attenuate, cut and divide, be prepared and made eaſie to avoyding and purging; they call this digeſting of humours. Cold and cleaving humours are prepared with ſirupes that be hot, cutting and ſcouring; as to digeſt rheumy matter, ſuch as is a Feaver quotidian, and to prepare it to the purging. ℞. the five roots apertive, made clean, and tempered in vineger foure houres, an. ℥ ß or ʒ.iij. or the rinds of the five roots, Origan, Calamint, Hyſope, Betony, and Germander, an. M ß. of Anniſe and Fennell, an. ʒ ß. of Raiſins the ſtones picked out, ʒ.iij. both the *Stæchados*, an. p.j. make a decoction. In the ſtrayning, diſſolve of good hony quarts 4, of white Sugar, ℥.iiij make a ſirupe perfectly ſodden. Miniſter three ſpoonfull with double as much of water of Liquorice, or with Piſan, or with water of Raiſins or Anniſe. Humors that be moveable and thin, muſt be prepared to the avoyding and purging by ſirupes that do make thick and let the moving, which humours if they be carried to the wayes of expulſion, or be kept and contained in the wayes and conduits by which an apt and ready expulſion may be made of them, then they may be avoided without any preparative. But if thoſe humors be reſtrained and kept out of the places aforeſaid, then they ſhal be rectified and remedied with cold ſirups, the making wherof doth follow.

A ſirupe digeſting of rheumy matter.

A ſyrupe againſt thin and moveable humours.

℞ ſirupes of Purſlain, Sorrell, Endive, Nenuphar, of Ribes, of Barberies, of *Agreſta*, of Quinces, of Roſes, take of one of theſe or moe. ℥ vj. miniſter it with double as much of well-water ſodden. There may alſo conveniently be made a Julep in this wiſe. ℞ ſyrupes of Roſes, Purſlaine & Sorrell, an. ʒ.j. ß. or ʒ.ij. water of Roſes, *Arnogloſſa*, Succory, or Endive, or Purſlain, or Sorrell, an. ʒ.ij. water ſodden or burnt, ſpecially if fluxe of the belly be preſent;

A ſyrupe to make humors groſſe & thicke.

Note ℥.vi. make a Julep clarified, and aromatized with ℥.ij. of Cinamon elect. Furthermore, if those humours do not make and cause fluxe of the belly, but being inflamed do begin a Feaver, then neither sirupes stipticke nor waters are so be used, but rather cold sirupes lacking stipticity, as be syrupes of Endive, Purslaine, Violets, of *Nymphæa*, called water Lillies, of Mayden-haire. But if we do suppose that there ought to be a greater extinguishing and quenching, that the rotten matter may be driven out the more easily, we do use cold sharpe sirupes, as be *Syrupus acetosus simplex*, which is put in both causes, as well hot as cold: also *Oxysaccharum simplex* and *Syrupus de acetositate Citri*, and of Limons, which if the fluxe *Diarrhœa* be present, being raised and caused of such hot humours, then syrupes that be acetose and sharpe are not to be ministred, because they excoriate, rase and flay; but sirupes of Ribes, Barberies, Quinces, and iuyce of Sorrell may be suffered and given, because they have but meane sharpenesse and acetosity. But against hot humours, make potions of syrupes magistrall in this wise. ℞ Endive that is young, or newe set, and not growne long, wash it not; *Adiantum*, Maiden-haire, Succory, Purslain, Lettuce, Singreen, Scarioll, Plantain, of all, or of some of them, two or three, ana. M.ij. the foure great cold seeds, ana. dram iij. the root of Succory, the roote of Sorrell, of Gramen, and Nightshade, that is, the lesse Sorrell, called *Solatrum*, ana. halfe an ounce, or dram ij. make a decoction, to which may be added the iuyce of the herbes afore written, cleansed so much, and halfe so much, or halfe as much more as the third part of the decoction. In one pound of the strayning dissolve Sugar Taberzet, ℥.vi. of wine of Pomgranats, ounce j. ß. of vineger, ℥.ß. make a sirupe clarified & aromatized with ℈.ij of white Saunders, or red, or both, ana. ℈.j. But if thou wilt make the syrupe perfectly concoct and sodden, add soo Sugar, and let it be sodden to the perfection that it may be kept. The use and ministration must be with double as much of some liquor, as water sodden, water of Liquorice, or the water of some of the herbes aforesaid distilled; yet I do not much praise and allow the use of distilled waters But if the sirupe be not perfectly boyled, (as is shewed in the first example) it must be given by it selfe, and without the administration of any thing els, neither shall the iuyces be put in, which shou'd be put in, in a sirupe perfectly sodden.

A syrupe for melancholy humours. Like Formes and uses may be made of sirupes, rubifying or digesting cold matter. Syrupe of *Epithymum*, syrupe of Fumitory, which is made two wayes: one way is of the onely decoction or iuyce of Fumitory, and then it is *Syrupus de Fumiterra simplex*: another way is according to the description of *Mesue*, and such a sirupe hath *Myrobolanes*, *Cassia*, and many other things: which sirupe is called compound for that cause: syrupe of Bugloss, sirupe of Borage, sirupe of Harts tongue, which openeth and looseth the stoppings of the spleen, and sirupe of Violets, because it moystneth very much.

The simple medicines wherewith these sirupes are compounded be these: Borage and Bugloss, Fumitory, *Lupulus*, *Epithymum*, and such like that doe help & aide the digestion of such an humour. Out of the aforesaid things may be made sirupes, potions, & Juleps decoct and boyled to the satisfying of these intentions and meanings. Oftentimes there be made sirupes laxative for the purging and avoyding of the matter that is theumy & filthy, and also melancholik

cholik matter, when long continuing diseases be bred of them, partly to the digestion of raw matter or humors, and partly to the avoyding and purging of humors which be rotten, as in long Feavers.

℞ The root of *Apium* Fennell and Parsly scraped and made cleane, ana. ℥.iij. of Hysope, Origan and Calamint, ana M.ß. of seed of *Carthamum*, ℥ iij. greene Polypody of the Oke, ℥.ij of Annise, Fennell and Dill, ana, ℥ j.ß. of Liquorice scraped, ℥.iij. of Raisins the stones pulled out, ℥.ß. of the three cordiall floures, ana. p.j. make a decoction strained to ℔ j. or ℔ j.ß. in the which infuse newe trochiskes of Agaricke, ℥ j. ß. leaves of Sene cleansed, ℥.ij after ten houres make a strayning, wringing it strongly, whereto add syrupe of Violets, *syrupi de Bizantijs*, and white Sugar, an ℥ iij. make a syrupe perfectly sodden and aromatizare with ℥ j. of Cinamon elect, and with one sirupe, ℈ j. *Xyloaloes*. The dose of this sirupe by meanes of the things that are put into it may be ℥.j ß. which also the fourth or fifth day, may be given with double as much of *Hydromel*, that is, water and hony sodden together, or *aqua Mulsa*, or of some other decoction. By like meanes may the laxatives entring into this present sirupe be increased or diminished, by reason of the quantity making of the sirupe; for this present sirupe is ordained for 6 or 7 or more doses, therefore the forme and fashion of the proportions being kept, it may be made for, 2, 3. or more doses Moreover by like reason a sirupe laxative is made for matter cholerick and filthy (as one would say) vitelline, the which causeth Feavers hard to be eradicate and taken away.

A syrupe laxative against rhumatter & feavers Nothæ.

℞ The roots of *Apium*, and of Fennell, cleansed, and scraped, and tempered in vineger one nights space, ana. ℥ ß. of Hysope, Maiden-haire, *Adiantum*, *Polytricum*, some call it wall-ferne, Harts-tongue, Endive, Succory, ana M.ß. or M j. the 4 great cold seedes bruised, an dram ij or dram iij. Raisins the stones pulled out ℥ ß the three cordial floures, an p.j make a decoction in the which infuse Agaricke newly made in trochisks, dramme vj. the leaves of Sene made cleane, ℥ j in the strayning dissolve sirupe of Maiden-haire and Violets, an. ℥ iij of white Sugar, ℥.iij. make a sirupe perfectly boyled, putting in the end of the strayning of it ℥.ß of Reubarbe elect infused as it ought to be, which thing after it be strained, let it boyle on a soft fire without flame or smoke, unto the perfection of the decoction: the dose of it is, ℥.ij. or ℥.j ß. with double as much of the decoction of Endive, and Succory, or Liquorice, or with double as much of whey made of Goats milk. This sirupe is for five or six Doses. And if the first dose will not satisfie your intent, then you must dissolve somewhat therein that hath power to purge the humour that thou wouldest have brought out: as for example, ℞. of the sirupes aforesaid, ℥ j ß of whey made of Goats milk, ℥ iij. make a dose. And if therof do not follow the effect that you look for, adde therto either of *Cassia fistula*, ℥ ß or of *Diaprunis laxativæ*, ℥ j. or ℥ ij or *Diaphœnicon*, ℥ j ß. or also some Reubarbe. You may also do the same in the example of the sirupe made to avoid rheum.

A sirupe laxative against filthy cholerick matter.

℞ of the juyces of *Lupuli*, that is, Hops and Fumitory, but it is unpleasant, of Bugloss, of Borage, and of sweet Apples cleansed, an. ounce ij. or iij let them be twise cleansed, either by decoction and clarifying, or by residence of greene Polypody of the Oke, ℥.ij. or iij. of fat Tamarinds, ℥ j. *Epithymum Cretensis* put in

A sirupe against melancholy

in the end of the decoction, ℥.ij. of *Adiantum*, Harts tongue, and the three cordial floures an. p. j. make a decoction strained to quarts ij. in the which infuse the leaves of *Sene* made clean, ℥.iij. make a straining, and mix it with the aforesaid iuyces: afterward add therto sirupe of Violets, ℥.vi. sirupes of Bugloſſe, and Sugar, Taberzet, an. ℥.iij. make a sirupe perfectly sodden, and Aromatizate with, ℥. j. of Cinamon, and ℈ j. of white Ginger scraped. The doſe is two ounces with water of Bugloſſe, or Hops, or Fumitory, or whey made of milk. And thus much of making sirupes.

CHAP. VI.
Of making Iuleps.

A Julep doth not much differ from a sirupe, but that it is leſſe boyled then a sirupe is, and becauſe alſo it is made without the permixtion of any other decoction with it, as sirupes are wont to have when they are made. Juleps are made either of water of infuſion or diſtillation, or els of the iuyce of ſome ſimple medicine, as thus. ℞. of the water of infuſion of Roſes, or the water of infuſion of Violets, ℥ v. Sugar, ℥ iiij boyle it eaſily and make a Julep: miniſter it with twiſe or thriſe as much of ſodden water made cold again. Or thus. ℞ water of Roſes, ℥.viij. of Sugar ℥.iiij. boyle them eaſily and make a Julep. Or thus. ℞. the iuyce of Roſes, or the iuyce of violets, ℥.vi. Sugar, ℥.iiij. boyle them eaſily and make a Julep. Likewiſe Juleps may be made of other things that do either make warme or hot, or that do open or looſe, or that do reſtrain and bind. But yet Phyſitions do commonly call a sirupe, diſſolved in ſodden water, a Julep: ſaying. ℞. sirupe of Roſes, and the sirupe of Violets, or sirupe of Mayden-haire, or any other sirupe, ℥ iij. of ſodden water. ℔. ß. mix them together and make a Julep.

CHAP. VII.
Of Dolis ſive Potis.

Dolis, otherwiſe called *Potus* or *Potio*, is a medicine laxative diſſolved in ſome kind of liquor, and given in drink. There be of this many differences, becauſe of the diverſity of humours that they void and purge. The ſimple medicines do purge and bring forth rheum or fleame, as be theſe, *Agaricke*, *Turbith*, *Carthamus*, *Colocynthis*, and other often ſought out by *Meſua*. The compounds be *Diaphœnicon, in forma opiatæ*, *Diacarthami* in the forme of Lozenges, *Electuarium de Citro*, *Electuarium Indum maius & minus*, *Benedicta*, and *Hiera ſimplex*, *Hiera compoſita*, and ſuch like. But theſe be compounded, not that they avoid only one humour alone, but being mixed with another humour, as choler mixt with fleame or melancholy. Medicines are miniſtred in divers formes and faſhions: as firſt in the Forme of a potion, for one only doſe, or for one time, in the Forme of a bole, wherof ſhall be ſpoken hereafter, in the Forme of an Electuary liquid; as *Opiatæ*: whole in Forme, as Lozenges, in the Forme of sirupes, of Juleps, alſo in the Forme of powder and pils ℞. *Diaphœnicon*, ℥. ß. or ℥. *vi.* if the ſick be ſtrong, diſſolve it with the water of the decoction of Liquorice, Raiſins, and Anniſe, as much as ſufficeth. Make a doſe with sirupe of Violets, ℥.vi. or ℥.j. or diſſolve it with common straying

The forme of a potion.

ning, and make a doſe, or diſſolve it with *Hydromel*, or diſſolve it with certain diſtilled waters, as waters of Hops, Bugloſſe, Succory, or ſuch like; or diſſolve it with the decoction or broth of a Chicken, or with the whey of milk, or thus ℞ the three cordiall flowres, ana. M. j. of Proines Damaſcene, *Iujubarum* and *Sebeſten*, an foure in number, Liquorice ſcraped, ℥ j. ß. Anniſe, ℥ j. make a decoction ſtrayned for one doſe: in the which diſſolve *Diaphœnicon* ℥ ß. or ℥ vj ſirupe of Violets, ℥ j. and make a doſe If you wil add to it another Electuary laxative, take of one a quantity away, and add to as much of another, as where it is ſaid, take of *Diaphœnicon*, ℥ vi. you may ſay take of *Diaphœnicon* and *Carthamum*, an ℥ iij. and ſo likewiſe of other.

The forme of a potion or Doſe, whoſe decoctiõ doth avoid certain rheum & fleame.

℞ Raiſins the ſtones picked out, ℥ ß the ſeed of *Carthamum* and *Polypody* of the Oke, an ℥ ß. or ℥ vi. of Anniſe, Fennell and Liquorice ſcraped, an ℥ j. ß. leaves of Hyſop, ℥ j make a decoction, in the which infuſe Agarick newly trochiſcate, ℥ j. or ℈ iiij. or ℥ j ß. In the ſtrayning diſſolve *Diacarthamum*, or *Diaphœnicon*, or *Benedicta*, ℥ iij or ℥ ß. ſirupe of Violets, ℥ j. and make a doſe. Theſe things avoid choler: iuyce of Roſes, Violets, Tamarindes, Manna, *Diagredion*, that is, Scammony prepared, *Pſillium*, Reubarbe and Myrobalanes, *Caſſia fiſtula* purgeth as well choler as rheum: iuyce of Roſes and *Ireos* do bring forth thin choler and yellow water. Compounds to avoid choler are theſe, *Electuarium de ſucco Roſarum*, *Diaprunis laxativum*, *Diaprunis ſimplex*, trochiſks of Violets, which be ſeldom in uſe.

Simples to void choler.

Compoũds.

℞ of fat Tamarinds, ℥ j the three cordiall floures, an p ß. Liquorice ſcraped ℥ j. ß of Proines Damaſcene, number vi. make a decoction in a little quantity of water, in the which let the Tamarinds be ſtrongly wrung out. In the ſtrayning diſſolve *Caſſia fiſtula* that is new, ℥ j. or ℥ x. make a doſe. In the like decoction you may diſſolve, ℥ ß or ℥ vj of *Diaprunis ſimplex*, with ℥ j ß. or ℥ ij. of *Diaprunis* laxative. If it be offered that *Diagredion* will do hurt, and if the ſick be rich, in the ſtead of *Diaprunis* laxative may be diſſolved, ℥ j. or ℈ iiij, or ℥ j. ß, of Reubarbe. Take heed and note that ſuch a potion is good in cholerick Feavers, and in thoſe Feavers in which the Frenſie is feared, and truly it is excellent good, for by it is eſchued the averſion, and alſo the refrigeration and the cooling. In ſtead of this preſent decoction and colature, medicines laxative may be diſſolved in a common decoction, or with water of Fruits, or with *Hydromel*, or with waters diſtilled, either with Endive, Succory, Hops, or with the broth of a Chicken, or with the whey of milk. ℞ Raiſins the ſtones picked out, ℥ iij Liquorice ſcraped, and Anniſe ſeeds, ana. ℥ j. Proynes Damaſcene, in number, vi. Tamarinds ℥ ß. the three cordiall flowres, Succory, young ſet Endive, an. M j make a decoction boyled for one doſe, in the which diſſolve new *Caſſia fiſtula*, ℥ j or ℥ vi. after the ſtrayning, infuſe ℥ j or ℈ iiij or ℥ j. ß. of Reubarbe elect as it ought to be, of ſirupe of Violets, ℥ ß. or ℥ j. make a doſe Give in the morning before Dinner 5, or 6. houres on that day he is left afflicted. If choler be mixed with fleame, by reaſon of that mixture, let ſuch things as do looſen choler, and ſuch things as diſſolve rheume be mixed together. Spikenard which is wont alwaies to be joyned with Reubarbe, is unpleaſant to the belly, for it looſeneth oppilations and ſtopping vehemently. Alſo it provoketh vomit, and in women with child,

The forme of a potion looſing & reſolving choler.

The forme of a common doſe in the beginning of cholerick feavers, eſpecially in tertian fevers.

it

A dose under the forme of a sirupe for delicate folke.

it provoketh menstruis strongly Therfore many do thinke that it ought not to be mixed with Reubarb in medicines that are given to women with child, or to those which be apt to vomit. For that cause if it be mixed, 3, or 4. graines are sufficient for ℥ j. of Reubarbe. For delicate persons which do abhorre all medicines, make a Dose under the Forme of a sirupe for two or three times, or for one Dose after this sort, specially for Tertians exquisite and dainty ℞. Endive young set, and Succory, ana. M ß the three cordiall floures, ana. p. ß Liquorice scraped, ℥. j. ß. Proynes Damascene vj in number, fat Tamarinds ℥. 6. Annise, ℥. ß. make a decoction boyled to ℥ iij. or els you may make a decoction for one Dose, in which dissolve sirupe of Violets, and Endive, ana. ℥. vi. or ℥. ß of white Sugar, ℥ j. the wringing and strayning of ℥ ij. of Reubarb elect, infused as it ought to be without Spikenard, make a long sirupe, that is as it were in the Forme of an *Apozema* (which is a decoction so called of the Greeks, and used of them in stead of our sirupes. Let it be boyled upon the coales without any smoake long time together, wringing the Reubarbe strongly, being bound in a peece of linnen cloth, clarifie it, and aromitazate it, and make a Dose of ℥. j ß. it may be multiplyed for two or three Doses (the proportion of all being kept and observed.) But if you will make a sirupe to last long, seeth it to the perfection, and of that sirupe minister, ℥ j. ß. or ℥ ij. with whey of milke, or with the decoction that serveth for thy purpose. Also you may add some Sene in the infusion, especially if you thinke choler adust doth reigne, or if you desire a more full and quicke effect of the medicine: ℞ of young set Endive, of Succory, of *Adiantum*, and of Harts-tongue, ana. M. j the foure great cold seeds, ana. ℥ iij. the seed of *Carthamum* ℥ ß Polypody of the Oke, ℥ ij. fat Tamarinds ℥ ij ß. seed of Endive, Scariol and Liquorice scraped, ana ℥. ij. of Raisins the stones plucked out, ℥. ij. Proynes Damascene 12. in number, the three cordiall flowres ana p. j. make a decoction of ℔ 1. or ℥ viij. in the which infuse the leaves of Sene cleansed, ℥ j ß. Agaricke newly trochiscate, ℥ j. In the strayning of the decoction dissolve sirupe of Violets, and Maiden-haire sirupe ana ℥ iij. white Sugar, ℥ ij. make a sirupe boyled upon a lent fire without smoak, putting unto it the strayning of ℥. vi. of Rubarbe elect, infused as it ought to be, make a sirupe perfectly boyled and aromatizate with ℥. ß. of Cinamon, and ℈ ij of Red Saunders, reserve it in an earthen or glasen vessell The Dose of the aforesaid sirupe shall be the fourth part of it (that is to say ℥. ij) the which may be dissolved with whey of Goats milk or water of the decoctiõs of distillations of Succory or Endive. But *Igorreus* doth not allow distilled waters. And if the aforesaid doses do not sufficiently move the belly and cause it to be solúble enough, an infusion may conveniently be added to the second Dose, ℈. ij. or ℥ j. of Reubarbe elect, or some *Diaprunis loxative*, or *Electuarium de succo Rosarum*, as in example. ℞ of the aforesaid sirupe, ℥ ij. the strayning of two scruples of Reubarbe elect, or *Diaprunis laxative*, ℥ j. ounce or ℥. ij. of whey made of milk, ounce ij. or as much as is sufficient, & make a dose. It is to be noted that the aforesaid sirupe ought rather to be given and ministred to those that have *Tertianæ nothæ* (that is, bastardly Tertian Fevers) rather then to those that have Feavers exquisite, dainty, and lawfull; for these be of

A dose against bastardly fevers especially Tertians.

fewer

fewer fits, and be ended in a short time. The other be long and of more fits, so that they remaine many times and often from one Equinoctiall to another. To this also the Tertians that be exquisite and pure do come, and are caused of sincere and good choler: and the Feavers *Nothæ* and bastardly do come of filthy and vile choler. Here note also that *Carthamus* and *Agaricke*, which do avoyd and purge rheume, the leaves of Sene which doe purge melancholy, and also Reubarbe, which doth purge choler, may be put together to the aforesaid sirupe, wherby the matter that causeth Feavers *Nothæ* of long continuance, is avoided and purged. Also note, that in one day, or in the third or fourth day, one dose ought to be given, but more daies must be let passe according to the doctrine of *Avicen de Cura Tertianarum Notharum* These do purge melancholy: Hops, Fumitory, *Epythimum Cretensis*, Polypody of the Oke, the leaves of Sene, *lapis Lazuli*, *Myrobalani nigri* or *Indi*, *lapis Armenus*, blacke Hellebore, and a thousand other are to be sought out of *Mesue*. The compounds that purge melancholy be *Catholicon*, or *Diacatholicon*, *Diasenæ*, *Catharticon imperiale*, *Hiera Ruffi*, *Confectio Hamech*, *Pilulæ de Fumitoria*, Pils of *lapis Lazulus*, Pils of the five kinds of Myrobalanes, of *Epithymum*, of Hellebore pils; whereof the dose is ʒ.i. We can or do seldome use the other compound medicines; for the bitternesse that they have in taste: All Electuaries (except *Catholicon*) be evill in tasting, and therefore they are confected, & made in Forme of potiõs. ℞. Fumitory, & the tops of Hops, ana. M *j* ß. the three cordial floures, ana. p. *j*. of Raisins the stones picked out, ʒ. *iij*. or ʒ ß. of greene Polypody of the Oke dram. iij. of *Cuscuta*, & *Epithymum*, an. dram iij. of Annise & Liquorice scraped, an. dram. j. ß. make a decoction, in which infuse the leaves of Sene made cleane, ʒ. ij or ʒ iij. In the strayning of the decoction dissolve, *Diacatholicon*, ʒ j. or ʒ. x sirupe made of Violets, ʒ j. make a dose. In this dose sirupe of Violets, and the cordiall floures are put in, that they may temperate the drinesse of Sene and *Epithymum*. If we will more diligently purge melancholy, we do put in *Hierapicra Ruffi*, whose dose is ounce ß. in which *Hellebore* is entred, which is not in use at *Paris*. Or els take *confectio Hamech*, ʒ. ß. the which is exceeding bitter for the plenty of *Coloquintida* that is therein. Remember and note, that medicines loosing and purging choler, or rather melancholy, may conveniently be dissolved with the whey of Goates milke, or with the water of the decoction, or infusion of the things aforesaid, putting in the dose before written, as in example. ℞ of all those or of part of those good things which be written in the dose aforesaid, afterward make a decoction in the whey of Goats milke, and in the decoction infuse the leaves of Sene, &c. And with some of the aforesaid Electuaries confect and make a dose according to the nature and strength of the sicke person: or thus. ℞ the leaves of Sene made cleane, ʒ iij. infuse them in the whey of Goates milke all one night, and in the strayning of the decoction dissolve *Catholicon*, ʒ. j. or ʒ. x, or ʒ j. ß. and make a potion. Note that *Epithymum* doth sustaine and maintaine a decoction: and therfore we may write thus. ℞. *Epithymum Cretensis* ʒ. j. let it boyle with whey of Goats milke, afterward straine it, and wring it out strongly, and with ʒ. j. of syrupes of Violets make a dose, which if it seeme not to be sufficient, add to it some *Catholicon*, *Galen* doth counsell to take this potion,

Simples to purge melancholy humour.

The forme of a dose against melancholy.

13.

13. *Therapeut.* in which place he considereth, that Cankers, and all melancholike diseases ought to be taken heed of before hand, and to be eschued: but he putteth in but ℥.iij. which drams do shew to be of no effect, because, (as I think) we have not the good *Epithymum*, and therfore we take an ounce for the quantity, wherby the working of it may be the quicker and the better. All others do follow this sentence, which in their books of practises or abridgements have remembred this against the *Elephantia*, which is commonly called the Lepry, and is now made for the cure of *Elephantiasis*. Many do think and judge that the decoction of an old cock is very good and wholesome for diseases grown and begun, as well of melancholy, as also of rheum and fleam. The chiefe use of it is against the pains of the cholik, caused of rheume, and partly of wind, & also against diseases of the breast, as difficult in breathing, and moreover against diseases of the joynts caused of cold matter. It is prepared and made against the cholick, caused partly of rheume, and partly of ventosity and wind. It is thus as followeth. ℞ of Hysope, Calamint, an. M.j. Raisins the stones picked out, ℥.j ß. of Annise, Fennel, and *Carvi*, an. ℥.vi. of the seed of *Carthamum*, ℥.ij. of green Polypody of the Oke, ℥.j ß the three cordial flowers, an. p *j* of the flowers of Cammomil, p. ß. and make a decoction, putting al together into the belly of an old Cocke, prepared as it ought to be; infuse in the end of the decoction, the leaves of *Sene* made cleane, ℥ ij. ß. of Agaricke newly trochiscate, ℥. x. make a decoction of two pound and reserve it to your use. ℞. of the aforesaid decoction, ℥. iiij. sirupe of Violets, ℥.j ß. make a dose. Note that if the sicke person be strong and stubburne, there may be put in the dissolving some *Diaphœnicon*, as ℥ j. ß. or ℥.ij. or as much *Benedicta*. Take heed also, for Agaricke (as many do thinke and iudge) is suspected, and thought to be hurtful to those that have the cholick: because that if the substance of it be throwne in with a clyster, the lightnesse of his substance cleaving to the guttes, doth pricke them and grieve them, and doth provoke a flux also, and oftentimes doth cause one to desire to sit long at the siege, because that it hath vertue and power to draw downe humours from the farre parts of the body; and therefore *Democritus* (as *Mesua* witnesseth) called it *Medicinam familiæ*, the medicine of his Family or household. Therefore it may not wel be given to those that have paine in the bowels, because it maketh a flux, that would not be unlesse that caused, and therefore I counsel in such cases to take away Agaricke. Furthermore note, that Cammomil may aptly and wel be put into those decoctions, although the use of it is rare, and seldome seen among Physitions, yet it is manifest, that the onely decoction of it in the broth of a Chicken or Capon, is excellent profitable against al inward griefes, and specially for those which have the cholicke and the Frensie (as many have proved it, to the great preservation of their health.) The water of the distillation of Cammomil is ministred for the same purpose, but yet the decoction therof is of more and better effect then the distillation of it. The bitternes of the decoction may be mitigated with Sugar, if it be for delicate persons. Also the decoction of a Cocke may conveniently be given for diseases in the breast and of *Dyspnœa*, if medicines pectorall be decoct with it: as, ℞ of Hysope, of *Enula Campana*,

The decoction of an old cock.

of each the third part of a handfull, of Savory the fourth part of a handfull, of horſehoote, called *Ungula caballina*, which is an Hearbe called of ſome, litle Clot, wherof you may take a good handfull; ſeed of *Carthamum*, and greene Polypody of the Oke, ana. ℥ ij of Anniſe and Liquorice ſcraped, ana. ℥. ß. roots of *Ircos*, and roots of *Enula*, ana. ℥ iij. or ℥ ß of fat Figs not putrified foure or ſix in number, of fat Dates, the skins and filmes taken away, foure in number, of Jujubes and Sebeſten, ana. twelve in number, of Raiſons the ſtones picked out, ℥ j. the three cordiall floures, an p. j. make a decoction in the belly of an old Cock that is hunted, prepared and dreſſed as it ought to be, putting into it at the end, of Agarick and of the leaves of *Sene*, as much as you think will be ſufficient for your purpoſe: but note, that here Agarick may conveniently be uſed and miniſtred. There are other medicines alſo which be made againſt all ſuperfluities in other formes, that is to ſay, in the forme of liquid Electuaries, that is, *ad formam Opiatæ*: or in forme whole, that is, like an Electuary made in Lozenges or in tables.

CHAP. VIII.
Of making Bolus.

BOLVS in Engliſh is called a morſell. It is a medicine laxative, in forme and faſhion it is meanely whole, and it is ſwallowed by little gobbets. It is made of divers things, by reaſon of avoiding and purging divers humours: but the plaineſt and ſimpleſt way of making it, is of *Medullæ Caſſiæ fiſtulæ*, new drawn out of a cane or reed, ſix dramms or an ounce, of Sugar ſo much as ſufficeth, and make a bole. But if it be feared that *Caſſia* will do hurt, as if great pain be in the bowels, wherby many times it provoketh ſwounding, as ſome do that have but weak and tender bowels: to ſuch *Caſſia* is not to be miniſtred, neither by Bole nor by clyſters. And for that cauſe the ſick perſon muſt be asked how he feeleth himſelfe before *Caſſia* be miniſtred unto him. Truly many authors do thinke, that this hurt which *Caſſia* may bring, may be taken away, if there be added to it ſome graines of Barberies, or Sugar roſet: for they are of this mind, that through their ſtipticity the belly and the bowels are ſtrengthened, and the pain impedite and letted, which *Caſſia* doth cauſe by his clammineſſe and mollifying ſoftneſſe. There be others that do mix ſome laxative with *Caſſia*, that it may quicken the ſlowneſſe of his operation, & that it deſcending, may the ſooner ſlide away and be avoided. Boles chiefly are thus ordained and made, being very profitable remedies againſt the diſeaſes of the reynes. ℞. *Medullæ Caſſiæ fiſtulæ* newly drawn, ℥ j. or ℥ x. the graines, that is, the kernels, of Barberies, ℈ ß. and with Sugar roſet, make a bole. Others do add, ℈ ij, or ℥ j. or ℥ ij. of *Diaprunis laxativæ*, or *Electuarium de ſucco Roſarum*: as in example following: ℞ *Medullæ Caſſiæ fiſtulæ* newly drawn, ℥ vj of *Diaprunis laxativæ*, ℥ ij. of Sugar roſet tabulate as much as ſufficeth, make a bole. Note that many, becauſe of the ventoſity which *Caſſia* doth engender in the bowels, they add to the bole powder of Anniſe, ℈ j. or ℥. ß. which availeth much. ℞. *Caſſiæ fiſtulæ* newly drawn out of a cane or reed, ℥ iij. or ℥ j the ſoft matter of fat *Tamarindes*, ℥ j. ß of choſen Reubarbe, ℥ ß. or ℈ ij. or ℥ j Sugar as much as ſufficeth, make a bole. If the ſick perſon be poore

The forme of a Bole purging choler.

The forme of a dose against melancholy.

Poore in stead of *Reubarbe*, make a Bole with ℥.ß. or ʒ vj. of *Cassia*, and ʒ ij. of *Diapanis laxativæ*, and with Sugar ℞. *Catholicon*, ʒ j. or ʒ x. and with white Sugar make a bole: or thus ℞. *Catholicon*, ʒ ß. or ʒ vj. of *Confectio Hamech*, ʒ j. or ʒ j.ß and with Sugar make a bole.

CHAP. IX.

Of making Pils.

PILLS are ministred for the avoiding of every humour: *viz* against rheume or fleame reigning, and also against *cholera notha*, which is vile and filthy choler having dominion in man *Pilulæ Aggregativæ* after the description of *Mesua*, *de Agarico*, *de Rheubarbaro*; *Stomachicæ*, *de Hiera simplici*, *de Hiera compositâ*, which respecteth the Head, *Coccis* or *Cochiæ*, which are so called of *Granis Cocci*, and not of the Head, as some think; *Pilulæ aureæ*, *Elephanginæ*, *Sine quibus*, *de Hermodactylis major & minor*, *de Serapina*, *de Sarcocolla*: Truly the foure kinds of pils last recited, are most appropriate and agreeing against corrupt and stinking humours: of the which vertue also be *Arthreticæ majores & minores* when rheume reigneth, but these when choler reigneth in the diseases of the joynts: then also the pils of *Hermodactilis major* and *minor* are dedicated and ministred. Pils that do only void pure choler, and purge it; there are a thousand to be found, but many of them have more respect to the avoiding of filthy and bastardly choler, or that which is greatly mixed with rheume, as *Pilulæ de Rheubarbaro*, *de Hiera simplici*, *Aggregativæ*, *de Agarico*, *Ante cibum*, *Imperiales*. In a manner the chiefe dose of pils is one dram, and a halfe, of which make nine pils, and with some convenient sirupe of *Endive*, sirupe of Maidenhaire, sirupe of *Stœcados*, or also with *Oxymel* or *Hydromel*, or with some other liquour.

CHAP. X.

Of making Apozema.

AN *Apozema* is a decoction of medicines gently made for the concoction and digestion of humours, or for preparation of them, and sometime for evacuation and purging. It may be made divers, and for divers intents and purposes: as to make hot and to make cold, to make moist, and to make dry, to loosen and open, to restrain and bind, to attenuate and make thin, to make grosse and thick, to provoke menstruis and urine. Of medicines particular and convenient, and of their roots, fruits, and seeds (and other, such as shall seem meet and expedient for your purpose) In effect an *Apozema* doth not differ from a sirupe, but in boyling; for sirupes are wont to be boyled long, and to the perfection, but an *Apozema* is boyled easily and little. Therfore, sirupes may be long kept, and *Apozemes* may be kept but a few dayes.

The forme of an Apozeme against cholericke humours.

℞ of Succory, Endive, *Cuscuta* and *Adiantum* an. M.ß of the roots of Sorrell, and of *Gramen*, an ʒ.ß the foure great cold seeds made cleane, an. ʒ. j of the three cordiall flowers, an p.j. make a decoction of ℔.ß. In the strayning dissolve syrupes of Violets, of *Syrupus acetosus*, or sirupes of Limons, or also white Sugar, ʒ.iij and make an *Apozema*, and clarifie it, and aromatizate it with ℈ j or ʒ.j. of Cinamon elect for two doses, likewise *Apozema* may be made against

other

other humors, the matter and effect wherof must be sought out of the Head of the syrupes. Note that in the confection and making of *Apozema*, for ℥ ij or at the most for ℥ i j. of the decoction it is sufficient to add ℥ j. of Sugar or sirupe. Also there be made *Apozemes* laxative, as there be syrupes laxative, adding to laxative things in that decoction, or infusing them in it, after the decoction is made. Look in the title of sirupes for the example, for they be like them (this only excepted as we said before) that an *Apozema* after the dissolving of the Sugar or sirupe in it, ought not to be boiled any longer.

CHAP. XI.
Of making Mulsio.

MULSIO is made of seeds cleansed, or of fruits, or of both sometime, to quench the thirst and the inflammation of the breast and Lungs, and against diseases of the reyns and the bladder, or against *Ischuria*, that is, retention and with-holding of urine, and of the strangury, that is, the voiding of humours by causing of urine to issue out by drops with burning in the yard. ℞ of the 4 great cold seeds new and cleane, ana ℥. iij. or ℥. ß of sweet Almonds blanched in cold water, ℥ j beat altogether in a stone mortar with wel-water first sodden, and make a decoction of ℔. j. and reserve it and keep it in a glassen vessell. The aforesaid *Mulsio* is good against the burning of the urine, or the strangury, if ℥ iiij or vj. be given in the morning 3, or 4. houres before dinner, and 2, or 3 houres before Supper, the same quantity of the premises, or a litle lesse, with one Lozenge of *Diatragacanthum frigidum*, in which are put in the aforesaid seeds, and Gums, and many other things. But if in the aforesaid cases we think that there be greater need of infrigidation and cooling, mix with your *Mulsio* the seeds of Purslain, of Lettuce, and white Poppy. But in the diseases of the breast, add too new Pine apples, sweet Almonds, and fresh Figs, that be not putrified, with one Lozenge of *Electuarium Diarù simplicù*, or *Diarù Solomonis*, let it be ministred straight way without delay. Also with the aforesaid *Mulsio*, there may conveniently be mixed some quantity of Sugar, or some sirupe apt and meet for the purpose, (as *Ruellius* was wont to make against the filthy matter, and corrupt bloud in the urine of a man) as thus ℞ the seed of white Poppy and the foure great cold seeds, of sweet Almonds, ana ℥ ß. stamp all these in a mortar with as much water of the decoction of Liquorice as sufficeth. In the straining dissolve the sirupe of Violets, of Maidenhaire, and of Myrtles, ana ℥ j. make a *Mulsio* for two times, and let the grieved person take it in the morning foure houres before dinner.

The forme of Mulsio.

CHAP. XII.
Of making Powders.

A POWDER is made of seeds, roots, and minerals, powdred and beaten finely, and Sugar put to them that they may be the more pleasant. Powders be ministred for many causes and intents, wherof their most common ministration is after meat to help digestion, or to stop and keep down vapors which ascend and are carried up into the brain, or els for both causes, as

A powder to help digestion.

as it often chanceth. ℞. the seeds of Anniſe, and Fennell, ana. ℥ j. the ſeed of Citron, Cinamon, Liquorice, and Roſes, ana. one ſcruple, of choſen Pearles and the ſcraping of Yvory, ana. ℥ ß. of Sugar roſate as much as ſufficeth: make a fine powder, wherof miniſter after meat one ſpooneſull: and look what powder is ſo made to ſtop and keep down vapours, even the ſame is good to help digeſtion, as is this that followeth. ℞. Coriander prepared, ℥ j. ß. the ſcraping of Yvory, red Corall, the horn of a Hart burned, ana. ℈ j. of Cinamon, ℈ ß of Sugar Roſat as much as ſufficeth: make a powder, which may be given after meat. Alſo they are good for many other things, as for wormes in children, for binding in the belly, and for ſtrength, and againſt the plague comming of the own proper matter. Theſe powders are to be miniſtred before meat, ſome alone, ſome with wine or upon toſts of bread wet in wine. Sometime they are given for the corroboration and ſtrengthening of all vertues, in malignant Feavers, and in great imbecility and weakneſſe of ſtrength. ℞. the ſcrapings of an Unicorns horn grains 4, 5, or 6. the ſcrapings of Yvory, of choſen Pearles, and of Harts horne, ana. gr. 6. ſeed of Citron, and *Carduus Benedictus*, ana gr. 4. and make a fine powder, which may be given with convenient liquor, as with white wine, diſtillation reſtorative, water of Scabious, of Bugloſſe, or of ſome other like. And ſuch powders for the moſt part are miniſtred about midnight, or early in the morning. There may alſo be made powders laxative, as is *Diaſene* and *Diaturbith*, and the powder of *Electuarium Diacarthami*, to the which ought to be added three times or foure times as much Sugar; and they may be miniſtred being diſſolved in the decoction of a Chicken, or of Liquorice, or of *Ptiſan*. But yet theſe powders are ſeldom uſed among practitioners.

CHAP XIII.

Of Electuaries, and conſerves of Lozenges, and Manus Chriſti.

AN Electuary is ordained and made two wayes, that is, either liquid, as *in Forma Opiatæ*, or whole, as in tables of lozenges, or in faſhion foure ſquare and long, which they call *Manus Chriſti*. Electuaries truly are miniſtred to corroborate and ſtrengthen, and for that cauſe they be called *Tonica*, as affoording ſtrength to the members, that is to ſay, they roborat and ſtrengthen the vertues naturall, vitall and animall. If they be confect and made to ſtrengthen the naturall faculties and vertues, then they muſt be adminiſtred to a faſting ſtomack. If the vertue digeſtive be weak through coldneſſe, miniſter them after meat. But if any matter ariſe through moiſtneſſe, then miniſter one houre or two before meat, that they may alter the temperature, and dry up the unwholeſome ſubſtance. But if the vertue vitall requireth ſtrengthening, you may miniſter them very well in a manner at all houres; but if you intend to ſtrengthen the vertue animall, you may conveniently miniſter in the houre of ſleep or about midnight. The formes of Electuaries are in this order as followeth, and firſt, of a liquide Electuary which is profitable to ſtrengthen the naturall vertue when the ſubſtance of the belly is made feeble by coldneſſe and moiſtnes, ℞. of the powder of *Electuarium Aromatici majoris* (which *Gabriel* deſcri-

An Electuary ſtrengthening the naturall vertue.

scribeth) ℥ ij. powder of *Electuarii aromatici Diacalaminthi*, ℥ j. of Diarrion piperion, ℈ ij. of *Conserva Anthos*, that is, of floures of Rosemary, & of Roses, ana ℥ ß of Sugar Taberzet, ℥ j. ß of strupe of Mints as much as sufficeth, make a liquid Electuary *in forma Opiatæ*, and minister it before dinner or breakfast an houre or an houre and half, or two hours: the dose is, ounce ß, or rather ℥ ij. *Electuarium aromaticum rosatum* being ministred fasting, taketh away all corrupt and rotten humidities, and being ministred after meat, it strengtheneth the vertue drgestive. Now followeth the Forme of a whole or hard Electuary made in Lozenges, or fashioned like *Manus Christi*, against hot distemper of the liver, and against obstructions of the same, as thus: ℞, of the powder of *Tria Sandalorum*, ℥ ij. the powder of *Diarrhodon Abbatis*. ℥ j. of conserves of Succory and Roses. ana ℥ j. ß. of Sugar taberzet or white Sugar dissolved in water of Succory or Endive, as much as sufficeth, make an Electuary in Lozenges of the weight of ℥ ij. or ℥ j. ß. or ℥ iij minister one before meat. Many times conserves are not put in, but only powders The Apothecaries are wont for every dragme of powder, to put to ℥ j of Sugar. But if you will make the Electuary more strong, you may well take a dramme and a halfe of powder, for ℥ j of Sugar. If the stomack be troubled with the presence of melancholy abounding and flowing to it, either through the vice of the liver that multiplieth it, or by diseases of the Spleene, as be stoppings which hinder the receipt thereof: then make a hard Electuary, or *in forma Opiatæ*, with things following, as in example. ℞ of the powder of *Electuarium latificans Galeni*, ℥ iij. the powder of *Electuarium Diamargariton calidum*, ℥ j the powders of the Electuaries of *Aromatibus*, or of *Gemmis*, or *Diamoschi dulcis* or *Diambræ* may be put in seeing that they have the same vertue: of conserves of Bugloss, and Borage and Violets, ana. ℥ j. ß. the bark of Citron seasoned, ℥ j. of as much white Sugar dissolved in water of Bugloss or Borage as sufficeth; make an Electuary in Lozenges, or in little gobbets, or like *Manus Christi*, in weight dram iij. or ℥ ß. And if you will make it in the forme of a liquid Electuary, put to it twise or thrise as much more of the conserves, & some powder of white Sugar, or Sugar rosat, that is to say, ℥ ij. as is shewed in the example aforesaid, with some strupe having respect to the melancholike humour; as is strupe of Bugloss, of Borage, of Roses, of Harts-tongue, of *Epithimum*, of Fumitory, of which add to as much as sufficeth: my meaning is, that it may be in a liquid Forme.

An Electuary against hot distemper of the liver.

An Electuary against melancholy

An Electuary for the strong stopping of the Liver or the Spleene, wherin there is danger of the Dropsie, or in the breeding of *Cachexia*, that is a spice of consumption: such an Electuary (I say) is made of the powders of the Electuaries, *Diagalangæ*, *Diacucumeris*, *Diacapparis*, *Dialaccæ*, & of conserves; which if you will commix together, conserves of Succory may conveniently be mixed with them. Note also that Electuaries be made of Trochisks, or of powder of Trochiskes, having respect to the disease, as in a hot cause take *Trochisci Diarrhodon*, Trochiskes of *Carolus*, Trochisks of Bolearmoniacke, of *Terra sigillata* (specially if we would restraine or bind) Trochiskes of *Carabe*, if we would stop the flux of bloud But if we would open or loosen the obstructions of the liver or spleene, we must bring this to passe with Trochiskes of Rewbarbe, or of *Capparis*. Electuaries respecting the vertue vitall, if it be aggrieved

with cold, may be made of *Electuarium Diambræ, Diamuſci dulcis, Electuarium de Gemmis*, and *Aromaticum nardinum, Aromaticum muſcatum, Aromaticum Roſatum major Gabrielis, Letificans Galeni* or *Raſis, Electuarium conciliatoris*, of Alkermes confection and making. Conſerves for the ſame intent be theſe: Conſerves of Roſes, Bugloſſe, Borage, Anthos, barkes of Citron, Ginger condite, Orenges condite, and other of that ſort. If the vertue vitall be wearied, and laboureth of heat, take the Electuary *Roſata novella, Electuarium trium Sandalorum*, and *Diarrhodon Abbatis, Diamargariton frigidum*, and Trochiskes of *Camphora*, uſe them often. Theſe be the conſerves that be good, conſerves of Roſes, of Violets, of Bugloſſe, and of Borage, and alſo of *Nymphææ* or *Nenuphar*, that is, water Lillies. If the cough be preſent, and if the humour contained in the breaſt be hot, flowing and thin, if you will cauſe it to avoid and come forth, miniſter *Diatragacanthum frigidum*: if the humour be clammiſh and thicke, miniſter *Diatragacantham calidum*, and *Diairis ſimplex*, or *Diairis Salomonis*. And if there be ſuſpition of venimous ſubſtance, then with the powders of Electuaries cold or hot, which do reſiſt poyſon, we do mixe Mirres and Muske, *Zedoaria*, Saffron, Cinamon, and *Xiloa'oes* in cold cauſes. But in hot cauſes there may conveniently be mixed Pearles, Corall, Criſtall, Roſes and *Camphora*. In cauſes mingled one with another, either hot or cold, by a certaine property, theſe do corroborate and ſtrengthen and defend, Pearles, ſeed of Citron, roote of Tormentill, *Tunici* and *Dictamus*, the bone of the Harts heart one in number, or if you will weigh it, ℈.j. or ʒ.ß as in this example following againſt a peſtilentiall Feaver. ℞ the powder of the Electuarie of *Diamargariton frigidum* ʒ.j ß. or white ſhining Pearles elect and powdred in a marble mortar ℈ j of *Camphora*, grain ij. or els Trochiskes of *Camphora* ℈ j. or ℈.ß. the roots of *Dictamus*, of Tormentill, and of *Tunici*, and the barks of Citron, ana. ℈ j. of conſerves of Bugloſſe, Borage, Nymphææ, and Roſes, take of theſe either one, two, or three, or all, to the quantity of two or three dragmes: of white Sugar diſſolved in water of Roſes, or of Bagloſſe, or Borage, as much as ſufficeth, make an Electuarie in Lozenges, or make a liquid Electuary in the forme aforeſaid. ℞ the three kinds of Saunders, and *Diarrhodon abbatis*, ana. ℈ j the bone of the Harts heart one in number, Sugar Roſate tabulate, of white Sugar diſſolved in Roſewater, as much as ſufficeth, make an Electuary, gild it with leaves of pure gold in weight, ʒ.ß. Alſo there be made Electuaries laxative againſt all ſuperfluities and diſeaſes, that together with the purging we may alſo ſtrengthen, as in example, againſt long diſeaſes comming of rheume, or ſome clammy humor breeding the cough: ℞ *Caſſia* that is new, ʒ.ij.ß. *Diacarthami*, ʒ vj new *Penidios*, and *Diairis ſimplex*, ana. ʒ ß of conſerves of Violets, ʒ.iij. of ſweete Anniſe powdred, and powder of Liquorice, ana. ʒ.ß. ſyrupe of Violets as much as ſufficeth, make a liquide Electuarie, in *forma Opiatæ*. The doſe is, ʒ.j. or ʒ.x. or at the moſt, ʒ j. ß the which may be miniſtred an houre, or an houre and a halfe, ſwallowing it, or he may take it foure houres before dinner, becauſe it may not conveniently bee given a litle before meat, becauſe of the *Diacarthamum* which hath *Diagredium* in it. Alſo you may diſſolve it in the broth of a chicken, or in Piſan, or in a common pectorall decoction, and make a potion, and miniſter it foure or five houres

An Electuary for the vertue vitall.

An Electuary againſt a peſtilent fever.

An Electuary for the vertue animall, in a hot cauſe.

An Electuary againſt diſeaſes of the breſt & againſt the cough.

houres before meate. And this note, that you muſt appoint the wayes and meanes of the miniſtration of Phyſicke, according as you ſee the nature and condition of the ſicke perſon. Such Electuaries which may be brought into a powder are made in Lozenges or Boles of laxative medicines that be pleaſant in taſt, the forme and faſhion whereof may be knowne in taking *Diacarthamum*, and *Electuarium de ſucco Roſarum*, after which faſhion you may make other very meet and ſerving for your purpoſe.

CHAP. XIIII.

Of making Conditum, and Conſerva.

CONDITA be made as Electuaries be made, to ſtrengthen the might, and the primitive and worthieſt members. They rather have reſpect to the ſubſtance and matter or breathing, then to the beauty and ſoundneſſe of the fleſh. But foraſmuch as the weakneſſe of ſtrength, cauſeth ſores and diſeaſes to grow in their inſtruments, therfore it is miniſtred to them that begin to recover and wax ſtrong. ℞ *Conſerva Anthos*, that is, of Roſemary, conſerve of Borage, Bugloſſe, Maydenhaire, and Succory, ana ℥ ij. the bark of Citron condite, ℥ j. ß. the powder of *Electuarium plirifarcoticon*, the powder of *Electuarium Ducis*, *Diarrhodon Abbatis*, and *Triaſandali*, ana. ℈ ß, the leaves of gold in number, vj of white Sugar as much as ſufficeth, and make a *Conditum*. Of the ſame powders of Electuaries is made a whole and a hard *Conditum*, as thus. ℞ the powder of *Electuarium Plirifarcoticon*, the powder of *Dianthos*, the powder of *Ducis*, *Diarrhodon Abbatis*, and *Triaſandali*, ana. ℈ ij. conſerves of Roſes, & Succory, ana. ℥ j. white Sugar diſſolved in Roſewater, as much as ſufficeth, make an Electuary in Lozenges or morſels like unto *Manus Chriſti*, of the weight of ℥ ij. In like proportion may condites or Electuaries be made to ſtrengthen all kind of vertues, as in example. If only the vertue vitall be weak, then take Electuaries and conſerves either hot or cold, having reſpect to the vertue, according as the owne diſtemper or the cauſe of it deſireth. Now there followeth theſe hot Electuaries having reſpect to the vertue vitall. *Electuarium Diambræ*, *Diamargariton calidum*, *Diamuſcum amarum*, *Diamuſcum dulce*, *de Gemmis*, *lætificans Galeni*. Cold Electuaries. *Electuarium Diamargariton frigidum*, *Diarrhodon Abbatis*, which be temperate, *Triaſandali*. Conſerves reſpecting both the diſtempers, that is, hot and cold: as *Conſervæ roſarum*. *Boraginis*, *Bugloſſæ*, *Violarum*. Cold conſerves, *Conſervæ Nymphææ*, *Violarum*. Hot *Condita* reſpecting the vertue vitall, as *Cortex citri conditus*, which may be miniſtred in both caſes, *confectio de Cinamomo*, *confectio de Xiloaloe*, *confectio Alkermes*, which is common to the Phyſitions: of *Montiſpeſſulari*, Ginger condite, peares condite, apples condite, & ſo for other. Hot Electuaries for the vertue animall be theſe, *Plirifarcoticon*, *Dianthos*, *Diamuſcum dulce* & *amarum*, *Mithridatum* and *Triacle*, which be *opiatæ*, that is liquid. Hot conſerves reſpecting the vertue animall be theſe, *Conſerva Anthos*, *Acceri*, *Roſarum*, which is temperate, almoſt all *opiatæ*, that is, liquid things, as *Mithridatum*, *Triacle*, and *Aurea Alexandrina*. Hot Electuaries for the vertue naturall be theſe, *Diacalamintum*, *Diacumimum*, *Diatrion piperion*, *Aromaticum roſatum majoris*, (which *Gabriel* deſcribeth) *Diarrhoden Abbatis*, which is very temperate, and neceſſary in both cauſes,

A conditū to ſtrēgthē all vertues & powers.

Hot Electuaries reſpecting the vertue vitall.

Cold Electuaries.

Condites reſpecting the vertue vitall.

Hot Electuaries for the vertue animall.

Hot conſerves.

Hot Electuaries for the vertue naturall.

Hot conserves respecting the vertue naturall.

Diairis Salamonis, or *simplex Dialacca*, and *Diacucurma*; the which are good against oppilations in the Liver, and against the Dropsie. Hot conserves respecting mightily the vertue naturall be these: *Conserva Eringiorum, conserva Satirij, Zinziber conditum, cortex Citri conditus*, meat of Quinces condite, Peares condite, and such like. Cold Electuaries be these. *Trias sandali, Diatragacanthum frigidum, Diarrhodon Abbatis, Diamargariton frigidum*. Gold conserves be these: *Conserva Violarum. Cichoreæ, Nimpheæ, &c.*

Cold Electuaries.

Cold conserves.

℞ the powder of *Electuarium trium sandalorum*, dram, ij. the powder of *Diamargariton frigidum*, and *Diarrhodon Abbatis*, ana. ℈ ij. conserves of Succory, and Violets, ana ℥ j ß white Sugar dissolved in water of Endive, or Succory, or Roses, as much as sufficeth. Make a condite in Lozenges, in weight dram, ij. or ℥, iij. or thus. ℞ conserves of Succory, of Violets, of *Nimphea*, & of Buglosse, ana ℥ ij ß. conserve of Roses, ℥ j ß. powder of *Tria sandali*, and of *Diamargariton frigidum*, ana ℈, iiij. the leaves of gold viij in number, white Sugar as much as sufficeth, make a condite: the dose is one silver spoonfull. Many in these condites, where there is suspition of some venimous matter, as in pestilent Fevers, or in swounding, they do add to the seed of Citron, the seed of *Carduus benedictus*, the root of *Dittamus*, and Tormentil: and for rich folk of the scraping of Unicornes horne (although there is no author that maketh mention of it) but onely the opinion of the common people: as for example, in the aforesaid *Conditum* take away some portion of the aforesaid Electuaries, that is to say, the third or fourth part, and then let it be in this order as followeth. ℞. of the seed of *Carduus benedictus*, of the seed of Citron, of the root of *Dittamus* and Tormentill, ana. ℈ j. or ℥ ß. two or three of these may be added. Furthermore Trochisks are added to Electuaries and Condites, as in example: to stop the flux, take Trochiskes of *Diacoralli, Diarrhodon*, of *Terra sigillata*, of Bolearmoniacke and of *Carabe*. And to keep the temperature of the heart, take Trochisks of *Camphora*, of the which take as much in quantity as the powders of the Electuaries be, when there is no Sugar put into them.

Another for the same disemper.

CHAP. XV.

Of making Pasta Regia or Mazapane.

PASTA *Regia* is a confection, so called by the Physitions of late time, which is specially ordained for diseases of the breast, or to drive away the causes of leanesse: the Forme and making whereof doth follow, being very effectuall against both the causes, that is the diseases of the breast, and the lungs, and against leanesse as thus. ℞ sweet Almonds blanched, ℥ iij. of new Pines cleansed, and tempered ten houres in water of Scabious, or of *Enula campana*, or in some other mete for this purpose, ounce half of *Pistacium* that is, a kind of nuts: let them be new cleansed, and tempered one day in some of the aforesaid waters, ounce j *Amylum, Diatragacanthum*, and of Gum Arabick, ana half a dram, of the meat of Dates, Prunes Damascene, and Sebeten, and Raisins, one or els more of these, to the quantity of an ounce, white Sugar dissolved in Well water, or in Rosewater, or in water of *Enula*, as much as sufficeth; make a *Pasta Regia*, and cut it in fashion like a wafer

or els make it in litle gobbets. Also sometime the great seeds (the barks being picked off) are put into them.

CHAP. XVI.

Of making a Lohoch or Ecligma.

ALOHOCH or *Ecligma* is a medicine that must not be eaten or chewed, but it must melt in the mouth, and distill downe to the stomack by little and little. It is good against diseases of the breast and Lungs, (as is) *Dyspneas Apneas*, short and hard breathings, sighings and coughes, whether it commeth by heaping of matter together, or by falling downe of some moist substance (as be catarrhes, and rheume, which chance oftentimes: ℞. *Electuarium Diairis Salomonis* & *Diairis simplex*, ana ℥.vj Lohoch *de Pino*, ℥ j. conserve of *Enula campana*, ℥ ß *Oxymel Scyliticum* as much as sufficeth. Make a Lohoch and let the sick use it with a Liquorice stick: licking or swallowing a little at once. If ther be greater need of detersion and scouring, then there is of incision and cutting, you must augment and increase the quantity of the scouring receipts, & in stead of *Oxymel Scyliticum* put too Syrupe of Liquorice, or of Horehound called *Prassium*, or of Jujubes, or els of Hysope: many do think sirupe of Hysope to be abstersive, only for the saying of *Avicen*, which (as *Mesua* declareth) is unlike to be true. Lohoch *compositum*, Lohoch *de Pino*, Lohoch *de caulibus*, *sanum* and *expertum*, Lohoch *de Scylla*, these may conveniently be ministred by themselves. But when a Feaver is present (as in the pleurisie) then to avoid and bring out from the breast the materiall cause that floweth, and partly for the matter that is already flowne, we may make a Lohoch after this sort and fashion ℞. of *Electuarium Diatragacanthi frigidi*, ℥.ij new Penidies, and white pils, ana ℥.iiij. Syrupe of Violets, or of Jujubes, or of both as much as sufficeth, make a Lohoch & use it with a Liquorice sticke, swallowing it by little and little. If the matter be partly flowed, and partly flowing, you shall make a Lohoch to correct both after this fashion. ℞. *Electuarium Diairis simplex*, ℥ *j. Diatragacanthum frigidum*, ℥.vj. new Penidies, ℥. iij. Syrupe of Jujubes, or Hysope, even as you thinke good, the more to enforce the matter now flowed or flowing, and make a Lohoch. A Lohoch also may be made against defluxion or flowing of humours that be hote and sharpe, or gnawing, causing the cough: that the heat and gnawing of the humour may be stopped, and also that the thinnesse and subtilty thereof may be made thicke and grosse, and the parts to the which the flux commeth being subject and obedient, they may be made safe from any nocument or hurt, as in example, ℞. *Electuarium Diatragacanthi frigidi*, ℥) Bolearmoniack washed in Rose water, ℥.ij. Trochiskes of *Terra sigillata*, ℈ ij. Syrupe of Poppy as much as sufficeth, and make a Lohoch. Instead of *Diatragacanthum* may be taken *Diapapaver*, or of each a like quantity. Also Trochiskes of *Carabe*, in which is put some *Opium*, may be added to them, if there be no cause that *Opium* be suspected to do hurt. These Lohoches be given against the Ptisick in the houre of sleepe; *Electuarium Diapapaveris*, *Lohoch* of Poppy. All the pils of *Mesua* for this use against diseases of Catarrhe and rheume, may be mixed and given the same houres, and for the same intent.

A Lohoch against rhume cōgealed together, clāmish, hard and thick.

A Lohoch in the beginning of the pleurisie where the matter floweth.

CHAP. XVII.

Of making Balneum, and Semicupium.

BALNEUM is a bathe, the use whereof was common and often among old practitioners, but now it is rare and seldome, and not at all used almost, except it be in certaine diseases, as in an universall Goute, in the Palsey, and in consuming Feavers. But against the Gout and the Palsie naturall bathes are convenient, in the which, although there be penury and lack of things yet we may make things artificially, and cunningly prepared, with boyling together in water, herbes, rootes, seeds, floures, and also many mettals, as it shall seeme requisite for the disease. But *Semicupium*, which in Latin is called *Insessum*, is a particular bath, which is applyed for paines of the Nefresie, for the Cholick, and for the Iliacke, so that they come not by reason of an impostume. It is profitable against diseases of the belly and wombe, for it is a convenient aide and defence to provoke menstruis, and to amend the distemper of the wombe. Now followeth the forme of *Semicupium*, when we would in the Nefreticke disease, have the pores and passages of the body enlarged and made soft and plaine, and also to cease the paine, as thus, ℞. the roots of *Althæa*, ℥.iiij. the leaves of *Malue*, *Bismalue*, and Parietary, the floures of Cammomill and Melilot, the tops of Dill, ana. M.ij. of Origan, Calamint, Betony, and Sothernwood, ana. M.j. seeds of Flax and Fennell, ana. ℥.ij. of cleane Branne, p.iiij. boyle all these in a bag in sufficient water for a *Semicupium*. Note also that one that hath the Nefresie may enter a bath before he hath received a clyster. If the paine of the Cholicke or the Nefresie seeme to come of much ventosity, or of a cold humour, which seemeth to have need of calefaction and attenuation or thinnesse, with incision and cutting, make a *Semicupium* thus. ℞. Origan, Calamint, tops of Dill, and of Cammomil, ana. M.iiij. Fenugreeke, Carawayes, Annise and Fennell, ana. ℥.ij. Laurell berries, ℥. ß. And if there be more sicknesses and caules wrapped in with the aforesaid griefes, you may add too such medicines as be meete for your purpose, as if there be any need of mollifying and making soft, the leaves of *Malue*, *Bismalue*, Parietary, and Violets will worke that effect. If you judge it necessary to make incision, or to open the pores and passages of the body, add too of the root of *Spinach*, *Bruscus*, and *Apium*, knit them in a little bagge, & seeth them for a *Semicupium*. Likewise to provoke menstruis, make *Insessus* or *Semicupia*, putting in medicines meet and apt to provoke menstruis, as Mugwort, Savein, Horehound, *Nux Cupressi*, and Juniper berries; of all these there may be put in two handfuls.

The forme of Semicupium.

Aliud Semicupium.

CHAP. XVIII.

Of Epithema or Fotus.

EPITHEMA is a medicine ordained to lay to the heart or liver to coole it, and *Fotus* is a medicine nourishing or keeping warme. They are made for many intents and purposes, but chiefly to correct the hot distemper of the liver, the making wherof is this as ensueth. ℞. the waters of Endive, Succory, Roses, & Peniroyal, & Nightshade, ana. ℥ iij. of vineger, ℥.j. the powder of *Electuarii Triasandali*.

Triasandali, ℥.ij. or ℥.j.ß. mix them for an Epitheme of the Liver with a felt, or a peece of linnen or woollen cloth, or a sponge infused in the aforesaid liquor, and laid against the Liver before meat an houre or an houre and a halfe. *Epitheme.* Also there is made for the same purpose the like decoction of the herbes, as is of the aforesaid waters. If there be stoppings of the Liver, together with his hot distemper, make an Epitheme after this sort. ℞. Succory both the root and the herbe, young set Endive, Agrimony (which is) Eupatory, ana M.j. floures of Succory. p.j. the foure great cold seeds, & little cold seedes, an. ℥ ß. of Cypresse, ℥.ij. of Lupines, ℥.iij. al the Saunders, an. ℥.j. of Squinant, half a dram, the tops of Wormwood, M.ß. make a little bag, and boyle it in foure quarts of water, and one of wine, and a litle Vineger, with one only great heat in an earthen vessel, and make a fomentation in the manner aforesaid: such an Epitheme is very good for diseases depending upon oppilation or stopping, and misfortune comming by oppilation and stopping, as is a flux, and for him that is diseased in the Liver, and for those diseases for the most part which come & go by courses. Also it is good against consumptions, which cause distempers and stoppings of the Liver: moreover against the beginnings of knobs and kernels, to which (if they be come forth) there must be applyed mollificatives and things that do loosen and unbind. Also there be Epithemes that be made for many purposes of the stomach: first to strengthen the stomach that it receive not the superfluities comming from other places, and then the Epitheme is made of stiptick things. Secondly, to correct and amend the distemper of the stomach. And thirdly, they serve to cease the pains that are caused by the nature and condition of that griefe: ministring duly to the contrary of the matter, as the cause shal require. The making of the first intent, that the stomach may be delivered from flowings of humours to it, and may be preserved safely, that it shal not suffer inflammation, or course of evil humours. ℞. red Roses, p.ij. of Arnogloss and Plantain, an. M.ß. the tops of Wormwood M.j. the third part, al the Saunders, an. ℥.ij. red Corall, ℥.iij. put all these in a little bag, and make a decoction in sufficient quantity of water with a little vineger, to which may be added a litle Rhenish wine, and make a fomentation. Corall (although it be *Achymum*) yet it is not put into the decoction without great cause, for it profiteth naturally against al diseases of the stomach, and therfore it ought rather to be beaten into powder. Epithemes for all other intents and purposes, may be described by particular and proper medicines, after the forme of the late described Epitheme. There be Epithemes good for the stomach made of Oyle, as Oyle of Roses, Cammomill, Wormwood, Masticke, and Myrtle. Note that in all Epithemes, for what intent soever they be ministred, you must mix something with them that may preserve and keepe the essence and strength of the member that the Epitheme is layed too, as *Galen* commandeth and teacheth in many places, to be observed and done likewise in medicines taken inwardly. But *Epithema* and *Fotus* be all one, yet some do make a difference, saying that *Epithema* is only that which is made of distilled waters and powders mixed together: and *Fotus* is a more generall thing, which is made of the decoction of any kind of herbes and roots.

CHAP. XIX.

Of making Sacculus.

SACCULUS, *videlicet* a litle bagge. It is miniſtred for the ſame cauſes that *Potus* be uſed for. It is made of herbs, flowers, ſeeds, and other ſuch like things; they be layed to either dry, or els wet in ſome liquor. The dry be chiefly made of Seedes and Herbes: the wet muſt be firſt preſſed before it be laid to the place. ℞. *Milij uſtulati*, p.iiij *Orobum* (which ſome thinke to be tares) and of leane branne, ana. p.ij. floures of Cammomill, and the tops of Dil, ana p.j of Comin and Caraway, ana ℥ ij. of Laurell berries, ℥.iij. make thereof two litle bags, and ſew them into two linnen clothes, of a competent bigneſſe, and baſte them throughly. Let them be ſo bigge that they may cover the belly, and let one after another be layed hot to the belly againe and againe. Now followeth the forme of a moiſt bagge for the digeſting, mollifying, and diſſolving of raw humours, as thus. ℞. the flowers of Cammomil, p.ij. the tops of Dill, Melilot, and Origan, ana. p.j Fenugreeke and flaxe ſeed, ana. ℥.j. the leaves of *Malue*, *Bismalue*, & Violers, ana M.ß. make a litle bag, or make two bags, and boyle them in water or in cowes milke, and of the decoction make a fomentation with a ſponge, or a felt, or woollen clothes, or two baggs; ſet them be laid to the grieved places one after another. According to this forme, you may make and apply bagges, partly of things that can mollifie, and partly of things that can remoove and diſcuſſe, and lay them to knobs, kernels and hardneſſe of the fleſh. But if the perſon be ſtrong, take other remollitives, or diſcuſſives, even as you ſhall find the matter that cauſeth the hardnes to require.

A dry bag againſt the windy cholicke or Tympanites.

A moiſt bag.

CHAP. XX.

Of making Scutum.

SCUTUM in Engliſh is a target or backler. *Scuta* are miniſtred to the ſtomacke, and made for the ſame cauſes that ointments and Epithemes be. They are often made of the dry powder of medicines, to correct ſome diſtemper of the ſtomack, and to add ſtrength to it. Furthermore they ſerve in ſtead of ointments or Emplaiſters, when the patients do refuſe and abhorre them for their tediouſneſſe. ℞. Mints, Marjoram, and Wormewood dried, ana. p.j. or ℥ j. ß. of Cloves, Galingale, and *Xyloales*, ana, ℈ ij. of Comin and red Corall, ana. ℥ j. make a powder, wherwith make a *Scutum* with a litle cotton, ſewed in betweene two litle clothes, with ſtitchings betweene, and bands as it ought to be, let it be bound to the ſtomack. Powders to *Scutum* ought not to be paſt ℥ j ß. at the moſt, many times ℥ j or ℥ vj. is enough.

A Scutum againſt the cold diſtẽper of the ſtomacke, with ventoſity and other ſubſtance.

CHAP XXI.

Of making a Cataplaſme.

CATAPLASMA is a plaiſter, &c *Cataplaſmata* be made of herbes, roots, ſeedes, and meale ſodden in water or milke, with ſome greace or oyle added to them as the matter requireth. *Cataplaſmata* be made for divers intents, ſometime to ceaſe paines, ſometime to reſolve and bind, ſometime to make ripe, ſometime to mollifie or make ſoft, ſometime to conſume, and ſometime

to dry up humours and vapours. In commixed affects and causes, divers intents and purposes are mixed together in *Cataplasma*, as remollitives with discussives, and discussives with such things as cease paine, as the examples following shall declare. And first of the forme of a Cataplasme for the cure of *Oedema* (which is a botch of flag naticke matter, or an impostume without griefe) in the which evill it is necessary to have remollition with discussion, or (as they say) resolving, loosening and ceasing of paine, as thus. ℞ the leaves of *Malvæ*, *Bismalvæ*, and Violets, ana. M.j. or M.ß. the root of *Altheæ*, the root of white Lillies, & the root of Ireos, that is, Floure de luce, ana ℥.ß. or ℥.j flowers of Camomill, Melilot and tops of Dill, ana p.j seede of flax, and of Fenugreeke, or rather meale of Flax seed, meale of Fenugreeke, and meale of Barley, ana. ℥.ß. or ℥.j. or you may measure it by little handfuls; Comin, ʒ j. Laurell berries, ℥ ij. Saffron, ♃ j. or ʒ.ß. of Duckes grease, Goose grease, the marrow of Calves shanks, fresh butter, oile of Lillies, and oile of Ireos, ana. as much as sufficeth; make a Cataplasma. In this plaister are contained three intents and purposes: that is, mollifying, dissolving, and ceasing of paine, as may be knowne by the matter contained in it. The quantity of mollificatives ought to be most, if there be greatest need of mollifying, and the quantity of dissolvers ought to be most, if there need to be great dissolving, and so likewise of ceasing of pain. Therfore in the beginning of *Oedema*, as also in the beginning of every abscession or course of ill humours, you must commix together with mollificatives some repercussive remedy, wherwith the member may be comforted. In the beginning of the augmenting, take most remollitives, and fewest discussives. In the beginning of the augmenting & state of the disease, take of both alike much. In the declination, take and apply only dissolvers and loosers: In the making of this present plaister, you must put into it no stiptick thing: but if you do put in any, put it in at the beginning of the flowing of the humour. But what medicines they be that have stipticke vertue, and which do comfort the member, and also which do mollifie, and dissolve, you must seeke them in the tables of Authors, as *Arnaldus* and *Savanarola*, and such like. Also there be plaisters made without oyle or greace, as is that common thing of crums of bread steeped in cowes milk, and a litle sodden together with whites of egs, oftentimes mixed with a little Saffron, as ten or twelve chives. And this Cataplasme we often use for the cure of the Gout.

CHAP. XXI.

Of making Emplastrum.

EMplaisters are ordained and made for divers purposes, and the making of them is common as well to Physitions as Chyrurgians. They are made of gummes, oyles, greace, and dry medicines, commixed with some sufficient quantity of Wax, or without Waxe, if that the materials can thicken, and gather together of themselves. Emplaisters are apply'ed to all parts of the body, but chiefly to the stomack, for the same cause that ointments, Cataplasmes and *Scuta* are ordained. Now followeth the forme of an Emplaister for the stomacke when it is afflicted with a cold distemper, by reason of the flowing of some cold substance, as thus, ℞. *Ceratū stomachi conjortativæ Galeni*, ℥.ij. of Ga-

Galingale, Cloves, and red Coral, an. ʒ ß. of wax dissolved, brayed altogether in a mortar with oyle of Mastick, or of Wormwood as much as sufficeth. Commixe them & make a plaister spread upon leather like a buckler, with a double linnen cloth, well stitched and basted as it ought to be. Also an Emplaister may be made of simples for the aforesaid intents, in this manner. ℞ pure *Lapdanum*, ʒ.vj. Mastick, ʒ.ij. Frankinsence. ʒ.j. Coriander prepared, red Corall, dry Mints, and Galingale, an. ℈ ij. *Xylo* Aloes, and Maces, an ʒ.j. Turpentine, ʒ.ij. wax dissolved with oyle of Spikenard, or Wormewood, or Mastick, or Roses, or of two or three of these, as much as sufficeth. Make it in a lump together, spread it upon leather, and make it like a *Scutum* of double linnen with stitches and bands, and lay it to the stomack as is requisite. Warne the Apothecaries to dissolve the Gums with wine & oyle, afterward let him commix the rest without the use of any fire. *Ceratum stomachi confertativũ Galeni*, is made of Roses, Wormwood, Mastick, Spikenard, wax and oyle of Roses. In hot causes and cholerick vomites, you may likewise make *Scuta* of cold simples, as of Mirtles, Coriander, Corall, Mastick which is temperate, *Pfidiæ Balaustia*: Also oiles of Roses, Mirtles, Quinces, & of Mastick. There are made Emplaisters for the liver, for the allaying of every distemper of it, to loosen the obstructions therof, and to strengthen it also, as in this example following. ℞. *Ceratum sandalinum*, ʒ.ij. meat of Quinces, ʒ.j, of Mastick, ʒ. ß. of Corall, ʒ.j of wax dissolved with oyle of Roses as much as sufficeth. Make it in a lump, and spread it upon leather, like the Moone when she is beginning to increase, with a double linnen cloth, and with bands, as it ought to be, and apply it to the liver. Emplaisters also are made to cease paines, and partly to ripen Apostemes, and partly to resolve them, as in example. ℞. *Muscilaginis* of the seed of *Althæa*, Fenugreeke, and seed of Flax, an. ʒ.iij, Barly meale, ʒ.iiij. oyle of white Lillies and the fatnesse of a hennе, an. ʒ.ij. ß. Butter, ʒ.j. Saffron, ℈.j. the white of egges in number ij. boyle the *Muscilagines* with a soft fire, and with the meale, and put in the whites of eggs in the end. It doth soften and ripen all Apostemes congealed of a hot and cold matter, and it ceaseth their paine in what part soever of the body they be resident. If you will appropriate this Emplaister to all kind of cold Apostemes, then add to it *Ammoniacum*, *Bdellium*, *Storax liquida*, an. ʒ.j. and it will work a marvellous and profitable effect.

A plaister for the hot distemper of the liver

CHAP. XXIII.
Of making Unguenta.

UNGUENTA, in English oyntments: and those which appertain unto Physitions, are made to lenifie and asswage paine, to represent, shew, and assigne alteration and changing, to mollifie and dissolve knobbs and kernels, specially in the Liver, in the Spleene, and in the stomack. The vertue of oyntments for other purposes and for other members, belongeth to Surgery, the forme and making wherof is to be sought out of the Antidotaries. The forme of an oyntment to mitigate the paine of the stomack caused of cold, or by the presence of some such like substance, is in this manner. ℞. oyles of Mastick, Spike and Wormwood, an ʒ.ß. Cloves, *Xylo* Aloes, Maces, and *Calamus aro-*

An oyntment for the stomacke.

aromaticus, ana.℈ j *galia muſchata*, ℥.j.or ℥.j ß.if he be rich, becauſe of the deareneſſe therof, or new Wax as much as ſufficeth, make an ointment for the ſtomack,and a *Scutum* with cotton,and with bands,as it ought to be, and lay it upon the ſtomack after the annointing. But to ceaſe the pain in the ſtomack comming of a hot cauſe; as of flowing of choler, which often chanceth in Feavers,uſe this ointment. ℞.oyle of Roſes,℥ j.oyles of Mirtles, or els of Quinces,℥.ß.white Sanders and red,ana.℈ ij.or ℥ ß.new wax waſhed in Endive water,or in Roſe water as much as ſufficeth,& make an ointment for the ſtomack. And make a *Scutum* of cotton, and apply it to the ſtomack after the annointing. In ointments we do exceed or paſſe the quintity of ℥.j. It is alſo to be noted,that ſome do waſh oiles with the juyce or the water of diſtillation of cold herbes in a hot cauſe, or in hot juyces in a cold cauſe of diſeaſe. Moreover note,that many do think, that there ſhould be no ointment nor cerate applied to the ſtomack without Galingale, neither to the heart without Mace or Saffron, neither to the brain without *Spica Arabica*,nor to the liver without *Spodium*,or Saunders,or Wormwood,or other ſuch like things,thinking verily the nature of the member to be preſerved with reſtrainers, but yet not alwaies in the forenamed medicines. For that law and method is to be kept in all cauſes of contrariety, which ſhould be broken in medicines, if Galingale were added to the aforeſaid medicine, becauſe Galingale is hot. For truly the nature of the ſtomack is ſtrengthened ſufficiently by the commixing together of ſtiptick things which are put into the aforeſaid ointment, becauſe truly they be temperate in heat,as it appeareth by their nature. Now followeth an ointment very profitable for hardneſſe and knobs of the Liver or Spleene, wherwith thoſe two members are moſt in danger,in this forme. ℞.the roots of *Althæa*, and the roots of white Lillies,ana.℥.j.leaves of *Maluæ*,*Biſmaluæ*, and Violets, ana M.j of the flowers of Cammomill, Melilot,and the tops of Dill,ana.M.ß.Meale of Fenugreek, of Flax ſeed, an.℥.j.gum *Ammoniaci*, called *Serapni*,℥.j.*Bdellium* that is ſoft and whitiſh,℥ ß. Turpentine,℥.iij.Gum of Pine trees,℥ ß.*Storax liquida*,℥ ij.or ℥ iij. the marrow of Calves or Harts ſhankes, if you can get it, Hennes greaſe, and Ducks greaſe, oyle of ſweet Almonds and of Ireos,ana.℥ j.ß. or ana. as much as ſufficeth. Diſſolve the Gums, with wine and a little vineger, and to the aforeſaid oyles,add to new Wax as much as ſufficeth; then afterward take the ſaid greaſes, and powders, or meales,or herbes, firſt ſodden and brayed, and mix them all together, and make an ointment.In this ſaid ointment there be more things that do mollifie then there be that diſſolve, becauſe the matter of ſcirrhous knobs doth chiefly require the ſame. If you will miniſter the aforeſaid ointment for the hardnes of the Liver,you may add to it of the branches of Wormwood, of Roſes, of Squinance,or of Spicknard to preſerve the ſtrength and nature of the member. If you wil miniſter it to theSpleen,you may mix with it ſome *Tamariſcus* bark, the root of Capers,or ſuch like:if you miniſter to the hardneſſe of the ſtomack add too Wormwood,red Roſes *Calamus aromaticus*,Mints and Galingale.

Aliud.

Unguentũ.

CHAP. XXIIII.

Of making a Liniment.

LINIMENTUM is an ointment that is soft and liquid, which hath in it little wax or none at all. It is also made for the same use that ointments be made for. The forme of a liniment to cease paine (as in the pleurisie) is after this manner. ℞ oyle of Cammomill, and Capons grease, ana. ℥.ß fresh new Butter without salt, ℥ ij a litle wax washed, and make a Liniment.

CHAP. XXV.

Of making Frontale.

FRONTALE, or *Splenium*, be plaisters made to apply to the forehead, either to cease paine in the forepart of the head, or to cause and provoke sleepe, or to cease paine in the head caused of a hot distemper, as it oftentimes chanceth in Feavers. Against cold causes make a Frontale (as *Galen* teacheth) of red Roses steeped and soked in vineger, laid betweene two linnen clothes of three fingers breadth, and in length from one eare to another: or make it for the same intent, after this fashion ℞. red Roses, p. j. ß. flowers of water Lillies and Violets, ana, p. j Betony, and Melilot, ana, p. ß. put all betweene two fine linnen clothes, (if the patient be rich) or betweene two course linnen clothes if he be poore: and make a *Frontale* well sewed (as it ought to be) for the forehead and the temples: if you will provoke sleepe, add to the foresaid *Frontale* the leaves of Lettuce, or new white Poppy, or of *Mandragoras* in the places and times that you may have it, but there is but small store of these cold things. At all times you may put in the seedes of white Poppy, or the barkes of the heads of white Poppy, or Lettuce seedes, or Henbane seede, as in example. ℞ flowers of water Lillies, Violets, & Melilot, an p j flowers of Lettuce, or white Poppy. ana. the 3. part of M. j. or of each of them, M. j. ß seed of white Poppy, ℥. ij. Lettuce seed, Dil seed, and white Henbane seede, ana. ℥. ß. bray all together and make a *Frontale* betweene the course or fine linnen cloathes well sewed and basted in right order. To the former *Frontale* Melilot & Dil seed is added to comfort the braine, that it be not hurt with cold things In the disease called *Cephhalalgia* comming of a cold cause make *Frontalia* of hot herbes & flowers, as Sage, Rosemary, Cammomil, Betony, Briony, Melilot and such like. *Frontalia*, before they be layed to the forehead, are wont to have some liquor powred upon them, or to be aired with some vapour; as in example. ℞. the waters of Roses, Betony and Balme, ana ℥ j. of vinegar, ℥. ß. commix them, and of the aforesaid waters, powre a little portion upon a burning tyle, or some such like thing, and hold the aforesaid *Frontale* over the steame & smoake of the said waters. The forehead is oftentimes annointed with many ointments serving for the same use and purpose that *Frontalia* do serve for, as in a hot cause, *Unguentum Populeon*, *Rubea trochiscata* dissolved in water, is very meete for this purpose, & yet is seldome in use with them at *Paris* Many Physitions in the old time, in a cold cause did annoynt with *Mythridatum* and *Aurea Alexandrina*, & such like. In al causes (saith *Galen* 12. *libro Therapeutices*) you may conveniently annoint with *Oxyrrhodinum*, which is made of oyle of Roses and sixe times so much vinegar, as in example. ℞, oyle of Roses, ℥. j. vinegar, ℥. ij. commix them,

them, stirring them in a plate: or els thus in hotter causes, when as without foresight the Frentie wil breed, then we commix cold things, as thus ℞ oile of Roses ℥j oyle of Nenuphar, ℥ß oyle of Poppy, ℥ iij. juyce of *Solatrum*, or Lettuce, or white Poppy, water of Roses and vinegar, ana halfe an ounce: commix them together, stirring them very long in some peece of plate: and annoint the forepart of the head therwith, ye all the head if there be inflammation of the brain.

CHAP. XXVI.

Of making Cucusa and Semicucusa.

CUCUPA is made for the cure of the evill called *Cephalalgia*, which is a paine of the head comming of cold; and many times also to stop rheume, as in example ℞. *Sampsucus*, that is Marioram, Rosemary, Stœchados both of Araby, and yellow, ana p.j. of red Roses, p.j dry Citron barkes, graines of Alkermes, an dram three, Maces, long Pepper, Quibibes and Cloves an dram. ß. Make a powder, & make a *Cucusa* between two fine linnen clothes, with a litle cotton basted betweene, or with flax, or scarlet scraped, and give it according to the measure. And if the paine lyeth most in the forepart of the head, put most of the powders or spices in that place: likewise if it be in the hinder part do so also, and if the *Cephalalgia* be in al parts of the head, then commix them equally. But it is called *Semicucusa*, when we provide but for one part of the head. If we will stop rheumes, then we mix with it stiptick things, or we make a *Cucusa* only of stiptick things, either cold or hot as the cause requireth. Therfore we make a *Cucusa* with *milium* burned, or not burned, Mittles, Cypresse nuts, and *Sandaracha* (commonly called vernice) *viz.* yellow Oker, the bark of Frankinsence, and such other like stiptick things.

CHAP. XXVII.

Of making Suffitus.

Suffitus (in English a perfuming) is made of dry things, to stop distillations which fall from the brain into the lower parts, and it is made of restraying medicines, as thus for example. ℞. red Roses, p.j. Masticke, ℥. ß. vernice that is, yellow Oker, ounce j. mix them, and make a perfuming for the head, or thus ℞ *milium* p.j. red Roses p. ß. of vernice and *Olibanum*, ana ℥. ß. commix them and make a perfume for the head. Note that when the distillation falleth to the lungs, and therof commeth spittle, then take no perfume by the mouth because it shorteneth the breath, and letteth the spitting, and maketh the humours grosse and thick but you must perfume the covering of the head, or else perfume some wooll, and apply it to the head.

CHAP. XXVIII.

Of making Collyrium.

Collyrium is a medicine that is ministred in a liquid Forme to heale the eyes. Wherefore, because there be divers evils in the eyes, the Collyries are made of divers fashions: for you must use one kind in the beginning of *Ophthalmia*, and another in the state of it, and another in the declination therof, as it is also commonly used in the inflammations of other members. Therfore in

in the beginning you must make it of cold and stipticke repercussives, as the whites of egges, the sappe of Quince seede, and *Psyllium*, and other things of like vertue: minister them alone, or else let them first be dissolved with convenient waters, and afterwards applyed, as in this example following. ℞ the white of one egge, and stirre it with Rose-water, or Plantaine water, or with water of Balme, or with all these waters, make a Collyrie, and put into the eye that is pained. Or thus, ℞ the sappe of Quince seed drawne out with Plantaine water or Rosewater, ℥ j. and mix them with the white of an egg, and stirre it a long time with a spatter, and make a *Colyrium*. But if there be no paine nor redneſſe in the eyes, but a certaine uncleanenesse which ought to be dried up, then it is good to make Collyries of Tutty prepared, and of Alces washed and of *lapis Calaminaris*, and other such like things, which ought to be taken with some conveniēt liquor, except it rather liketh you better to put into the eye the powders of them: for so they dry up and wipe away the filthines the cleaner.

A Colyriū in the beginning of Ophthalmia.

CHAP. XXIX.

Of making Nasale or Errhinum.

NASALE and *Errhinum* be medicines which be cast into the nose for many causes and intents, as to stop bleeding at the nose, to provoke sneesings, to cause child-birth, or to bring forth the secundine which is retained within after the birth, and furthermore it purgeth the braine. It may be made many wayes, as in dry powders, which must be snuffed or blowne up into the nose: or it may be made liquid, and then you must annoint the nostrils within; or you may make it whole and hard, and then it must be put up into the nose. ℞ the haires that be in a Hares belly, p. ß. the saw dust, or mosinesse of Willow, p ß. Bolearmoniack, and *sanguis Draconis* powdred, ana ℥ j. cut the haires very small, and mix them altogether, and blow them up into the nose, or dissolve them all with some stipticke water, or with the juyce of some herbe, or with the white of an egge, and add to them also (if you please) *Balaustia*, or the rindes of Pomgranates, or *Acatia*, all powdred, and with a linnen cloath make a *Nasale*, and dip it in the aforesaid medicines, and put it into the nose. Sneesings are provoked by dry powders, snuffed or blowne into the nose, which be sharpe and biting, as be these; Pepper, Pellitory, Staveſacre, and root of floure de luce powdred. You may commix the said things with some liquor: annoint the nostrils, or take cloth of silke wound up together, and dip it in the aforesaid liquor, and put it into one nostrill, or into both.

A Nasale to stanch bleeding at the nose.

A Nasale to provoke sneesing.

CHAP. XXX.

Of making Apophlegmatismus.

APOPHLEGMATISMUS is a medicine which causeth one to vomite up fleame: it provoketh rheume out of the braine into the mouth, and it is good to purge the braine. Mastick is commonly used in this case, which being long holden in the mouth and chewed, it bringeth forth rheume and fleame. Also Sage leaves holden in the mouth do likewise purge rheume by the mouth. Also make *Nasale* of Pellitory, Pepper, Staveſacre root of Ireos, and

and *Panax*, and hold them in the mouth. Furthermore make gargarismes of the same medicines. Also there are ointments made of the same things wherewith the roofe of the mouth must be annointed, for they by reason of their heat and tartnes, do draw fleam and rheums into the mouth.

CHAP. XXXI.

Of making distillations restorative.

DISTILLATIONS be made to sustaine strength and might, when the licke is so weake, that he cannot digest any hard nourishment. Distillations are of a mixed kind, that is to say, they are partly food, and partly medicines. They are made for many intents and purposes: for some be made to restraine, as in the flux of the belly; some to alter or change, as when they are ministred for Feavers to refrigerate, or in cold diseases to make hot: and some do resist poyson and malignant humours, as in pestilent Feavers. And they are made after this manner ℞. conserves of Succory, of Roses, of *Simphytū*, that is, Comfery, of *Cornelia*, of *Mava*, & of quinces, ana ℥ ij. powder of Electuaries, *Diarrhodon Abbatis*, and *tria Santali*, ana ℥. ij. Trochisks of *Carabe*, of Barbaries, & *Terra sigillata*, ana ℥ ß. of red Corall, & *lapis hæmatitis*, ana ℥ j. water of the decoction of one Capon or of two, altered with Plantaine, Knotgrasse, Moleine, Lettuce, seed of Barberies, *Sumach* & *Omphacium*, ℔ viij. put altogether in a Limbecke with the flesh of two Chickens, or two Partriches, or of two turtle Doves, or of one Capon, or of more of these, and with the crums of one white loafe, or of two wet in Rosewater, and make a distillation in *Balneo Mariæ* with a soft fire. ℞. of the aforesaid distillatiō, ℔ ß. juyce of Pomgranats ℥ j. or ℥ j ß. Sugar rosat. ℥ ij. Cinamon elect, ℥ j. straine them (as *Hippocrates* teacheth) through a sleeve, and let the sick use it every houre. But if you will make a distillation to have a cooling vertue, alwayes observe the same order and portion that is spoken of before; and for the restrayning conserves, add to such as do coole, as conserves of water Lillies, of Violets, of Roses, Succory, and Balme, and likewise cold Electuaries, as *Diamargariton frigidum*, and Trochiskes of *Camphora*: also alter the decoction of the flesh with Lettuce, Sorrel, Purselaine, Scarioll, and such like. Moreover you shall make a distillation restorative against malignant and pestilent Feavers in this sort. ℞. conserves of Violets, water Lillies, Balme, Borage, & Bugloſſe, ana ℥ ij bark of citron condite. ℥ j. root of *Dictamus* and Tormentill, root of *Angelica*, and root of Gentian, ana ℥ ß. powder of *Electuarium Diamargaritō frigidum*, all the Saunders, Bolearmoniacke, Trochiskes of *Camphora*, wood of Aloes, ana ℥ ij. scrapings of yvory, and Harts horne, Maces, Cinamon, Cloves, and seed of *Carduus benedictus*, ana ℥ j. of old triacle, ℥ iij. the water of the decoction of two Chickens, or of Capons altered with Sorrell, Scabious, Lettuce, Borage, Bugloſſe, quar. ij. put altogether in a glaſſen Limbecke, with the flesh of some things, and with the crums of two white loaves infused in white wine, & make a distillatiō with a lent and soft fire, in convenient order as is requisite. Another. or thus. ℞. of the aforesaid distillation, ℔ ß. *Syrupus de acetositate Citri*, ℥ ij. commix them together, and let the sick use it every houre.

A distillation restorative restraying.

Another.

A distillation restorative cooling, against malignant & pestilent fevers.

The end of the seuenth Booke.

THE

THE VIII. BOOKE OF COMPOVND MEDICINES.

The Preface.

WE have found by experience, that noble men in times past which have become famous in the practise and exercise of Physick and Chirurgery, have bestowed chiefe care and great diligence to store up for their use (as treasures) certain peculiar remedies for every hard malady, both to increase and preserve the worthinesse and renownednesse of their good name, by the prosperous successe of their labours. The which remedies, although every of them provided to be made at home, and took them for secrets; yet notwithstanding in space of time and number of yeares, either by death, or intreaty, or for mony, or through change, or other manifold meanes, they have beene made knowne and published. Wherupon others the rather minding the publike utility of men, thought good to gather together the dispersed compositions of medicines then every where knowne, and endevoured themselves to transfer out of the most famous authors the best and most receipts into their books of Physick. And by these meanes truly did Scribonus Largus, Actuarius, Nicolaus Myrepsus, *and* Nicolaus Præpositus, *make their works. By this industry it could not but come to passe, that out of divers Authors many receipts not much unlike, were taken tending to one end, as Syrupes of like effect, and many medicines of* Aloe *nor fewer of* Scammony *or* Colocynthide, *or* Turpetho, *all which differ only in way of composition, or for the variety of certain simples. And softning and scouring Electuaries also there be many, whose chiefest force is of* Actugo, *and which differ by a sole change of other simples, as is granted to every authors judgement. So then many things have bin heaped together, the most part wherof have bin to no use. It were much better in every kind, to choose out the best, the other unprofitable and unnecessary omitted. But even to this heaping together of remedies, many diseases remaine*

remaine void of all helpe, for the which no fit remedies were inuented: for that diligent care which many haue to gather together euery where medicines (after a sort an imitator and follower of practick) without choise or method had, doth apply neither fit remedies, nor medicines to the diseases, nor to the sensible grief joyned to the sickness, or to their causes, neither doth set down the kinds of remedies according to the diuersity of diseases: neither at any time weyeth what euery composition hath, either profitable or to no use, neither pleasant or unsauory; but receiueth and alloweth for the most part such receipts, as haue bin used of unlearned men, commonly without regard of judgement, And many of those likewise diuers haue perverted and depraued, euery man according to his judgement, so that now there remaineth scantly any certain kind or trade of composition for Apothecaries, and that part of Physick (as it is not ratified and established) which is most necessary for the cure of diseases: and whereas many haue judged well of the reformation of that part, I haue done mine endeauour, that the composition of medicines might be set downe in writing according to Art, as the simples haue bin in the books before. And whatsoeuer of them were profitable and easie for practise, might keepe their old forme: and whatsoeuer were amisse, by upright judgement might be brought to better perfectiō, so that nothing were either redounding or wanting, necessary to take away the diseases affection incident therto, and cause therof. Therfore I do not take out all the compositions usuall in old writers, but the best only: and oftentimes I put too new, to fill my worke with all kind of medicines, and I cut off many, which contained under those, make a confused heap: I haue kept their common names, but yet not with the same simples and doses euery where: for as much as certaine in many things were to be changed, to make the receipts more fit and pleasant for the cure of the malady. And at length, to do the Apothecaries pleasure, I haue sorted and set in one place the sirupes, in another the Electuaries, in another the potions, and whatsoeuer els in their proper place, out of which they may be easily taken againe, and applied to the practise and use of curing.

OF SYRVPES.

Syrupus acidus simplex.

Syrupus acidus simplex; that is, the sharp simple sirupe doth prepare all humours, as well hot as cold, and with a certaine force doth attenuate them, doth with-hold or restraine the corruption, doth mitigate the heat of choler, and asswage the burning of Agues and thirst, setteth at liberty and scoureth the passages through the body obstructed, and doth piercingly enter into all parts, and also after a purgation it moveth sweat and urine. ℞. *Aquæ purissimæ*, ℔.iiij. *Sacchari albi*, v. pound, boile them so long as they cast up a some or skum and to the consumption of halfe the water: and then poure to them *Aceti vini albi*, ℔.iij. Boyle them then again to the thicknes of a sirupe.

In Syrupum acidum Scholia Guliel. Plantij.

THE barbarous titles and names do apparantly argue, that sirupes and Juleps, and many other as well simple as compound medicines, were the inventions of the *Arabians*. But many yeares before them, the old *Gracians* had of the same matter, and for the same use, their *Apozemata* (that is decoctions of water and herbes) in stead of sirupes, which because they were fitly applyed, as well to prepare the body as humours to purging, were of them termed *Propotismata*, as if you would say, potions before purging, because that according to the direct order of curing, they make a way for purging medicines. So *Galen* and *Mulsa*, that is, wine and hony sodden together, and *Oxymelite*, that is, hony, vineger, and water boyled together, doth incoct *Origanum*, Hysope Peniroyall, and Calamint, to the preparing of the body to be purged. And if he be an Author of credite *Archigenes*, *Antonius*, *Musa*, and many other ancient Physitions did make such like sweet potions for sicke folke, of the juyce of Cicory, Dill, Flowerdeluce, and Celidony, and such like herbes, tempered together with wine and hony by decoction for divers diseases of the Liver and other parts affected. And *Dioscorides* did boile the roots, leaves and tops of plants, and did straine the liquor boyled, & then ministred it either alone or els sweetned with *Mulso* or hony, or that they might be kept, did decoct it to the thicknesse of hony. So that these three, *Apozema*, *Syrupus*, and *Julepus*, differ onely in the manner of conditure, that is, making them pleasant to the tast. For in *Apozemate*, because that upon occasion suddenly and out of hand, for the most part, it is ordained to be dissevered into three or foure parts, to bring it to a seasonable sweetnesse, it shall be sufficient if he take the third part of Sugar or hony, or somewhat more then the third part of Sugar, in respect of the strained decoction and purified juyce. But the sirups, to the intent they may be longer kept, requiring a perfect coction, and therefore it is meet to have so much, or very little lesse Sugar or Hony, as there is of the strained decoction or purified juyce. But because the Julep is more thinne, penetrating, and pleasant then the two before, it shall be sufficient enough if it have the sixt part of Sugar, or in stead thereof the like quantity of a convenient sirupe, so that there be somewhat more then the two parts of the

Sugar

Sugar, in respect of the decoction prepared, or distilled waters. To all these potions made of decoctions and the juice of plants, and fruites, Sugar and hony be mingled, not only for their preservations, or for their sweetnesse and pleasantnesse in taste and savour, but also for the proper force of hony and Sugar, which they impart unto these decoctions. For sith these two be almost daily used, and familiar unto us, not only for sauce, but also as meates, both wayes the potions to which these shall be mingled, doe quicken and stirre up the naturall strength astonied, or dulled, and languishing in sickenesse, and do comfort the naturall heat, which alone doth concoct and mitigate diseases; and by extenuating grosse matter, scouring slimy, and making a riddance of obstruction, they cause ease purgations. And these faculties come to the decoctions or potions by reason of the Sugar and hony, which decoctions notwithstanding of themselves doe much availe to diverse uses, the commodities wherof I will declare in describing each of them, by observing that order which both the trade of compounding doth require, and the method of curing doth prescribe. For seeing the simple is by nature before the compound, and the right order of ministring medicines well, beareth by order one thing to be propounded and used before another, he beginneth first with those that are more simple medicines, and of such as by direct order of curing are used before others; minding to observe the same order in all this booke, beginning with *Syrupus acidus simplex*, the sharpe simple sirupe. For in this place we speak not of *Apozemata* and Juleps, but onely of such as are kept a long time of Apothecaries: and further, *Apozemata* agreeing to the diseases of every part, have beene handled before. And although *Condita*, commonly called Conserves, and of herbes and fruites certaine well seasoned juyces, called of the Græcians ὑποχυλίσματα, be more simple then sirupes, and therefore might seeme the rather to be spoken of before; yet because for the most part they be ordained after purgations, to the keeping or getting of the strength of the parts, therefore my mind was to deferre them to another place, the method of curing so requiring. Now sirupes were invented to have in a readinesse so oft as occasion chanceth, because that herbes, and other rootes, and fruites be not alwaies ready at hand, and sometime when they be at hand, necessity so urgeth, that there is no leisure to make of them *Apozemata* and Iuleps. In the first place the composition of syrupes is set downe, which are fit to prepare humours for purging: then after, such as be meet to purge the remnants of the parts, and to keepe or preserve their strength. And this generally of syrupes. Particularly the sharp simple syrupe was not to be made only of vinegar and Sugar, as other sharpe syrupes be, but also of water, to mitigate the strength and sharpnesse of vineger. Heed must be taken that in stead of white vineger, distilled be not put in, which being most sharpe doth pierce and pinch the other parts to no small annoyance of the receiver. Heede likewise must be taken that no more quantity of vineger be put in: for this measure was thought meet and equall. But if any suspect the sharpenesse of the vineger, lest through his piercing cold, bodies of tender constitution, as of children, and specially of women, their wombe should be harmed, (for according to *Hippocrates*, vineger is noysome

to the wombe) they may when they use it by mixture of some sweet or distilled water, or some meet decoction, make the sirupe more dilaied, or in stead of that use *Oxysaccharum*, a sirupe of vineger and Sugar.

The sharpe compound sirupe is not here described, lest I should burthen the Apothecaries with vaine losse, for by putting to a portion of sirupes to roots, it will be a compound serving for the same use. This was the purpose of the author to propound the best compositions of all other to every chiefe kind of disease, and cause that nothing should be wanting of remedy. But to take together a vain and frivolous heap of medicines from all places, after the fashion of those that do fill papers unconsideratly, with unknown and unapproved remedies, I thought it too great a burthen for Apothecaries, and a work not plaine, but full of confusion for students.

Syrupus è succo Limonum.

THE sirupe of the juyce of Limons, doth lesse extenuat and pierce then the sharpe sirupe, and yet the vehemency of choler and heat of the body and thirst it more asswageth, and doth more restraine the corruption of hot feavers, and the malady of pestilent Agues; it defendeth likewise the strength of the mouth of the stomack, and heart, & principall parts, it expelleth loathsomnesse, vomiting, defection of the mind, and swounding for feebleneſſe, peculiarly it purgeth the kidneis, and provoketh urine. ℞. *succi Limonum* purified, and going through a woollen streiner without compulsion freely. ℔. vij. *Sacchari albi* Lib. v. Boyle these with a soft fire into a sirupe.

PLANTIUS.

Syrupe of *Limons*, *de Acetositate Citri*, or of the sharpnesse of Citrons, of tart Pomgranats, *de Aurancijs*, or of Oranges, of unripe Grapes, of the juyce of Sorrell, of the juyce of Barberies, and of *Ribes*, and all other tart or sharpe sirupes, be made of juyces, which either by setling or by streining be made more cleare and pure. And to the juyces is added like quantity of Sugar or somewhat lesse without mixture of any water: becausse the sharpe tartnesse of the sirupe is nothing noysome, but pleasant and comfortable to the heart: and it should be dilaied likewise with lesse Sugar (as in Juleps) if the juyces could be long preserved. There be some which purifie the juyces by setting, or by setling them in the heat of the Sun, and fining them with the foming whites of eggs, or els only by wringing them out lightly, as in wine cõming of the grapes, before they be pressed, called in Latin, *vinum protopum*: and then with fined Sugar, that is boyled with the like quantity of water, and after clarified, and at the last concocted to a Julep, mixing by litle and litle the one with the other, they stirre them with a spatter untill they come together, and become as one, or they boyle it a litle with Sugar throughly and well sod, or els with the best Sugar, such as the *Maderanum* is, they boyle it so long, untill the Sugar be melted and dissolved altogether. And hereof the sirupe of the juyce of Limons, of Citrons, the sharpe simple sirupe, and the rosat Julep become very white. As for the simple sirupe of Pomgranats, Barberies, of *Ribes*, of red vineger to keep the finenes of their naturall colour, must not so long for mixture sake be beaten together with a pestle. And this order of composition in the juyces, chiefly of tart fruits, taketh place: for other juices of herbes,

of

of roots,&c. require more preparation to the making of a ſirupe; for they muſt be boyled twiſe, once by themſelves almoſt to the conſumption of the 3. part: after, when they have bene purified with ſtrayning and ſeething, they muſt be concocted with the beſt Sugar to a ſirupe, otherwiſe they do ſoon corrupt, and become hoary and mouldy.

The ſirupes that follow made of ſharpe juyces are in force like to the former, as the ſirupe of the tart juyce of Citrons, the ſirupe of ſharpe Pomegranates, the ſirupe *de aurancijs*, the ſirupe of *Omphacio*, that is, unripe grapes, the ſirupe of the juyce of Sorrell. But peculiarly the ſirupe of ſharpe Citrons doth quench the heat of an Ague, and reſtraineth the corruption and malady therof. The ſirupe of Pomegranats doth corroborate the ſtomack, and the chiefe entrails of a man, as the ſpleen, the liver, the lungs, &c. it reſtraineth vomitting, and mitigateth ſwounding. The ſirupe *de Aurancijs* doth more comfort the heart, and is more pleaſant. The ſirupe *de Omphacio* doth more quench thirſt. The ſirupe of the juyce of Sorrel doth allay choler, and open obſtruction. The ſirupe of *Ribes* is more ſweet in taſt, & more aſtringent. The way or order of making them all is alike, for in the juyce of every one of them purged, a little leſſe Sugar muſt be diſſolved, and theſe two put in a tinne veſſell, muſt be ſet on the fire and boiled by litle and litle to a ſirupe.

Oxyſaccharum ſimplex.

Oxyſaccharum ſimplex, hath a mixed nature or force, both to attenuate, to abate, to dull, to corroborate or comfort, and is good againſt a diverſe mixture of humors, and unſtable agues ariſing therof. ℞. *Succi Mali punici acidi*, that is ſoure Pomegranates, ℥ viij. *Aceti*, ℥ iij. *Sacchari albi & puri*, ℔ j. Boyle them to the thicknes of a ſirupe.

PLANTIUS.

Oxyſaccharum hath the ſame vertue that the ſoure ſyrupe hath, but not in like force, ſaving it excelleth to comfort and roborate, and therefore the uſe thereof is more ſafer in diſeaſes chancing in Summer, and tender bodies, then of the ſharpe ſirupe. Leſt ſo great variety of ſirupes ſhould be retained in vaine, I omit *Oxyſaccharum compoſitum*, *Oximeli compoſitum*, and *Oximeli ſcylliticum*, that is, made of *Scylla*; for when they are thought good to be uſed, the Phyſitions may make and preſcribe them ſpeedily and fitly, *Oxyſacchari*, ℥ j. *Sirupi majoris è radicibus*, ℥ ij. *vel ſirupi adjanti*, ℥ j ß.

Oximel ſimplex.

Oxymel ſimplex, doth extenuate groſſe humours, and doth ſcoure out ſlimy matter, doth open old obſtructions, doth expell from the cheſt thicke matter, and is good againſt *Aſthuma*, that is, obſtructions of the lungs with fleame, whereof ariſeth ſhortneſſe of wind, and rebellious agues. ℞. *aquæ puriſſimæ, mellis optimi*, ana ℔ iij. Boyle them untill with the exhaling halfe the water be conſumed, and then poure in of *Aceti acerrimi*, that is, very ſharp vineger, ℔ ij. and let them be boyled againe by evaporation to a meet conſiſtēce. That which is made more liquid, hath *aquæ puriſſimæ*, ℔ j. *mellis optimi*, ℥ iiij. *aceti*, ℥ j. ß. Let theſe be boyled by fomenting out eaſily their corruption.

Oxymel Scylliticum.

Oxymel Scylliticum, doth more forcibly attenuate grosse matter, & is good for all things we have spoken of; & it is made of vineger of *Scylla*, which is put to hony boyled and clarified by forming, and sod as the other, both become cõpounds by putting too double portion of the sirup *è radicibus Majoris*.

PLANTIUS.

Acetum mulsum. We have lesse use of *Oxymel*, that is, sweet vineger, then the ancient Physitions had, who then had not invented the sharpe sirupe, which (the power of cleansing onely excepted, wherin hony excelleth Sugar) hath other vertues not much inferiour to *Oxymel*, and besides other effects, is very good against agues. But sweet vineger which every where is in use in Apothecaries shops, is very unsavory, whether it be full of the too much grosslenes, comming of overseething thereof, or of the too much sharpnesse which is not so much qualified and dulled with the mixture of our hony as of Sugar. For although you delay and dissolve that thicke *Oximel* with sweet water, or some set decoction, yet you shall never make it so pleasant to drinke as the soure sirupe.

Galens oxymel. That which is made by many more thinne for present occasion, and is called *Oxymel Galeni*, is more piercing into every part, and more pleasant. For wheras for the little boyling it doth not thicken, but the thickneſse of the water is therein retained, which the thickneſse of the vineger doth further, and all the filthinesse of the Hony, partly by skumming, partly by clarifying is taken away: therfore it becommeth most thin and most cleare, especially if it have been made with white vineger and white Hony; and with the little sharpnesse of vineger, it becõmeth nothing unpleasant to the taster: but it is found by experience, that by too much use, and too great a draught thereof, the stomacke is annoyed, chiefly in those, whose mouth of the stomack is by nature feeling and sensible. Wherfore there is no safe use thereof in agues, whether you make it sowrer or sweeter.

Note of the best hony. Choose good Hony which is betwixt thicke and thin, most sweet and sharpe in taste, and therwith making a sweet taste, and biting the tongue, as it were, with pulling; in colour pale, or somewhat red and cleare, most fragrant and new, and which taken out and handled, for his clammy humour, is not dissevered or pulled into parts: heavy in weight or ponderous. Wherfore that which in the bottome of the vessell is better then that which swimmeth above, and it doth cast up little skum in boyling. But in our daies there hath bin brought the white and sweetest Hony, & aromaticke indeed, most liquid and fluent, and making a white and hard crust upon it, out of *Lusitania*, or *Portugall*, and *Gedano* to *Antwerpe*, Hony as good as either the *Atticke* or *Siculum*. But they counterfeit that Hony (as many other things els) and forge another in stead therof, by often washing and whiting; which deceit of theirs you may easily find out by the unsweetenesse of smelling and unsavorinesse of tasting. Then next this both in goodnesse, & in colour, is the *Narbonense* Hony; and in those regions also our country Hony, that which commeth out of the combes freely, and is commonly called Virgin Hony, is best. The worst Hony by boiling is made better, and the use of the skummed is alwaies fitter, except by long abiding in the stomack it swell it, and become vehement hot, and augment choler. Hony is good for children that have no wormes,

wormes, and for old men, for it causeth order and state, and stirreth up and preserveth naturall heat, it prolongeth old age; and is evil for cholerick and young men, because it is easily turned to choler. *The vertue of hony.*

Syrupus è Cichorio.

Syrupus è Cichorio doth coole moderatly, doth comfort all the *viscera*, that is, principall parts within, as the heart, liver, and lungs, with an easie binding, and doth set at liberty the obstructions of the Liver, and other parts by scouring and opening; it doth quench choler, and maketh it meet for purgation: in the beginning of hot, pestilent and vehement fevers, it is meet and wholesome. ℞ *totius Intubi agrestis*, that is, of the whole Cichory, ℥.iiij *radicum Oxalidis, graminũ, & Asparagi*, bruised, ana ℥.ij *Lichenis, Eupatorij, Intubi sativi*, commonly called Endive, *Seriolæ, Cicerbitæ, Lactucæ sativæ, & agrestis, Adianti albi, Adianti nigri, Adianti simplicis, Saxifragi, Lupulorum Cassuthæ*, ana M j. Boyle them in x. ℔. of water, untill it come to vj. In the framed decoction dissolue *Saccbari albissimi* ℔ vj. and boile all these together to a clarified sirupe.

PLANTIUS.

Where as the sirupe of *Cichory*, of the description of *Nicolaus Florentinus*, or *Gulielmus Plasentinus* is oft in use, & both their sirupes do consist of a confused heap of simples, as wel cold as hot without order, & of Reubarbe, that it is hard to tell, to what use they may be applied: not without good reason, the description is here changed & framed to those ends which be here expressed in the title, to the which neither of the other can be applied for the hot roots. If it be desired to be somwhat tart or sharp, there may be mixed to it the third part of *Acetosus syrupus*, or *Oxysaccharũ*; or if it must be somewhat hotter, or more piercing, as against many diseases heaped together, so much or halfe so much of the syrupe of roots: if Reubarb must be at any time put to it, it rather seemeth meet to be put in therto at the time of using then making therof, because the vertue of Reubarbe to purge, both by boiling and long keeping, vanisheth away; and this syrupe is made rather for preparation then purgation, & there is more strength of roborating in Reubarb, then that wel doth agree to a preparative potion. But neither in the time of ministring can Reubarbe commodiously be intermixed, *viz.* the grosnes of the syrupe hindering the operation of purging, either by making it very little or els none at all; & for the same thicknesse the syrupe it selfe is not so effectuall for those purposes, for which it was described, as if it were dissolved and made more sweet with some convenient decoction. therfore they work not for any commodity of the sicke, but only of losse, which to every pound of the syrupe do employ, ℥ j. of Reubarbe, and do not only double and triple, but also mixe by measure foure or sixe times so much, contrary to the credit of all bookes, which for every pound do bid and will only, ℥.iiij. to be mingled. And they also be far wide which do affirme that this sirupe must be made of the only juice of Cichory, no otherwise then the sirupe of the juyce of Citrin: for although therin they have the truth, whẽ they account a heap of cõpound simples contrary one to another, to be rejected in the compositions of medicines, & therfore do refuse the compositions of *Gulielm. Placẽti, & Nicola. Floren.* of Cichory, as cõtrary, & made rashly, &

without reason, yet notwithstanding the composition of the juyce of Cichory must not take place in stead of them, when as it cannot truly be ordained for that use, to the which the sirupe of Cichory by experience is found to availe: for whether when choler must be prepared to purgation, or the stopping of the Liver and other parts must be opened, or you have occasion to coole, and moderatly roborate, as in the beginning of vehement & pestilent agues, which of these I pray you can this sirupe do or bring to passe, which first by much and long beating and hard strayning is made thicker, and then after by it selfe boyled to the consumption of the 3 part, and after concocted with Sugar to the grossenesse of a sirupe, by evaporation hath almost lost all the vertue, as much almost becommed as meere Sugar? It is far otherwise in the decoction and juyce of fruits, especially sharpe, as the juyce of Oranges, Citrons, Limons, Pomegranates, and such like; for they shed their whole force upon sirupes, whereas, neither by pressing their tenuity, neither by concoction, they leese their faculty, as we have noted in other places above. And decoctions because they have the force of many simples, and for the water be more thin and fluxible, do not thicken, and leese their vertue in boyling: wherupon the sirupes, consisting of these decoctions be more meet and amiable to prepare the body to purging; but they which be made of their juyces after purgation (the body being now open & pliant) be better adjudged to those uses, which he (I think) doth repeate in describing every one of them.

Syrupus Intubi domestici.

Syrupus Intubi domestici, doth allay choler, doth coole the Liver, and purge and strengthen it, and cureth the Jaundies and diseases comming of the obstructions of the Liver, very commodious after purgations: and when the matter of an Ague and other diseases is after a sort well and throughly digested. ℞. *Endiviæ recentis, Seriolæ, Lichenis, Lactucæ, Agrimonij, Cicerbitæ, Hieracij*, an M. j. ℔. *quatuor seminum frigidorum majorum*, ana. ℥. j. *Santali albi, & rubri, contusorum, Rosarum rubrarum*, ana. ℥ ij. Boyle them in viij. pound of water to the halfe; to the strayned liquor put of white Sugar iiij. pounds. Seeth them together all againe, and skum and fine them as they boyle, add therto of the juyce of Endive purged by setling ℔. j. Afterward of the pure juyce of Pomegranats without dreggs, ℥. iiij. Boyle them altogether to the height of a sirupe.

PLANTIVS.

The Author thought this sirupe of Endive meet to be made and retained, although it were the invention of an uncertaine Author, because it seemed to be described upon good ground of reason, and therfore will be more effectuall then if it were made of the sole juyce of Endive, as many would have it. After the body is purged, it availeth for all the diseases of the Liver, and to purge the residents of cholerick maladies, and chiefly necessary for the scab and the itch.

Syrupus Byzantinus.

Syrupus Byzantinus hath a mixed vertue both to addresse & purge the liver and spleene, and that after purgation; for the yellow and black Jaundies, and the remnants of Agues especially good. ℞. *Succi Intubi sativi & Apij*, an. ij. pound, *succi Lupi Salicarij & Buglossi*, an. j. pound. In seething cleanse them till they wax cleare, and make a sirupe with iij. pounds of Sugar.

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PLANTIUS.

The interpreter of *Mesua* denieth the use of sirupe *Byzantine* in Agues before the seventh day, for commonly immediatly at the beginning of compound Agues, the Physitions use *Syrupus acetosus simplex*, with the decoction of Fennell, and the third part of hony roset. But after purgation, because it mightily scoureth the relickes of the diseases *Hepaticke* and *Splenaticke*, this sirupe *Byzantinus* is good to cure all maladies of both the forenamed intrals, which be hard to be dissolved, and rebellious to be cured, as the blacke and yellow Jaundies, especially by putting therto syrupe *è radicibus*. The compound is omitted, because it doth deprave the force of the simple, and hath too much vineger.

Syrupus Scolopendrij.

Syrupus Scolopendrij doth extenuate, mollifie, and make fluent grosse and earthy melancholy, it openeth the stopping of the Spleene, and doth abate the swelling therof, and is specially good for melancholy Quartanes, and continuall agues, ℞. *Polypodij è quercu, radicum utriusque Bug'ossi, corticis radicum Capparis, corticum Thamarisci, singu* ℥.ij. *Scolopendrij veri*, M iij. *Lupi salictarij, Caßutbæ, Capilli Veneris, Melißophylli, singulo*. M.ij. *Coquãtur in aqua*, ℔.ix. untill there remaine v. Put to the strained decoction, of white Sugar, ℔.iiij. Boyle them to a fined and cleare sirupe.

PLANTIUS.

Syrupus Scolopendrij, the Author here to this place hath referred well, & for great use made, because there was no sirupe of the old Physitions description meet to prepare earthy & massie melancholy. The true *Scolopendrium* or Harts tongue is, *Asplenium Dioscoridis* and *officinarum Ceterach*.

Syrupus è radicibus.

Syrupus è radicibus doth scoure and extenuate, and prepare slimy and grosse fleame, it openeth the obstructions of the liver, and al the other entrals; it asswageth swellings, taketh away the evil colour of virgins, provoketh urine, and doth quite make an end of Agues hardly dissolved and old diseases: ℞. *radicum Apij, Fœniculi, Petroselini, Ruscí & Asparagi*, ana. ℥.iij. *radicum Caparis & Rubiæ*, ana. ℥.ij. *Coquantur in* ℔.x. *hydromelitis diluti*, (that is dissolved) untill they come to ℔.vj. and *cum sacchari*, v. pound make a cleare sirupe.

PLANTIUS.

Whereas there be confected of roots two sirupes, one of the two roots of Parcely and Fennell he omitted of set purpose as nothing effectuall, and easie to be come by, if need require, and thought meet to retaine the other five as of greater vertue; to which he hath upon good consideration added the roots of *Capparis & Rubiæ*, that it might be more effectuall for divers uses. He omitted vineger, because for the most part it is desired without it; and if need require, a portion of the sharp syrupe may easily by prescript be mingled thereto and somwhat likewise it may be tempered with the mixture of other sirupes.

Syrupus Adjantinus.

Syrupus Adjantinus doth with a moderate heat easily and gently divide and scoure all humours alike, in what part of the body soever they be, agreeable

ble to every diſeaſe beginning, every nature, age, region, and women with child, ℞. *Adjanti albi*, M.iij. *Adjanti nigri*, *Adjanti ſimplicis*, *Saxifragi*, *Betonicæ*, *Pimpinellæ*, *Aſplenij*, ana. M ij *Coquantur ex aqua*, viij. pound until they conſume to v. And in the preſſed decoction, & ſolve or melt *ſacchari albi*, iij. pound, *mellis optimi expurgati*, ℔. ß.

PLANTIUS.

Sith there is no artificiall deſcription extant of maidenhaire, this is commodiouſly entermingled amongſt the other which is compound of choſen ſimples availing altogether to divers effects by their temperature. Wherfore this ſirupe of all other for his manifold and divers uſe, is of moſt operation, *polychreſtus* j. very good for the diſeaſes of al parts, eſpecially of the breſt, the liver, the ſpleene, the kidneyes, and all diſeaſes of the wombe in all ages and natures. And the prerogative alſo thereof is ſuch, that it doth make ſoluble whoſoever uſeth it any ſpace; and it doth not only prepare humours, but alſo purge them when they be prepared, & eſpecially groſſe fleame and cholour, as certaine new Phyſitions and we alſo have obſerved in practiſe oftentimes: the which effect likewiſe the decoction *omnium Adjantorum*, but eſpecially the white hath, although contrariwiſe *Dioſcor.* teacheth that it bindeth. But they which do mingle either Raiſins or Liquorice with *Adjantis* into the ſirupe, do reſtraine the large and ample nature thereof for diverſe uſes, to ſome peculiar effect, and by mixture dull the force therof in extenuating and ſcouring. They ſhould therfore more fitly make this ſyrupe of the ſole decoction of *Adjantinorum*, which might be reſerved as a common matter for every kind of griefe; & then they might apply it as need required to the diſeaſes of this or that part. As for example, to the breaſt affected, with Raiſins and Liquorice decocted; for the liver with the decoction of *Agrimony* or *Cichory*; for the ſpleene, *Aſplenij aut Tamariſci*; for the kidnies, ſuch things as provoke urine, and break the ſtone. For ſo by a fit and meet decoction, the common nature of the ſyrupe may likewiſe be applyed to ſome one part, and his ſtrength augmented which in the ſole ſyrupe deſcribed is very much effectuall.

Theſe cõpoſitions of ſyrups have been meet to prepare bodies to purgation: now we muſt teach what ſirupes be good to purge the relicks of every part.

Syrupus è Stœchade.

Syrupus è Stœchade is wondertull good againſt cold diſeaſes of the brain, and netves or ſinewes, as *Paralyſis*, j. the Palſey, *Epilepſia*, the falling evill, *Convulſio*, the Cramp, *tremor*, j. quaking, & diſtilling out of the head when it lieth, ℞ *florũ Stœchados*, ℥. iiij. *Thymi*, *Calaminthes*, *Origani*, an ℥ j. ß. *Salviæ*, *Betonicæ*, *florum Roriſmarini*, ana. ℥. ß. *ſeminis Rutæ*, *Pæoniæ*, *Feniculi*, ana ℥ iij. boile them in x. pound of water, til the half be conſumed, when the decoction is ſtrained, boyle it againe to a ſirupe with Hony and Sugar, of each two pound, and condite it with Cinamon, Ginger, *Calamus aromaticus*, of each, ℥. ij. which being bound up in a courſe cloth with open threeds, muſt be hanged in the ſirupe.

PLANTIUS.

Sirupus è Stœchade, becauſe it was not good in working for the head, he hath not without cauſe put certaine other things, as Sage, Betony, Roſemary, the ſeeds of Rew, Piony, and Fennell, very profitable for the ſundry diſeaſes of the braine

braine and sinewes; otherwise I see not wherefore this syrupe ought much to be applied or ordained for the diseases of the braine, sith *Stœchas* which is the chiefe in this description, and is as it were the *basis*, that is, the ground of the syrupe, is rather *hepatica*, that is good for the liver, or *splenica*, that is, good for the Spleen, then *cephalica*, that is, good for the Head. For it is chiefly commended for the stopping of al the intrailes, the which with his thin & hot substance it doth easily open, and with the other somewhat astringing earthy qualitie, doth corroborate all the inward parts. If you want *Calamus aromaticus* for to make it sweet in tast, in stead therof may be used *Nux muschata*, which hath singular force to comfort the brain.

Syrupus Rosarum siccarum.

THe syrupe of dry Roses doth mitigate the hot diseases of the braine, it asswageth the thirst, strengtheneth the stomack, causeth sleepe, and maketh thin defluxiõs. ℞. *aquæ simplicis* ℔ iiij. in the which being made bloud warme soke xxiiij. hours, red Roses dried, ℔ j. pound & after this be strained dissolve therin white Sugar, ℔ ij this done boile them to the substance of a syrupe.

PLANTIUS.

Certaine Physitions think good to renew the infusion of dry Roses twise or thrise, to the intent (as they suppose) the force of the syrupe might be augmented: wheras notwithstanding one onely infusion is for that purpose as effectuall, for in three infusions it is necessary that great store of water be used, as for a pound of Roses, viij. pounds of water, otherwise with manifold maceration the water will either be drunk up, or with forcible straining wil become too thick: and as for the vertue and strength of Roses, the syrupe will as much draw and drinke up by one infusion as by many, as it chanceth by salt when it is dissolved in water. This syrupe is availeable in every flux of the belly, and it is of like operation in comforting and strengthening the parts of the body; in agglutinating ulcers, and in mundifying them mildly, both by it selfe, and also ministred with other things.

Syrupus Nimphæa.

THis syrupe of *Nimphæa* mitigateth the heat of the head, Frensies, and watchings, procureth sleepe, and lastly asswageth the sharpnesse of distillations. ℞. *Florum Nimphæa recentium.* M. ß. *Florum Violarum*, ℥ ij. *foliorum Lactucæ*, M ij. *semi. lactucæ*, ℥ ß. Add to these before the boyling, *Portulacæ*, ℥ ß. *& Cucurbitæ*, ℥ ß. Boyle them in foure pound of water till one be consumed, and when it is strained, put therto of distilled Rosewater, pound ß. white Sugar, ℔ iiij. and boile them to a syrupe.

PLANTIUS.

The simple syrupe of *Nimphæa* is omitted as nothing commodious; and as for the compound syrupes, according to the description of *Franciscus Pedemontanus*, by reason of sundry seeds, vineger, and the juyce of Pomegranates, it is nothing convenient nor commodious to worke these things, for which it is required. Wherfore upon good occasion, here is described another very easie and profitable to those uses which are propounded in the description. The flowers of that *Nimphæa* which hath yellow flowers and white root, is to be preferred in the composition of this syrupe.

Syrupus

Syrupus de Papavere.

SYrupe of Poppy hath the same vertue that *Nymphæa* hath, but peculiarly it stayeth a grievous cough, and such distillations as do exasperate the jawes and throat. ℞. *capitum Papaveris albi* not throughly riped and new, ℥ viij *capitum Papaveris nigri recentium*, ℥. vj. *Aquæ cœlestis* iiij. pound, boyle them to the consumption of half, and put therinto *Sacchari & Penidiorum*, an. ℥. viij boyle them to the consistance of a sirupe.

PLANTIUS.

In the simple sirupe of Poppy, there be fewer heads in the black Poppy put in, because it cannot so safely be used as the white. as for the compound sirupe of Poppy, having many lenitive things, it is therfore omitted and not put in practise, because when necessity requireth it may easily be prepared, by putting too this sirupe, or the sirupe of Jujubes, or of Violets.

Diacodion.

Diacodion as it procureth sleepe, so it abandoneth the distillation of the braine whithersoever it presseth; it standeth the *Dysenteria* and other flux of the belly. ℞. *capita Papaveris albi* meanly great and meanly ripe, *numero* xij. *Aquæ cœlestis*, ij. pound. Boyle them to the third part, and when it is strayned put thereto of the best *Sapa*, that is, new wine boyled to the third part, ℥. iiij. *Mellis optimi*, ℥. ij. Boyle all these together and put in the end of the decoction, *Rosarum rubrarum, Balaustiorum, Acatiæ, Rhois culinarij tritorum*, ana ℥. ij. *seminis Portulacæ, Coralli albi & rubri*, ana. ℥ j.

PLANTIUS.

Diacodion is brought into a better forme, serving to stay distillations, by rejecting certaine unnecessary and unpleasant things. *Dios.* to the same purpose boyleth the heads of Poppy alone in water to the consumption of halfe, and then putting thereto hony and the juyce of *Hypocistis*, he reduceth it to the consistance of an *Ecligma*. As for the heads of the Poppy, they must neither be too greene, nor through drineſse too much void of juyce, but when they begin through a greene kind of ripeneſse to rattle; they must be gathered for this composition. Wherupon they be termed of the Græcians Κάῤῥαϐοι and Κωδεῖα, that is, the whiskling heads of the Poppy. For that this composition through too much thickneſse may be unpleasant to some, when it is to be taken, it may be dilayed with the decoction of Barley, or some other thing of like conveniency: and also if sleepe must be procured, or danger be imminent of a sharpe and thin fluxion of exaspiration, both to stay and asswage that, you may lawfully augment the force of *Diacodion* with a fresh decoction of the seeds of Poppy, or with the thicke juyce strained out of the decoction of Barley. Neither is it to be dread lest harme should betide to the body by Poppy, notwithstanding it be recorded by Authors to be cold in the fourth degree, sith that sundry nations do use with meats after the fashion of herbes, the tender springs of Poppy, and do feed of an oyle pressed out of the seeds thereof: and in preparing dainties, they sprinkle the seeds thereof upon tarts and cakes made to please the taste, without any annoyance of heavineſse through sleep. And in such like order the Ægyptians use to make the taste pleasant, *Oleum*

Sesaminum

Sesaminum & Sesamum, and *Petronius*, grounding upon that custome used in the Latin tongue for an eloquent and pleasant oration and composition of words, to say, all his sayings and doings are as it were sprinkled with Poppy & *Sesamum*. For both the liquor of Poppy, called in Greek *Opium*, and the juyce wrung out of the leaves and heads, termed in Greek *Meconium*, consist not of an uniforme, but of manifold substance, one watery and very cold, another airy temperate, the third hot, bitter, and sweet smelling. The first is more apparent in greene and tender Poppies, the two last in dry. As for the *Opium* or rather *Meconium* which is brought to use, it is altogether counterfeit, and through a secret quality is noysome, and therfore in no case to be used, though it be never so artificially corrected. For wheras *Opium* is by great labour in litle quantity confected of the milke of the seeds of wild Poppy, and *Meconium* without any trouble is aboundantly pressed out of the leaves, the factors which seeke after gaine and lucre may easily counterfeit *Opium*, or in stead therof bring out of *Naples* and *Spain*, *Meconium*.

Syrupus Violarum compositus.

THe compound syrupe of Violets doth mitigate a sharpe distillation, doth asswage hoarsnesse, grievous cough and roughnesse of the arteries, doth ease the pleurisie, and doth quench thirst. ℞. *Florum Violarum recentium*, ℥. ij. *seminis Cydoniorum, & Maluæ*. ana. ℥. j. *Zizyphæ Myxariæ*, ana. *in numero*, xx. *decocti Cucurbitæ vel seminis ejus*, ℔. v. Boile them to the halfe, and with ℔. ij. of Sugar compound them to a syrupe.

PLANTIUS.

In this compound syrupe there is nothing changed, becausse he thought it compounded artificially serving commodiously by smoothing, cooling, moistening, against all the heat and roughnesse of the artery, as also it appeaseth vehement burning of the urine, and the vehement torments of the reines: for the herbe and leaves of the Violet boyled, have a ripening faculty in them, the seed is good to purge choler in such wise as Rewbarbe doth: in the midst of the floure there is a thing somewhat yellowish, which is recorded to be helpfull for the *Angina* and the *Epilepsia* in children, if it be drunk with water. The flower of Violet and a simple syrupe made of it, by infusion once or twise, doth mitigate, asswage, and scoure scorching and sharpe humours; and therfore is very necessary in a pleurisie, and bringeth under black burnt choler, and the noysome vapors arising therof, & therby doth set at quiet the *Symptomata* arising therof, namely, the headach, watchings, and dreaming, and expelleth the heavines of the heart, it temperateth hotter and dryer medicines, by mitigating them commodiously. Wheras then these qualities be singular, the syrupe confected of the infusion of fresh Violets, may be justly registred amongst the syrupes serving to many uses. This infusion wrung out of pleasant or well smelling Violets, dryed somewhat in the shadow, as it behoveth, and soaked in luke warme water, if it be boyled with very good Sugar to the consistencie of a syrupe, may be kept the continuance of a yeare and more without any filth or corruption, to the uses before repeated and is to be taken both before and after purgation. As for those which reiterate the soaking of

the

the Violets and Roſes nine times in the decoction of the ſirupe of Violets and Roſes, they labour in vaine, for they cannot become leſſe effectuall in working, though they uſe (at the moſt) infuſion but foure times, as we will declare to Apothecaries in the forme of making medicines. As for the ſirupe of Liquorice, it ſeemeth nothing commodious, becauſe it is of little vertue, and for that it is contained in the ſirupe of Hyſope: and ſuch great variety of ſirupes bringeth rather confuſion then commodity to ſtudents.

Syrupus Zizyphorum, vel Injubarum.

Syrupus Zizyphorum accompliſheth the ſame which the ſirupe of Violets doth, but with more efficacy both of them are convenient in the beginning of the diſeaſe. ℞ *Zizyphorum num. L x. Myxaria num. xx florum Violarum, Adjanti albi, Hordei à cortice liberi Glycyrrhizæ*, an. ℥.v. *ſemi Maluæ Cydoncrũ, ſemi, Papaveris albi, Melonum & Lactucæ, Tragacanthæ*, ana. ℥.iij. The ſeeds of *Cydoniorũ*, of Mallowes and Tragacanth bound in a courſe cloth, muſt be boyled with the reſt in ℔.v. of water, to the conſumption of halfe, and then with ℔ ij. of white Sugar to the ſubſtance of a ſirupe.

Syrupus de Hyſſopo.

Syrupus de Hyſſopo by a gentle and light mitigation, doth purge and ridde the breaſt and lungs of all hot and cold maladies, doth concoct the ſpittle or fleame, and make it more eaſie to be avoyded, by attenuating and ſcouring it. And laſtly it is good as well for the aggrievances, as approching or inclination of *Peripneumonia & Pleuritis*. ℞ *Hyſopi præparati*, ℥.j ß *radicũ Polypodij quercini, Fœniculi, Glycyrrhizæ, ſemi, Carthami*, ana. ℥.j. *Hordei expurgati, Adjanti albi*, ana ℥ ß. *Paſſularum purgatarum*, ℥ j ß *Ficus ſiccas, Palmulas pingues*, ana. x *numer*. Boyle them in vj pound of water to the conſumption of half, and boyle the ſtrained juyce therof into a ſyrupe, with a pound and a halfe of hony, and *Saccbari*, ℔.j.ß.

Plantius.

The deſcription of the ſirupe of Hyſope, remaineth unvaried, ſave in ſtead of the root of Smallage, there is ſubſtituted the root of *Polypodij*, and for the roote of Parcely, the ſeed of garden Saffron, which be much more fit and commodious. Certaine mitigatives be abſtracted which be ſufficient enough in the ſirupe of Violets and Jujubes, the rather to make the force of the ſirupe more ſcouring.

Syrupus de Praſſio.

Syrupe of Horehound cutteth mightily, attenuateth, ſcoureth, and purgeth the diſeaſes of the breaſt and the Liver; it is excellent good againſt inveterate diſeaſes of groſſe and ſlimy fleame, as for *Aſthma, Tuſſis vetus, Empiemæ*, and alſo availeable for *Peripneumonia* & *Pleuritis* already inclined. ℞ *Praſſij albi recenti*, ℥.ij. *Glycyrrhizæ, Polipodij quercini, radicum Apij & Fœniculi*, ana ℥ ß. *Adianthi albi, Hyſopi, Origani, Calaminthæ Stœbes, Saturejæ, Tuſſilaginis*, ana. ℥.vj. *ſemi, Aniſi, & Bombacis*, ana. ℥.iij. *Uuarum paſſarum expurgatarum*, ℥.ij. *Ficus paſſus pingues, x. numer*. Boyle them in viij pounds of *Hydromel*, dilayed to the conſumption of the halfe; boyle the ſtrained juyce into a ſirupe with

with hony, ij. pound and white Sugar, ij pound. Season and sweeten it with ℥. j. of the powder of the root of the Florentine flower deluce.

PLANTIUS.

The sirupe of Horehound seemed confused of so great a mixture of lenitive, scouring, and cutting simples, that it was difficult to declare to what use it served; which may be also affirmed of many other Syrupes, which be gathered out of divers authors without any method or reason. Wherfore sith before hath been propounded the sirupe of Violets and Jujubes, for moistening and sufficient lenitive; and the sirupe of Hysope for scouring moderately, cutting and purging the diseases of the breast, the Author thought it necessary upon good ground, to annect this sirupe of Horehound, being of a very good deviding and scouring faculty, therby the rather to cure extreme and rooted diseases, which notwithstanding who will, may temper with the mixture of the other.

Syrupus Symphyti.

Syrupus Symphyti doth purge mildly and easily the quitture and filthinesse of consuming and ulcerated lungs, without feare of any issue out of bloud, and doth corroborate the lungs. ℞ *radicum & cymarum Symphyti majoris & minoris*, ana. M. iij. *Rosarum rubrarum, Betonicæ, Plantaginis, Pimpinellæ, Polygoni, Scabiosæ, Tussilaginis*, ana. M. ij. All being bruised fresh or greene, you must straine out the juyce which must be boyled and skummed to three pound and make a sirupe therof by putting therto of white Sugar, ℔. ij. ſ.

PLANTIUS.

Wheras there was no sirupe yet extant at any time, or set out in use for the consumed & purulent lungs in so great scarcity this profitable sirupe of Comfery was upon good ground of art here to be placed.

Syrupus è succo Buglossi.

Sirupe of the juyce of Buglosse, doth especially comfort and cheere the heart, and maketh a riddance of the quivering and swounding therof, and is very good for melancholy and mad persons. ℞. *succi Buglossi defæcati*, that is, purified, ℔. iij. *Saccbari albi*, ij. Boyle them to the consistence of a sirupe.

The sirupe of the juyce of garden Buglosse, of the juyce of Violets, of the juyce of Peaches, be all cordiall, and are made all one way.

PLANTIUS.

Nothing was to be changed either in the sirupe of wild or garden Buglosse, or in the sirupe of the juyce of Violets, or in the juyce of Peaches, or of the barke of Oranges: but there was great occasion to adde the sirupe of Mint, because there was none in use which did make a riddance of the diseases of the heart, and take away the annoyance of pestilent and venimous diseases.

Syrupus è cortice Mali Citrij.

The sirupe of the barke of the Orange, or Pome-citron doth renew and exhilarate the heart being heavy, and the trembling therof of any cold cause, and driveth away sorrow. ℞. *corticum Citriorum Malorum recentium* infused or prepared in j. pound of water. Boyle thē in vj. pound of water til iiij. be

be consumed, and with iij ℔. of white Sugar make a sirupe, and condit it with gr. vj. of Muske.

Syrupus Melissophylli.

SYrupe of Balmemint is of all other the best for the trembling and overcasting of the heart, and of a peculiar power it abateth the malignity of pestilent and venimous diseases, and maketh a riddance therof. ℞. *radicum Dictamni, Pentaphylli, Betonicæ, Doronici, Romani*, an. ℥. ß. *foliorum Melissophylli, Stœbes, & Morsus, florum Buglossi utriusq́, & Rorismarini*, ana. M. j. *Semi Oxalidis, Citrij mali, Fœniculi, Attractylidis*, that is, *Cardui Benedicti, & Ocimi*, ana. ℥ iij. Boyle them in ℔ iiij. of water to the consumption of halfe, and being strayned, put therto ℔. iij of white Sugar, of the juyce of Balme and Rose water, an. ℔. ß. Boyle all this into a sirupe, condited of Cinamon and yellow Saunders, ana. ℥. ß.

Syrupus è Menta.

SYrupe of Mint doth heat the stomacke moderately, and doth corroborate it with an easie adstriction, it helpeth concoction, abateth loathsomenesse, vomit chincough, and lientery. ℞. *Succi Cydoniorum dulcium, succi Cydoniorum acidodulcium* that is, tarty-sweet, *succi Granatorum dulcium acidorum, succi Granatorum acidodulcium*, ana ℔ j. ß. Mix these together, and infuse ℔. j. ß. of dry Mint in them xxiiij. hours, of red Roses, ℥. ij. Boyle them to the halfe, and when they be strained, put to them ℔ iiij. of white Sugar; and to condite the sirupe, boyle ℥ iij. of *Gallia muschata* bound in a cloth.

PLANTIUS.

In the greater sirupe of Mint, nothing was to be varied, neither was the other lesse sirupe to be set downe, for that it is comprehended under the greater: and in the sirupe of Wormwood nothing is to be changed.

Syrupus Absynthij.

THe sirupe of Wormewood either purgeth or consumeth the relickes in the stomack, and doth recover a chearfull colour, and get a stomack to those that be recovered of a disease; it ridderh the liver of weakenesse, and expelleth the Jaundies. Lastly it corroborateth all the instruments of concoction. ℞. *Absynthij Romæ* ℔. ß. *Rosarum rubrarum*, ℥. ij. *Spicæ nardi*, ℥ iij. Bruise them & infuse them xxiiij. houres in old and well smelling white wine, and the juyce of Quince peares, ℔. ij. ß. Boyle them with a lent fire to the consumption of the half, then boile them again with ℔. i. of white Sugar to the thicknes of a sirupe.

Cydoniorum Mixa, that is, the juyce decocted to thicknesse.

CYdoniorum Mixa, doth corroborate the stomacke and the liver, furthereth concoction, procureth appetite, stayeth vomit and lientery. ℞. *succi Cydoniorum defæcati*, ℔ vj. Boyle it with a lent fire to the consumption of the halfe, by forming little and little: then poure in of old and good red wine, ℔. iiij. and white Sugar, ℔. iiij. and boyle them againe to the thicknesse of hony; condite it with one dramme and a halfe of Cinamon, of Cloves, and Ginger, an. ʒ. ij.

PLAN-

PLANTIUS.

This *Mixta Cydoniorum* is a meane betwixt the simple and the compound, and hath the vertue of them both.

Syrupus Myrtinus, that is, of the Myrtle.

Syrupus Myrtinus corroborateth the stomack and the intrails, staieth an old issue of the belly, all eruption of bloud, and every distillation of the braine. ℞. *baccarum Myrti*, ℥.ij. ß *Santali albi, Rhois culinarij, Balaustiorum, baccarum Oxyacanthæ, Rosarum rubrarum*, an. ℥.j. ß. *Mespilorum*, ℥. ß. Bruise them all, and boile them in viij. pound of water to the third part, and to the strained decoction put of the juyce of Quince peares, and Pomegranates, ana. ℔ ij. Sugar, ℔.v. Boyle them together according to Art.

PLANTIUS.

Syrupus Myrtinus retaineth the old composition: and the sirupe *Byzantinus*, for that after purgation it scoureth all the relicks of the Hepatick diseases, may commodiously be referred to this place.

Syrupus Fumariæ.

SYrupe of Fumitory scoureth from bloud, salt and exust humors; it taketh away Itch, Scab, Tetters, Leprosie, & all the diseases of the skin, asswageth maligne and fistulous ulcers, the Canker and *Elephantiasis*. ℞ *Endiviæ, Absinthij Romæ, Lupuli, Caßuthæ, Scolopendrij veri*, ana. M j. *Epithymi*, ℥ j. ß. Boyle them in ℔.iiij. of water to the consumption of halfe, and put to the strained decoction of the purified juyce of Fumitory, ℔.j ß *succi utriusque Buglossi*, ana. ℔.ß. *Sacchari albi*, iiij pound. Boyle this sirupe to a good consistence.

PLANTIUS.

Whereas there be many descriptions of the sirupe of Fumitory, there seemeth none more fit or more easie to be practised then this, to purge impure bloud.

The sirupe of the juyce of both the Bugloses, of the juyce of Violets, and the sirupe of Balemint do also appertain unto the spleen.

Syrupus è Malis odoriferis.

THe sirupe of mellow apples abateth the noysome vapours of melancholy, pacifieth and asswageth feare, sorrow and madnesse, and exhilerateth the patient. ℞. *succi Malorum acido dulcium fragrantium*, lb. iij. *succorum Violarum, Buglossi domestici & sylvestris, aquæ Rosarum stillativæ*, ana. lb.j. Boile them together, skum them and straine them, and add thereto white Sugar, lb.vj. Boyle them unto a sirupe.

PLANTIUS.

It were ridiculous to have the sirupe of apples only made therof, without addition of other juyces serving for melancholy or black choler.

Syrupus Althææ.

THe sirupe of the Water Mallow, doth cleanse mildly and gently the grosse obstructing fleame of the kidneys, the slimy and purulent quitture, and their sandy gravell, without sensible heat: Furthermore it asswageth the heat of the urine. ℞. *radicum Althææ*, ℥.ij. *Cicerum rubro*, ℥. j. *Passarum Vvarum*

expurgatarum, radicum Graminis & Asparagi, Glycyrrhizæ mundatæ, ana. ℥ ß. *Cymarum*, that is, the tender croppes, *Althææ, Malvæ, Helxines, Pimpinellæ, Plantaginis, Adianti utriusque*, ana. M. j. *quatuor seminum frigidorum majorum & minorum*, ana. ʒ. iij. Boyle them in vj. ℔. of water till ℔ ij. be consumed, and with ℔. iij. of Sugar make it a sirupe.

PLANTIUS.

Whereas the sirupe of water Mallowes or marsh Mallowes was tofore never described, and yet according to every mans opinion there is great use thereof, it could not more commodiously be made for the uses for which it is propounded.

Sirupus Raphani.

THe sirupe of Radish doth more forcibly scoure the kidneis and the bladder, breaketh the stone, forceth out gravell, and provoketh urine suppressed. ℞ *radicis Raphani domestici & sylvestris*, ana. ℥ j. *radicum Saxifragi, Rusci, Levistici, Eringij, Anonis, Petroselini, Fœniculi*, an ℥ ß. *foliorum Betonicæ, Pimpinellæ, Pulegij, Cymarum urticæ, Nasturtij, Crithmi, Callitrichi*, ana. M. j. *fructus Halicacabi, Zezypha*, ana. *numer.* xx. *sem Ocimi, Bardanæ, Petroselini Macedonici, Seselios, Carvi, Dauci, Lithospermi, corticum radicis Lauri*, ana ʒ. ij. *Uvarum passarum expurgatarum, Glycyrrhizæ*, ana. ʒ. vj. Boyle them in decent order in x. pound of water, to the consumption of foure, of the which with Sugar, pound iij. purified hony, pound ij. a cleare sirupe must be made: condite it with Cinamon, ʒ. j. and *Nux muschata*, ʒ. ß.

PLANTIUS.

Whereas no sirupe is found described to breake the stone, and expell gravell, this sirupe of Radish is substituted to great use, which is aptly and conveniently compouuded of these simples, which have great faculty to break the stone, with an intermixture of other lenitive and scouring things.

Sirupus Artemisiæ.

THe sirupe of Mugwort doth provoke mightily the suppressed floures, or avoiding more sparingly, which also the sirupe of *Adjantum* and Hysope doth but more mildly: this sirupe asswageth the strangling and overcasting of the wombe. ℞. *Artemisiæ* M. ij. *radicum Iridis, Hellenij, Rubiæ, Pæoniæ, Levistici, Fœniculi*, ana. ʒ. ß. *Pulegij, Origani, Calaminthes, Nepitæ, Melissophylli, Sabinæ, Sampsuchi, Hyssopi. Prassij, Chamædryos, Chamæpityos, Hyperici, Parthenij, Betonicæ*, ana. M. j. *sem. Anisi, Petroselini, Fœniculi, Ocimi, Dauci, Rutæ, Nigellæ*, ana ʒ. iij. Bruise them and infuse them foure and twenty houres in eight pound of *Hydromel*, till three be consumed, and then after boile it with Sugar, pound v. into a sirupe, condite it with ʒ. j. of Cinamon, & ʒ. iij. of *Spicæ*.

PLANTIUS.

Whereas in the sirupe of Mugwort without consideration confounded, many things nothing apt for diseases of the wombe were contained, and sundry things which could not be got, or whose strength by boiling wasted, the Author cut off such simples as unnecessary and unprofitable, leaving only the chiefest and best.

Purging

Purging receipts.

MEdicines prescribed for purgations of humours, although they be made in diverse formes, yet it is much better then to reduce all into one place; orderly beginning at these which be most gentle.

Electuarium è Prunis.

THe Electuary of Proins is marvellous lenitive, mollifying the costive belly, purging mildly and gently sundry humours, very commodious in extreme heate of weather, and to all ages in burning of agues and thirst. ℞. *radicum Althææ, Polipodij è quercu, Passarum expurgatarum*, ana. ℥.ij. *Glycyrrhizæ mundatæ, sem. Cnici*, ana. ℥.j. *Maluæ, Violæ, Helxines, Mercurialis*, ana. M.ij. Boile them in ten pound of water to the remnant of vj. In halfe of the strained decoction boile sweete Proines, Jujubes, Sebesten, ana. *numer.* xx. *Ficus passæ pingues numer.* x Then let the pulpe passe through a sieve. In the other halfe of the strained decoction, boile *foliorum Sennæ mundatorum* ℔.j.ß. and this being strained, mixe it with the pulpe with *Sacchari & mellis expumati*, ana. ℔.ß. then boile them to the consistence of an Electuary, sprinkling in the end *Cinamomi tenuissimè triti*, ℥ j. *Zinziberis*, ℥.iij. The dose is ℥.j the whole composition is pound iij. The doses be about xxviij. or xxx.

The solid Electuary of Proins hath the same vertue. ℞. *Pruna dulcia numer.* x. *Maluæ, Violæ, Mercurialis, Helxines*, ana M.j. *Polypodij è quercu, sem. Carthami, radicis Althææ, Passarum purgatarum, Glycyrrhizæ.* an. ℥.ß *foliorum Sennæ mundatorum*, ℥.x. Boile them in v. pound of water till ij. remaine, then presse it in a presse, put *Sacchari rubri*, ℔.j.ß. boile them again with a lent fire to the consistence of a solid Electuary, in the end sprinkling powder *Electuarij Aromatici Rosati majoris ad* ℥.iij. make *tabellæ* in weight, ℥.ß. The whole composition is about, ℥.xx. the doses be about xxx. Compound both these Electuaries together, and it will more forcibly purge from the furthest parts of the body all humours, especially both the cholers, in this order. ℞ *Electuarij è Prunis simplicis, & recentis, & adhuc calentis*, pound j. in the which dissolve *Diadacrydij*, ℥ iij. The dose is from ℥.iij. to ℥ ß. In one pound of the composition the doses be about xxxij.

Solid Electuary è prunis.

Plantij Scholia in purgantes compositiones.

AS the sirupes, so the compositions of purging medicines be taken out every where without all art, and put in bookes of Physick, so that you may find two, three, or more of like effect, nothing aptly applyed to the cure of diseases: whereof it is that the Author upon good consideration, hath very much altered the compositions of purging medicines, the rather thereby to affoord a convenient and commodious receipt for every malady. How much those receipts which he hath set downe, retaining the ancient names of antiquity, do differ from the ancient receipts, or how much they be more available for the proposed diseases, every man may understand by estimation had of the faculty of the simples. For whereas *Diaprunis* both sirupe and compound described *à Nicolao*, should greatly have refrigerated and beene appliable

unto agues, it containeth many vehement hot Aromates, which also into the compound doth exasperate it into the sharpnesse of Scammony.

Catholicum simplex.

Catholicum simplex doth deduce and purge from every part of the body mildly and gently all humours alike, nothing noysome either to children, old folke, or women with child, whether with an ague or without an ague. ℞. *radicum Helenij, Bugloss, Cichorij, Althææ, Polypodij quercini, sem. Onici contusorum*, ana ℥.ij *Stœchados, Hyssopi, Melissophylli, Eupatorij veri, Asplenij, Betonicæ, Artemisiæ*, ana. M.ij *Uvarum passarum expurgatarum*, ℥.iij. *quatuor sem. frigidorum majorum. sem. Anisi, Glycyrrhizæ*, ana. ℥.iij. Boyle all these according to art in x ℔. of *Hydromel* till vj. be remanent; in the strained decoction macerate xij houres *foliorum Sennæ mundatorum*, ℔.j ß. *Agarici albi*, ℔.ß. *Zinziberis*, ℥.j Boile them a little, and in the pressed liquor dissolve of the pulp of *Sebestens* ℔ ß. *foliorum Sennæ mundatorum tenuissimè tritorum*, ℥.iiij. *Syrupi infusionis Rosarum pallidarum* ℔ j. *mellis optimi expumati*, ℔ij. Boile them with a lent fire to the thicknesse of hony, insperging in the end *Rheubarbari electi, Cinamomi electi*, ana. ℥ j. *Santali citrini*, ℥ j *Nucis moschatæ*, ℥.ij. The dose is ℥.j. the whole composition is ℔.iiij the doses be about 50.

PLANTIVS.

This may be truly termed *Catholicum*, that is, universall, for that it containeth medicines purging all humours, and very agreeable, especially for the inward parts, purging mildly and gently, it doth draw either nothing or very little from the extreme parts. But the greater *Catholicum* doth work that effect forcibly and mightily, the composition whereof consisteth of all kinde of medicines which draw as well from the nigher as further celles, aptly confused and repressed. In the ancient *Catholicum* the Reubarb is not fitly boiled, neither the *Cassia*, which becommeth sharp with the Thamarinds, and almost corrupteth the whole composition.

Catholicum majus.

Catholicum majus doth also draw the humours universally, and that more forcibly, not only from the places nigh, but also farther off, without disturbance of the body, or losse of strength. ℞. *quatuor sem. frigidorum majorum mundatorum, sem. Papaveris albi*, ana. ℥.j. *Tragacanthæ*, ℥ iij. *Rosarum rubrarum, Santali citrini. Cinamomi*, ana. ℥.ij *Zinziberis*. ℥ j *Rheubarbari selecti, Diadacrydij*, ana. ℥.ß. *Agarici, Turpethi*, ana ℥.ij. *Sacchari albi soluti in aqua Rosarum* in the which ℥.ij. of the leaves of Sene have been incocted, lb.j. Let tables be compounded of weight, ℥.iij. The dose is one table, the whole composition is lb.j.ß. the doses be about 50.

Syrupus infusionis Rosarum pallidarum.

Sirup of infusion of white Roses, doth easily draw from the principallest intrals thin choler and wateriſh humors, convenient in easie diseases for children, for old folk, and such as be infeebled. ℞ *aquæ infusionis Rosarum pallidarum*, lb.v. *Sacchari expurgati*, lb.iiij. boyle them with a lent fire to the thicknesse of a sirupe: soak, lb.ij. *Rosarum pallidarum recentium* in lb. vj. of tepide water twelve houres, and cover the vessell; and in stead of this likewise, substitute

other

other fresh Roses; and these cast away, put in the water other new Roses, the third, fourth, eight or ninth time, untill the liquor have imbibed much strength of the Roses, in which the Sugar must be dissolved. Neither truly the sirupe of bruised Roses, or of their juyce, will be effectuall as this. There is also made a sirupe (which draweth and purgeth likewise choler & water, & killeth worms) of the flowers of the Peach macerated in water, as I have told you before.

PLANTIUS.

The sirupe *Rosarum pallidarum*, the Electuary of the juyce of Roses and *Diacydonion*, keep their old order of composition without any manifest mutation, but in the Electuary of *Diacarthamus*, for that the adjection *Mannæ granatæ*, *Mellis Rosati* & *Sacchari gemenati* perverted the perfect order of composition, the way of making it in this place is upon good consideration omitted.

Electuarium è succo Rosarum.

Electuarium è succo Rosarum doth draw forcibly from places farre distant, choler, thin and aquous humours, very commodious and easie to be used for those which be troubled with the gout, in case they have not a vehement ague. ℞. *Succi Rosarum siccarum recentium, Sacchari albi*, ana. ℔ j ß. Boyle them into a solid Electuary with a lent fire, and in the end sprinkle *trium Santalorum*, *Masticches*, *Cinamomi exquisitè tritorum*, ana. ʒ ij. *Diadacrydij*, ʒ j. ß. *Caphuræ*, ϑ ß. make tables in weight, ʒ iij. ß. The dose is one table, the whole composition is xxij ʒ. the doses be about 70.

Diacydonion.

Diacydonion worketh the same that the Electuary of the juyce of Roses doth, but more moderately and easily. ℞. *pulpæ Cydoniorum expurgatæ, coctæ & cribro transmißæ* ℔ j ß. *Succi Cydoniorum*, ℔ ß. *Sacchari albißimi*, ℔ ij. Boyle them to the thicknes of hony, sprinkling in the end *Cinamomi triti*, ʒ j *Zinziberis*, *Maceris*, *Caryophyllorum*, ana. ʒ ij. *Diadacridij*, ʒ ij. The dose is from ʒ iij. to ʒ ß. the whole composition is ℔ iiij the doses be about 90.

Electuarium Diacnicu.

Electuarium Diacnicu, doth draw and purge from the furthest places fleame, and wheyish or waterish humors, and also choler, and is especially good for paine of the head, sinewes and joynts ℞ *pulveris Electuarij Diatragacanthi frigidi, medullæ semi. Cnici, Hermodactylorum*, ana. ʒ ß *Rosarum rubrarum, succi Glycyrrhizæ, Cinamomi*, ana ʒ ij. *Turpethi*, ʒ j. *Diadacridij*, ʒ ß *Sacchari albi aqua Rosarum soluti*, ℔ j. make tables therof the weight of ʒ iij. ß. the dose is one table.

Diaphœnicon.

Diaphœnicon doth mildly purge choler, crude and slimy fleame, agreeable and convenient in compound and continuall agues, and diseases arising of crudity, and also for the cholik and flatulent paine. ℞ *pulpæ Palmularum mundatarum*, boyled in *Hydromel*, and fined in a sive, *Penidiorum recentium*, an. ℔ ß. *Amygdalarum expurgatarum*, ʒ iij ß. When they be bruised and mingled all together, put into them *mellis expumati*, ℔ ij. Boile them a little, and then sprinkle *Zinziberis*, *Piperis*, *Maceris*, *Cinamomi*, *foliorum Rutæ siccorum*, *semi. Fœniculi*

& Dauci, ana. dram ij. *Turpethi tenuissimè triti*, ℥.iiij. *Diadacridij*, ℥j. ß. The dose is from dram iij. to ℥ ß. the whole composition is about ℔.iiij. the doses about 130.

PLANTIUS.

In *Diaphœnicon*, *Palmulæ* be rightly soaked and boyled in *Hydromel*, for that the antient infusion which was prescribed to be done three daies in vineger, procureth a horrible savour; many things also be subtracted, as the seed of Lovage, *pinei Nuclei*, *Galanga*, *Xyloaloe*, for that there were many of the same faculty and operation: and the quantity of Dates, Penidies, and other gentle medicines is augmented, that therby the whole composition might become more pleasant and easie to be used.

Benedicta.

Benedicta draweth forth grosse and flegmatick humours, and also serous from any part, it revelleth the matter of the stone, and displaceth the stones themselves, abateth paine of the reines, is very good for cold natures, and in cold weather. ℞. *Turpethi*, dram x *Diadacridij*, *Hermodactylorum*, *rosarum rubra*. ana. ℥.v. *Caryophyllorum*, *Zinziberis*, *Saxifragi*, *semi. apij*, *salis Gemmi*, *Galangæ*, *Maceris*, *Carui*, *Fœniculi*, *Acimorum*, *Asparagi & Ruscі*, *sem. Milij solu. quatuor sem. frigidorum major. Glycyrrhizæ*, ana. dram j *Mellis optimi expumati*, ℔.j. confect them according to art, the dose is from dram iij. to ℥.ß. the whole composition is almost pound ij. the doses be about 50.

PLANTIUS.

The author hath upon good occasion subtracted out of *Benedicta*, because it was too hot, and could not be easily and safely used in an ague, *Spicam nardi*, *Macropiper*, *Cardamomum & Crocum*, and hath placed in stead of those the foure greater cold seeds and Liquorice.

Confectio Hamech.

Confectio Hamech purgeth blacke choler, and burnt choler, and salt fleame, it is a peculiar remedy for the Leprosie, the Canker, the Tetter, the *Elephantiasis* and *Psora*. ℞ *corticis Mirobalanorum citrinorum*, ℥.ij. *Cepularum, & nigrorum*, *Violarum*, *Colocynthidis*, *Polypodij quercini*, ana. ℥.j. ß *Absynthij*, *Thymi*, ana. ℥. ß. *Anisi*, *Fœniculi*, *Rosarum rubr.* ana. dram iij. Bruise them all and soake them in whey, lb.ij. then boyle them to a pound, rub them in your hand, and wring them. To the strained decoction add the juyce of Fumitory, the pulpe of Proines and Raisins, ana lb. ß. *Sacchari albi*, *Mellis expumati*, ana. ℔.j. Boyle them to the thicknes of hony, sprinkling in the end *Agarici*, *Sennæ*, *tritorum*, an ℥ ij. *Rheubarbari triti*, ℥.j. ß. *Epithymi*, ℥.j. *Diadacridij*. ℥.vj. *Cinamomi*, ℥. ß. *Zinziberis*, ℥.ij. *sem. Fumariæ & Anisi*, *Spicæ nardi*, an. dram j. The dose is frō dram iij. to ℥. ß. the whole composition is, ℔.iij. & ℥.viii. The doses be about 80.

PLANTIUS.

In the confection of *Hamech*, the Myrobalanes be twice put in to no effect, first in the decoction, and after bruised; Rheubarb looseth his strength and vertue, being boyled; *Cassia manna* and *Thamarindi* being boiled, do turne to putrifaction. The force of *Scammony* being boyled wasteth, and is not with facility mixed with others. Wherfore the Author hath set down a much more convenient

convenient compoſition and eaſie to be uſed: this compoſition of all other is the beſt and moſt ſafe, for that in them the ſharpneſſe and fervency of Turbith and Scammony, is notably well abated, either by the mixture of Pulpe of Proines or Raiſins, or by *Hermodactylis* and *Amygdalis*, or with Roſes and their iuyce, or *Myrobalanes*. There be other receipts extant not ſo ſafe to be uſed. as *Electuarium Indum utriuſque*, *Electuarium Eleſchof*, *Electuarium de Pſillio*, *Diaturbith*. In the which the ſharpneſſe of Scammony, and other ſtronger medicines is litle abated, yea rather by the mixture of the other hot things is quickned. Further they containe nothing, or are of power to worke nothing, which other receipts here deſcribed do not bring to paſſe with ſucceſſe. Wherfore to take away the cauſes of all effects, theſe receipts be availeable enough.

Hiera ſimplex.

Hiera ſimplex by purging choler and fleame from the ſtomack, intrails, *Hypochondrium*, and meſentary veines impacted, and arridding forcibly and mightily of redundance, doth mildly help al diſeaſes proceeding of crudity and obſtruction of veines. ℞ *Cinamomi*, *Maceris*, *Aſari*, *Spicæ nardi*, *Croci*, *Maſtiches*, ana. dram vi Aloes *non lotæ*, dram 100. or ℔. j. ß. *Mellis optimi expumati*, ℔ iiij confect them according to art: the powder alone is miniſtred from dram ij. to dram. iij. but being received in hony from ounce j. to ounce i. ß.

Hiera Diacolocynthidos.

Hiera Diacolocynthidos which hath beene inſtead of all other deſcribed of the ancient phyſitions, by purging ſafely and gently all groſſe and viſcous humours, eſpecially black choler and citrin waters, it is eſpeciall good againſt the Palſey, quivering, Cramp, Gout, and inveterate diſeaſes of the nerves, and alſo for the Dropſie. Secondly for melancholy, *Mania*, *Epilepſia*, Scab, Leproſie, maligne ulcer, Cancre, and *Elephantiaſis*, which diſeaſes do expugne gentle medicines. ℞. *Stœchados*, *Marrubij*, *Camedrios*, *Hiperici*, *Scyllæ aßatæ*, *Polij*, *Calaminthes montanæ*, *Cinamomi*, *Spicæ nardi*, *Epithymi*, *Polipodij quercini aridi*, *quatuor ſeminum frigido. majo. mundatorum*, ana. dram. j. ß. *pulpæ Colocynthidii*, *Scammonij*, *Hellebori nigri*, *præparatorum*, ana. dram ij. *Euphorbij præpar. Aloes*, *Myrrhæ*, *Ammoniaci*, *Opoponacis*, *Sagapeni*, *Caſtorei*, ana. dram j. *mellis cocti in ſucco Cydoniorum*, *& expumati*, ℔. j. dram iij. thereof are miniſtred, *Colocynthis*, *Scammony*, black *Hellebore*, and *Euphorbe*, being bruiſed, muſt be rubbed with oyle of ſweet Almonds, and then are two daies to be ſoaked in a muſcilage of *Tragacanthum* and *gumme Arabick* drawn out of Roſewater, till they have drunk up the muſcilage.

PLANTIUS.

The ancient compoſition of *Hiera ſimplex* is retained and nothing is altered therof, ſaving *Xyloabalſamum*, which we cannot come unto. Many compoſitions do conſiſt of ſtronger ſimples, ſome of Scammony, as *Electuarium è Prunis*, *Diacydonion*, *& Electuarium è ſucco Roſarum*. Others beſide be compounded of *Turbith*, as *Diaphœnicon*: others be confected of *Hermodactylos*, beſides the two former, that is, *Turbith* and *Scammony*, as *Diacnicu* and *Benedicta*: others admit to their compoſition *Colocynthis*, as the confection of *Hamech*; others likewiſe do further take to their compoſition, *Helleborum nigrum*,

& Euphorbium: as *Hiera Diacolocynthidos*, which is a peculiar remedy of certaine diseases, but not usuall. Hereby then it may be gathered that there is no simple purging medicine practised or put in use, of which there is not some receipt extant, so that for such purpose more are not requisite.

Hydragogum minus.

Hydragogum minus, drawing out the water of Dropsie-sick persons mildly without aggrievance, may be safely used both of children, old folk, infeebled persons, and women with child, whether they be aggrieved with an ague or without an ague. ℞. *succ Rosarum pallidarum*, ℔ ß. *Sacchari albi, Mellis optimi*, ana. ℥.xv. boile them till they cast a fome and become thick, and then put into them *succi radicis Ebuli*, ℔ j *Prassij sicci, sem. Fœniculi tritorum*, ana ℥ ij *Acinorum Ebuli & Sambuci*, ana. ℥.ij. ß. *Cinamomi*, ℥.vj. *Maceris, Galangæ*, ana. ℥.iij. Boyle them with a lent fire to the thicknesse of hony, ounce ß. therof is ministred in whey of milk, or decoction of Barly, or of Raisins It will be more effectual by putting therunto of the juice of wild Cucumber, ounce ß. or of the root of wild Cucumber, dried and bruised, ℥.vi. or of the juyce of the root of our Flowerdeluce, pound ß.

Hydragogum majus.

Hydragogum majus of *Laur.* mightily expelling water, ℞. *Seri lactis*, ℔ ij. *Sacchari albi, carnis Cydoniorum ex aceto coctorũ*, an ounce x. *Mannæ Calabrinæ*, ℥.v. Boile them with a lent fire to the thicknes of hony; when they be ready to be taken off the fire, put into them of the leaves of Laurel prepared in vineger, and oile of sweet Almonds, ounce ij. It is ministred in the dose of ounce ß. The mãner of preparing it, is in this wise. ℞. *Foliorum Laureolæ*, ounce ij. macerate them foure and twenty houres in vinegar of Pomegranates or Purslaine, boile them softly, straine them, dry them, and bruise them, and then put into them of Rosewater, ℔ ß of the oile of sweet Almonds, ℥.j. ß. Boile them again untill the water be consumed, and the powder mixed with the oile remaining, is to be added to the consumption.

PLANTIVS.

That there should be nothing wanting in these receipts, in the last place he hath adjoyned to the precedent receipts, certaine compositions to expell the Dropsie water, notwithstanding more stronger simples, specially *Scammony* and *Euphorbium* do purge; yet the Author his meaning was to have some peculiar receipts extant of such simples as have a proper and accustomable vertue against such redundancy of water, the one wherof is more gentle in working, the other of the leaves of Laurell is more forcible in operation, which leaves tofore have not bin applied to the composition of any thing: any man may make conjecture by the mixture of the simples, how fitly such kinds of compositions be applied to the expelling of such water.

Unguentum è Lathyride.

Unguentum è Lathyride softeneth and provoketh the belly, draweth out vehemently the water of hydropical persons, assvageth the swelling or distention of the outward parts of the body betwixt the navel and the privities, called *Abdomen*, all which redundancy it doth scoure downeward from the wombe,

wombe, if the navell and the lower parts of the belly, and the parts above the privities and the thighes, be therwith annointed, and it ariddeth all such matter upward by vomit, if the stomack therwith be madefied. ℞ *Succi Lathyridis*, pound ß *succi Esulæ*, ℥.iij in the which dissolve *radicis Cyclamini*, ounce ij *Scãmonij*, ℥ ß *granorum Recini & Lathyridis expurgatorum*, an ounce j. ß *sem Fœniculi, Rutæ, Anethi, baccarum Lauri*, an ounce j. bruise them al & macerate them a day in the juyce: after that take *Axungiæ*, ℥.viij. & *Ceræ*, ℥ iiij. liquifie them, and dissolve all the rest in them by little and little, and boyle them with a lent fire until the consumption of the whole moisture, and until they al be come to the temperature of an ointment. If the same matter be boyled in ℥.xv. of oyle, to the consumption of the liquor, the strained oyle will retaine the same vertue. If either gum Ammoniack, or wax, be concorporated with the same oyntment to the consistency of an Emplaister, that wil cause issue of the water, being laid upon the belly, but not so forcibly.

Electuarium Diasaru.

Electuarium Diasaru doth by vomite expel all kinde of humours about the stomacke and midriffe, not by a continual insult, but having intermission, safely, and with facility to be used both of aged persons, and of women with child. ℞. *sirupi Menthæ & Violarum*, ana, ℥.viij. Boyle them to the thickneſse of hony, after they have boiled (draw away the fire) insperse in *radicis Peponis arefactæ, sem. Raphani & Urticæ*, macerated in Rosewater, dried and powned, ana. ℥ j *radicis Asari contritæ, & cretæ*, ℥.ij *Cinamomi, semi Fœniculi*, ana. ℥.iij. confect them to a liquid Electuary, and let ℥ iij. therof be ministred either out of Barly, *Mulsa*, or whey of milk

PLANTIVS.

The Author seemed much to have furthered Physick by these last receipts: especially by that which is allotted to procure vomite, for that in no Author, there was any extant wherwith we might safely purge the humors upward: wheras notwithstanding that kind of evacuation is most necessary to the curing of any diseases.

Pilulæ è Hiera simplici.

WHeras to fore we have applied Electuaries both liquid and consistent: so now let us referre pils to all kind of causes and diseases, *Pilulæ è Hiera simplici* be confected with ℥.j of powder tempered *cum melle rosato.*

Pilulæ stomachichæ.

Pilulæ stomachichæ, which taken before meat, purge the stomack, help concoction, carry the meat down, and do mildly purge. ℞. *Aloes*, ℥. vj. *Masticbes, Rosarum rubrarum*, ana. ℥.ij. make them coherent with *syrupo Rosato* or *Absynthij.*

PLANTIUS.

Whereas there be six descriptions extant of the pils of the stomacke, all (this onely receipt excepted) do hurt the stomack, and cannot conveniently be used before meat, because they retaine in their confection Scammony and Turbith, wherwith the whole body, but especially the stomack, is much aggrieved

Pilulæ

Pilulæ Ruffi, seu communes.

Pilulæ Ruffi, which be termed also *Pilulæ communes*, being often used, helpe concoction, and do not suffer any putrefaction of the meat, do preserve the humours and body from corruption, wherupon they do much availe against the pestiferous ague. ℞. *Aloes optimæ*, ℥.ij *Myrrhæ electæ*, *Croci synceri*, ana ℥.j mixe them with aromatick wine.

PLANTIUS.

Taking by litle and little, and as it were co-augmenting compositions from pils which consist of sole Aloe, after he addeth other unto them which consist of Aloe and Rewbarb, and immediately such as do consist of Aloe and Agarick, then such as be confected of Agarick, Aloe and Rewbarb. And of those he compoundeth other of Agarick, Rewbarb, Aloe and *Sennæ*: to which in fine he hath annexed *Pilulæ fine quibus*, in the which beside the foure precedent, the vertue and infusion of Scammony rather then the substance is contained. In confection wherof he hath withholden a portion of Myrobalanes, so that the portion therof being retained, there would be some redundance especially with other so many astringent simples.

Pilulæ Assajeret.

Pilulæ Assajeret for that they containe more Aloe then *Hiera*, be more effectual in working ℞ *Pulveris Hieræ simplicis*, ℥.i Aloes drā ij. or (according to *Valerius Cordus*, ℥.ij. to whom I rather incline) *Mastiches*, or *Myrobalon. Citrinorum*, ana. dram ß. reduce them to a masse with sirupe of *Stœchades*.

Pilulæ de Eupatorio.

Pilulæ de Eupatorio do purge choler mildly, & do arrid the Liver of stuffing, and corroborate it, & are to be had in more price then the pils which be described to be made of Rewbarb. ℞. *succi Eupatorij succi Absynthii, Myrabolani citrini*, ana. dram iij. *Rheubarbari electi*, dram iij *Mastiches*, dram j. *Croci*, dram. ß Aloes, dram v. ß. *succi Endiviæ*, in quantity sufficient to incorporate them.

Pilulæ Mastichinæ.

Pilulæ Mastichinæ, for that they containe Agarick, do more forcibly purge choler and grosse fleam, then they which consist of sole Aloes. ℞ *Mastiches* ounce ij. Aloes, ℥.iiij. *Agarici trochiscati, pulveris Hieræ simplicis*, an. ounce j ß. and incorporate them with Malmsey.

Pilulæ ex tribus, be confected of the same simples by addition of *Rheubarbari selecti*, ℥.ij. *Cinamomi*, ℥ ß. and incorporate them with sirupe of Cichory.

Pilulæ Imperiales.

Pilulæ Imperiales do mildly and moderatly purge out of the intrails all humours, and therwithall comfort and strengthen them, rid them of obstruction, and help the confection of all parts, serviceable to nourishment. ℞. Aloes *optimæ*, ℥.ij. *Rheubarbari electi*, ℥.j. ß. *Agarici trochiscati, folierum Sennæ mundatorum*, ana. ℥.j. *Cinamomi*, ℥.ij. *Zinziberis*, ℥.ij. *Nucis muschatæ, Caryophyllorum, Spicæ nardi, Mastiches*, an. drā j. moisten it with the sirupe of Violets, and bring them into a masse.

Pi-

Pilulæ sine quibus esse nolo.

Pilulæ sine quibus esse nolo, do drawv choler, fleame, and melancholy out of all parts of the body, but especially out of the head, eyes and senses; they asswage suffusion of the eyes, and preserve sight, they take away paine and noise of the eares. ℞. *Aloes optimæ*, ℥. xiiij. *Myrobala citri Chepularum, Indarum, Rheubarbari, Masticbes, Absinthij, Rosarum, Violarum, Sennæ, Agarici, Cassutbæ*, ana. ℥ j. *Scammony* ℥. vj. ß. dissolve the *Scammony* in the juyce of Fennel as much as will suffice, and straine it through a cloth, and with the same iuyce incorporate the fine powders.

Pilulæ è Fumaria.

Pilulæ è Fumaria do extract bilious, salt and sharp humours, and do correct what so is vicious or unseemly in the skin. ℞. *Myrobala. citri. Chebula. & Indor*, ana ℥. v. *Diadacridij*, ℥. v. *Aloes*, dram ij, When all these be bruised, imbrue them in the iuyce of Fumitory, and permit them to dry three times, and in fine bring them to a masse.

Pilulæ aureæ.

Pilulæ aureæ be more effectuall in working then *Pilulæ è Fumaria*, for *Colocynthis* which they containe: they scoure the head and senses, but especially the eyes, and recover the quickneſse of sight, they expell bilious, and also flegmatick humours. ℞. *Aloes, Diadacridij*, ana, ℥ v *Rosarum rubra sem. Apij*, ana. ℥. ij ß *Sem. Anisi & Fœniculi, Masticbes*, ana. ℥. j ß. *Croci, pulpæ Colocynthidos*, ana. ℥. j. *Muscilaginis gummi Tragacanthæ, q. s.* and confect therof a masse.

Pilulæ de Agarico.

Pilulæ de Agarico do mightily draw choler and slimy humours from all the parts of the body, but especially from the head and breast, peculiarly standing in stead against distillations and *Asthma* ℞ *Agarici, Masticbes*, ana. ℥. iij. *radicis iridis, Prassij*, ana. ℥. j. *Turpethi*, ℥. v *pulver. Hieræ picræ*, ℥. ß. *pulpæ Colocynthidis, Sarcocollæ*, an. dram ij. *Myrrhæ*, dram. j. *ſapæ quant. ſuf.* the rather to reduce them to a consistent substance.

PLANTIUS.

In the pils of Agarick there be orderly disposed all such excellent simples as availe to draw out of the body grosse fleame, as well from the nigh parts, as from the parts far distant, in confecting wherof, the Author thought good to alter nothing.

Pilulæ Coccie.

Pilulæ Coccie do from all parts of the body purge choler, but grosse fleame more effectually, yet peculiarly out of the braine and nerves, whose diseases especially they do cure. ℞. *Pulver. Hieræ simp*, dram x. *pulpæ Colocynthidis*, drā iij. ℈. j. *Diadacridij* dram ij ß. *Turpethi, Stœchados*, ana, dram v. and confect a masse of those with sirupe of *Stœchados*.

PLANTIUS.

Pilulæ Coccie, notwithstanding they do forcibly purge choler and fleame, yet they dos not purge all humours at once, as those pils which be termed Re-

Poychreſtæ, and commonly *Aggregativæ majores*. The compoſition wherof differeth nothing from the ancient receipt, ſaving for reſpect of the doſe certaine ſimples be altered. The confection of thoſe pils is much more convenient then *Pilularum de octo rebus*, or then the pils of five kinds of *Myrobalanes*, which notwithſtanding containe the ſame ſimples. The deſcription therefore of thoſe pils in this place, ſeemeth upon good occaſion to be omitted, for that they ſeem to be contained under theſe, as *Pilulæ de Euphorbio* be comprehended under *Pilulæ de Hermodactylis*.

Pilulæ ex Hermodactylis.

Pilulæ ex Hermodactylis, do draw out ſerous or wateriſh humours mightily from the furtheſt parts, eſpecially from the joints, moſt agreeable in cold diſeaſes of the braine, nerves and ioynts. ℞. *Hermodactylorum, Aloes, Myrobalan. ô. citri, Turpethi, Colocynthidis, Bdellij mollis, Sagapeni*, ana dram vi. *Caſtorei, Sarcocollæ, Opoponacis, ſemi. Rutæ agreſtis, & Apij*, an. dram iij. *Croci*, dram j. ß, *ſucci Braſſicæ, quan. ſuf.* to the confection of a maſſe.

PLANTIUS.

Pilulæ ex Hermodactylis do retaine the antient compoſition, and be of themſelves more effectuall againſt the inveterate diſeaſes of the ioynts, then thoſe which be termed *Arthriticæ*, and more ſafely to be uſed then thoſe which be called *Fœtidæ*, or which be confected *de Opoponace, de Sagapeno*, or *de Sarcocolla*, ſo that it were needles to ſet down their receipts.

Pilulæ Polychreſtæ.

Pilulæ Polychreſtæ be very availeable againſt al diſeaſes of the head, the ſtomack, the liver, and other ſundry compound diſeaſes of the other intrals: for they draw out of theſe parts fleame and both the cholers. ℞ *Myrobalano. citri, Rheubarbari*, ana ℥. ß *ſucci Eupatorij, ſucci Abſinthij, Myrobalano. Chebularum, & Indarum, Agarici, Colocynthidis, Polypodij*, an. dram ij. *Diadacrydij, Turpethi, Aloes*, ana. dram vi. *Maſtiches, Roſarum rubrarum, ſalis Gemmei, Epithymi, Aniſi, Zinziberis*, an. dram j. confect them with ſirup of Roſes: they be miniſtred from ʒ.ij to ℥.j.

Pilulæ è Lapide Cyaneo.

Pilulæ è lapide Cyaneo, do excellently purge black choler and fleame, eſpecially good againſt *Melancholia*, ſadneſſe and madneſſe; againſt the Canker, *Elephantiaſis* and black Morphew. ℞. *lapid. Cyanei abluti*, ℥. vj. *Epithymi, Polypodij*, ana. ℥ viij. *Diadacrydij, Hellebori nigri, ſalis Indi*, ana. ℥.ij ß. *Agarici*, ℥. viij *Caryophyllorum, Aniſi*, ana ℥.iiij. *Pulveris Hieræ picræ ſimplicis*, ℥.xv. and confect a maſſe of them with the juyce of Endive or Succory.

PLANTIUS.

Pilulæ è lapide Cyaneo for the black Hellebore uſed, be more practiſed then *Pilulæ Indæ* which containe alſo Hellebore: wherfore he hath deſcribed thoſe, omitting others, and for that they be more effectuall againſt melancholik diſeaſes then *Piiulæ de lapide Armeno*, for that occaſion he omitteth them.

Pi-

Pilulæ è Thymelæa.

Pilulæ è Thymelæa do mightily draw out of the body ſerous humors & water of hydropicall perſons ℞ *foliorum Thymelææ exiccatorum & aceto maceratorum*, ℥.v *Myrobalanorũ flavorum*, ℥.ß. *Myrobalanorum Chebulorum*, ℥ iij. *Mannæ & Tamarindorum* diſſolved in water of Succory, ſo much as ſufficeth for the form of pils.

PLANTIVS.

Nothing is altered in *Pilulis è Thymelæa*, and to them is added certain aptly confected of *Eſula*, and which are very effectuall to draw out water. I ſuppoſe he omitted as wel *Pilulas Lucis majores* as *minores*, for that they be confuſedly made of a great and unneceſſary heap of ſimples, and for that *Pilulæ ſine quibus* be effectuall enough for the eyes having any affect.

Pilulæex Eſula.

Pilulæ ex Eſula do purge the wombe from the drop-ſick water with great aggrievance and therefore agree onely to ſtrong bodies, and then only when they be free from agues ℞ *corticis radicis Eſulæ minoris* macerated in vineger xxiiij. houres, and in the juyce of Purſlaine, ℥.ij *grana Recini* purged and parched, xl. *Myrobalanorum citrinorum*, ℥. j. ß. *Chamedrios*, *Chamepityos*, *Spicæ nardi*, *Cinamomi*, ana. ℈.ij. bruiſe them all finely, and incorporate them in ℥.j. of Tragacanth diſſolved in Roſewater, and ſo reduce them to a maſſe. They be miniſtred in the doſe of ℈.ij.

Pilulæ è Cynogloſſo.

Pilulæ è Cynogloſſo were not provided to purge, but to ſtay diſtillations: whether they iſſue to the breaſt and lungs with a cough, or into the teeth, or elswhere. ℞. *Myrrhæ*, ℥.vj. *Thuris maſculi*, ℥.v. *Opij*, *Hyoſciami*, *ſem. radicis*, *Cynogloſſi aridi*, ana. ℥ ß. *Croci*, *Caſtorei*, ana. ℥.j.ß and confect a maſſe thereof with diſtilled Roſewater. They be miniſtred from ℈.j. to ℥.ß.

PLANTIVS.

Very fitly is *Caſtoreum* added in *Pilulis è Cynogloſſo*, which with Saffron hath ſingular vertue to correct the malignity of *Opium*, which before in this receipt have bin inconſideratly omitted.

Pilulæ Ariſtolochiæ.

Pilulæ Ariſtolochiæ having great power to divide and ſcoure, are very available againſt *Epilepſia*, *Paralyſis*, *Aſthma*, and veterated cough, the beginning of *Scirrhus* in the liver and reines, *Nephritis*, ſuppreſſing of the flowers: it expelleth the child & ſeconds; they be more meet in winter, & for moiſt natures, when the bodies be purged ℞. *radicis Ariſtolochiæ rotundæ* ℥ *j. radicis Gentianæ*, *Myrrhæ electæ*. ana. ℥.iij. *Aloes*, *Cinamomi*, ana, ℥.ß. *Zinziberis*, ℥.j. when they be all exquiſitely pownded, put in newe oyle of ſweet Almonds. It is miniſtred in Doſe, ℥.j.ß. and the broth in which they be dilaied is all at once to be ſupped.

PLANTIVS.

Pilulæ Ariſtolochiæ be laſt of all commodiouſly added to the reſt, and be excellently deſcribed, becauſe they have a great opening vertue. They may be made in ſuch forme that they may be drunk: but becauſe they be very bitter, they be more eaſily devoured in the forme of a *Catapotium*.

Of

Of Antidotaries: And first of such as be made in a solid forme, by taking wherof the principall parts of the body bee comforted and strengthened.

Dianthon.

Dianthon doth comfort the infeebled braine, doth stay the distillations thereof, doth mitigate excesslive melancholy, and extreme sadnesse, it taketh away qualming and overcasting of the heart. ℞. *florum Rorismarini*, ℥. ß. *Rosarum, Violarum, Glycyrrhizæ*, an ℥ iij *Caryophyllorum, Spicæ nardi, Nucis muschatæ, Galangæ, Cinamomi, Zinziberis, Maceris, ligni Aloes, Cardamomi, Anisi sem. Anethi*, ana. ℥ ij. *Sacchari albi aqua Salviæ, vel Betonicæ soluti*, lb. j ß. make thereof an Electuary in tables.

Electuarium pleres Archonticon.

Electuarium pleres Archonticon, doth marvellously comfort and strengthen the braine, quicken the senses, recover the decaied memory, and is very commodious for such as have the falling evill, and difficulty of breathing: it comforteth such as be sad, or annoyed with *Melancholia*, or disturbed with idlenesse of the braine: it restoreth and recovereth such as be consumed through some long sickneſſe. ℞. *Cinamomi, Caryophillorum, ligni Aloes, Galangæ, Spicæ nardi, Nucis muschatæ, Zinziberis, Spodij, Scœnanthi, Cyperi, Rosarum, Violarum*, ana. ℥ j *folij aut Maceris, Glycyrrhizæ, Mastiches, Styracis, Calaminthæ, Sampsuchi, Balsamitæ, Ocimi, Cardamomi, Macropiperis, Myrtillorum, corticum mali Cytrij*, an. half a dram, & gr. vj *Margaritarum ſplendidarum. Ben albi & rubri, Coralij, Serici combusti*, an. gr. xviij *Moschi*. gr. vj. *Capburæ*, gr. iv. *Sacchari albi aqua Melissæ soluti*, x or xij. times so much.

PLANTIUS.

Antidotaries be ordained to comfort, and strengthen the parts principall: therfore he doth very fitly institute their compositions according to the order of the parts of the body, beginning at those which be good for the braine, and after annexing such as be meet for the breast and other parts.

Diatragacanthum frigidum.

Diatragacanthum frigidum is very commodious in al distempers of the lungs and breast, and it is good for the *Peripneumonia*, and Pleurisie, a consumption and hot cough with an ague. Lastly, for the roughnesse and sharpnesse of the jawes and arteries ℞ *Gummi Tragacanthi albissimi*. ℥ j *Gummi. Arab.* dram v. *Amili*. ℥ ij *Glycyrrhizæ, sem. Papaveris albi, quatuor sem frigido. majo. corticis Liberorum*, ana. ℥ j. *Capburæ*, gr. v. *Penidiorum*, ℥ j. ß. *Sacchari albissimi aqua Violarum soluti*, lb. j. Make therof an Electuary in *Tesseras*.

PLANTIUS.

PLANTIUS.

Diatragacanthum is good for cold diseases, and hath the vertue of another composition called *Diapapaver*, which therfore was here upon good occasion omitted.

Diaireos simplex.

Diaireos simplex doth by a mild attenuation rid the breast and lungs of all distempers, and it maketh more easie uttering of spittle, meet for hot diseases increasing, and such cold diseases, as be not extreme. ℞. *radicis Iridis Florentini*, ℥ j *pulveris Electuarij Diatragacanthi frigidi*, *Sacchari candi*, ana. ℥ ß. *Sacchari albiss. Hyssopi aqua soluti*, ℥ viij. compound therof a solid Electuary.

Electuarium Diaireos compositum.

Electuarium Diaireos compositum availeth much in hot diseases beginning to breake, and invererate cold diseases, as the cough, *Asthma*, and hoarsnesse. ℞. *radicis Iridis*, ℥ ß *Pulegij*, *Hyssopi*, *Glycyrrhizæ*, an dram 3. *Tragacanthæ*, *Amygdalarum amararum*, *Pinearum*, *Cinamomi*, *Zinziberis*, *Piperis*, an dram. j. ß. *sem. Lini*, *Althææ & Fenugræci*, an. dram. ij. *Sacchari albissimi aqua Tussilaginis soluti*, pound j. or ℥ xiiij.

PLANTIUS.

The compound Electuary of *Diaireos* is here placed in stead of *Diatragacanthum calidum* and *Diapenidion*, and therfore they cannot here be put in, but in vaine, and to the losse and hinderance of the Apothecaries. In this composition the Author did for *Caricis*, *Passulis*, *Palmulis & Styrace*, which were unmeet for this composition, ordaine *seminis Lini*, *Althææ & Fenugræci*, which do prevaile exceedingly in inveterate distempers of the breast.

Diacalaminthes.

Diacalaminthes doth attenuate rebellious and inveterate distempers of the breast and lungs, and the grosse and viscous humours in these parts. It doth scoure and cast out the same, dispatch wind, furthereth concoctiō and distribution of the aliment, and in fine provoketh the floures, urine and sweat. ℞. *Calaminthes montanæ*, *Pulegij*, *Petroselini*, *Seselios Origani*, ana. ℥ ij. *seminis Apij*, *cymarum Thymi*, ana. ℥ ß. *Levistici*, *Piperis*, *Smyrnij*, ana. ℥ j. *Sacchari albissimi aqua Violarum aut Rosarum solut.* ℔ j. ß. make an Electuary.

PLANTIUS.

In this composition of *Diacalaminthes*, *Origanum* seemeth very aptly added. In the other simples the Author hath imitated *Galens* composition, and the weights and doses, save onely in Lovage and in Pepper: for the Author taketh of Lovage halfe so much, and of Pepper the first part so much as *Galen* did, for that the whole composition is but the fourth part of that which is described of *Galen* in his fourth booke *De tuenda Valetudine*. And wheras in other Electuaries before described, which were gentle and not unpleasant either in

taste

taste or taking, he received and tempered the powders with six or eight times so much Sugar, in this composition truly which is very hot and unpleasant to be taken, he hath allotted a dose of twelve times so much. Further this composition of *Diacalaminthes* may stand for those which be termed *Diabysopus*, and *Diaprassus*, which may by good right grow out of use as unnecessary, lest the multitude should be troublesome.

Diamargariton frigidum.

Diamargariton frigidum asswageth the burning heat of agues, fortifieth and comforteth the heart, and preserveth it from an infectious contagion, delivereth the affected from qualming and swounding, and lastly, abandoneth sorrow. ℞ *quatuor sem. frigidorum majorum mundatorum, seminis Portulacæ, & Papaveris albi, seminis Endiviæ, Oxalidis, & Citrij, trium Santalorum, ligni Aloes, Zinziberis, Rosarum rubrarum, florum Nymphææ, Buglossi, Violarum, baccarum Myrti, ossis de corde Cervi, Eboris, Doronici Romani, Cinamomi*, ana. ℥.j *Coralij albi & rubri*, an. ℥ ß *Margaritarum splendidarum*, ℥ iij *Ambaris, Capturæ*, ana. gr. vj *Moschi*, gr. ij. *Sacchari albi, aqua Buglossi vel Rosarum soluti*, lb. ij.

PLANTIUS.

The rather that this Electuary *Diamargariton* might become more excellent and effectuall, the Author hereof over and above the vulgar description, hath added (being made of an uncertaine Author) the seeds of Endive and Sorrell, *Citrij Ebur, os è corde Cervi, Doronicum Romanum* and *Cinamomum*: all which be apparently good for the heart. There be divers Physitions which have put into this Electuary certaine potions of precious stones, but yet to no use, for that all what so is comprehended in the Electuary *de Gemmis*, which at any time may commodiously be mixed in the description therof, this Electuary containeth, except a few hote Aromates, and many cold simples, the rather to make a more safe use therof.

Electuarium de Gemmis.

Electuarium de Gemmis doth excellently comfort and strengthen the heart, and preserveth it in agues from maligne and pestilent putrifaction, doth release the affected of qualming, beating of the heart, and voluntary sadnesse. ℞ *Margaritarum splendidarum* ℥.j. ß *Saphiri, Hyacinthij, Sardæ*, that is, *Corneolæ, Granatorum, Smaragdi*, ana ℈.ij. & gr. v. *Zedoariæ, Doronici, corticum Citrij mali, Maceris, sem. Ocymi, Caryophyllati*. an. ℥ j. *Coralij rubri, Succini, Eboris*, ana ℈.ij. ß *Ben albi, Ben rubri, Caryophyllorum, Zinziberis, Piperis longi, Spicæ Indicæ, folij Croci, Cardamomi majoris*, ana. ℥.ß *trochiscorum Diarrhodon, ligni Aloes*, ℥.ij. ß. *Cinamomi, Galangæ*, ana. ℈.ij. gr. v *foliorum Auri, foliorum Argenti*, ana. ℈ j. *Ambræ*, ℥.i. *Moschi*, gr. xv. *Sacchari albi aqua Rosarum soluti*, ℥. xx. which is eight times as much as the rest of the receipt.

PLANTIUS.

Electuarium è Gemmis comprehendeth almost all the kinds of the hot Aromates, and they be not much dulled or restrained with the fragments of the precious stone. Therefore it were much better to take from this Electuary some part of the Aromates, especially *Ben album & rubrum, Cardomomi majoris, Piper longum, & folium*, which seldome can be gotten.

Electua-

Electuarium Diambræ.

Electuarium Diambræ comforteth and fortifieth the heart, the braine & the principall parts, and quickneth the naturall heate in old folkes, chiefly in feebled persons and cold natures, it doth not onely further the concoction of aliments, but also of cold humours, and driveth away all the coldnesse of the body and of the wombe, and therfore it is good for conception. ℞ *Cinamomi, Doronici Ro Caryophyllorum, Maceris, Nucis muschatæ, folij Galangæ,* ana. ℥.iij. *Spicæ nardi, Cardamami majoris & minoris,* ana. ℥ j. *Zinziberis,* ℥j ß. *Santali citrini, ligni Aloes, Piperis longi,* ana. ℥.ij. *Ambaris,* ℥ j. *Moschi,* ℥, ß. every ounce of the powder is received and mixed with pound j. of Sugar dissolved in Rose water.

PLANTIUS.

Diambras seemeth to consist of all kind of Aromates generally heaped and confused without any choise, as *Diacumminum*, and *Diaviſon*, *Diacinamomum*, *Diazinziber*, *Diatrion piperion*, *Diaxiloales*, *Diamargariton calidum*, *Diamoscu[m] dulce*, & *Diamoscu amarum*. All which be vehemently hot, consisting of simples no whit represſed, so that all these seeme to be of like power [illegible]t. Wherfore the Author omitting the rest, hath here placed the onely [illegible]on of *Diambræ*, which may supply the want of the rest, lest the stu[illegible]ſick should be overcharged with multitude, and the Apothecary [illegible]at losse. But in this composition which is vehemently hot, as the [illegible]nion, it were best to take out of the receipt both the *Cardamo-*[illegible]g Pepper, and to substitute in stead thereof *Rosarum rubra*. [illegible]e it can scarcely be used in hot natures, when the weather [illegible]easons, in agues and other hot diseases; and the excessive [illegible]mples hath beene occasion that the use thereof hath beene [illegible]t hath waxen out of use as unprofitable, even as *Diatrion* [illegible]*Diacalaminthæ*. The Author therefore perceiving this, [illegible]on commanded, that the powders should be tempered in [illegible] Sugar, thereby minding to make it more pleasant to the receiv[illegible]

Pulvis Cordiacus.

Pulvis C[illegible]h marvellously comfort and fortifie the heart, and pre[illegible]gion in a pestilent constitution, and may be safely taken in a burning [illegible]n hot weather, for that it is of a moderate heat. ℞. *radicum Torm*[illegible] *Dictamni, Tunicis & Scabiosæ, sem. Acetosæ, Endiviæ, Coriandri præpar*[illegible]*n Citrij, Rutæ, Cardui benedicti,* ana. ℥ j *trium Santalorum, Ben albi, Ben r*[illegible] *Doronici Ro ligni Aloes, Zedoariæ, Cinamomi, Cardamomi, Maceris, Croci,* [illegible]*sarum rubra. florum Buglossi utriusque, florum Nimphææ,* ana. ℈ij *rasuræ Eboris, Spodij*, that is, *Eboris usti, ossis è corde Cervi, Coralij albi, Corallij rubri, Succini, Margaritarum spendidarum, Smaragdi, Hyacinthi, Granati,* ana. ℈.j. *Serici crudi torrefacti, boli Armeni, terræ Lemniæ,* ana. ℥.ß. *Capburæ, Moschi, Ambaris,* ana. gr. vj. reduce them to powder, and make thereof tables with eight times so much Sugar dissolved in Rose water.

Aromaticum Rosarum majus.

Aromaticum Rosarum majus, comforteth the stomack with a moderat heat, and furthereth the concoction of all the intrails, correcteth crudity, consumeth unnecessary humors, dispatcheth wind, and is most meet for such as stand in state of recovery of a sickness. ℞. *Rosarum rubra* ℥.xv. *Glycyrrhizæ rasæ*, ℥.vij *ligni Aloes, Santali citrini*, ana ℥.iij *Cinamomi electi, Macteris, Caryophillorum*, an. ℥.ij.ß. *Gummi Arabi, Tragacanthæ*, ana.dram ij ℈ j *Nucis muscatæ, Cardamomi, Galangæ*, ana.dram j. *Spicæ nardi, Ambræ*, ana.dram ij. *Moschi*, ℈ j and make tables with eight times so much Sugar.

PLANTIUS.

The usual composition of *Aromaticum Rosarum* the Author liked of.

Electuarium Diarrhodon Abbatis.

Electuarium Diarrhodon Abbatis, mitigateth the heat of the stomack, and m[oi]ste, and yet notwithstanding furthereth their concoction, assiwageth and dispatcheth wind. ℞ *Rosarum rubrarum*, ℥.j.ß. *Santali albi & rub*[ri] ß. *Tragacanthæ, Gummi Arabici, Eboris usti*, ana ℈ i. *Mastiches*, ß *Cardamomi, succi Glycyrrhizæ, Croci, Xyloales, Caryophyllorum, Galli*[i] *Anisi, Fæniculi, sem. Ocymi, Acinorum Berberis, sem. Scariolæ, Portu*[l.] *paveris albi, quatuor sem. frigido. majorum, Rheubarbari electi, Ci*[n.] *Margaritarum, ossis è corde cervi*, ana ℈ ß. *Camphuræ*, gr.vij *M*[el] therof tables with viij times so much Sugar dissolved in Ro[se]

PLANTIUS.

From the Electuary of *Diarrhodon*, the author hath sub[tracted] it doth overcome the stomack, notwithstanding it be p[ut] candy likewise, for that it hath no more efficacy or vert[ue] The Electuary of *Diagalange*, notwithstanding it be cō[mended] the crudity of the stomack, yet it is not in use for the ex[cellency] wherof if need so require may be substituted *Diambra*[.]

Electuarium Diatrion Santa[li]

Electuarium Diatrion Santalon, correcteth the hot i[ll] [of] the liver, & a-ridden it of the remnants of obstructing matter, c[on]-[fo]rteth the liver and stomack ℞ *trium Santalorum, albi*[.] *rubra*. ana.dram iij. *Rheubarbari electi, Eboris usti, succi* [.] *sem. Portu-lacæ*, ana.dram ij. *Gummi Arabici, Tragacanthæ, quatuo*[r.] *majo. mun-datorum, sem. Intubi*, ana.dram j.ß. *Camphuræ*, ℈ j and viij. t[imes] so much white Sugar dissolved in Rosewater.

PLANTIUS.

Amylum is subtracted and exempted from the Electuary *Diatrion Santalon*, as unnecessary; neither is the Electuary *Diacucubi* here repeated amongst the Electuaries, notwithstanding it be commended of divers against cold af-

fects